

# Luke 21

written and compiled by Gary Kukis

**Luke 21:1–38**

**Jesus Teaching in Jerusalem Before the Passover (Part II)**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 21 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Luke 21 could be divided into 3 sections: Jesus makes an observation about a widow giving a small amount of money; He prophesies about the destruction of the Temple and the end times; and His general schedule is given.

*Bible Summary: Jesus said, "The temple will be thrown down. Jerusalem will be trampled. The Son of Man will come in glory. Stay awake at all times."*<sup>1</sup>

This should be the most extensive examination of Luke 21 available, where you will be able to examine in depth every word of the original text.

### Quotations:

### Outline of Chapter 21:

	<b>Preface</b>
	<b>Introduction</b>
vv. 1–4	<b>The Widow’s Offering</b>
vv. 5–36	<b>The Prophecies of Jesus</b>
vv. 5–6	<b>The Destruction of the Temple</b>
vv. 7–11	<b>The Coming Wars, Political Unrest and Natural (and Supernatural) Disasters</b>
vv. 12–19	<b>Future Worldwide Persecution of Christians</b>
vv. 20–24	<b>The Destruction of Jerusalem</b>
vv. 25–28	<b>Great Signs Following by the Coming of the Son of Man</b>
vv. 29–31	<b>Lessons from the Fig Tree</b>
vv. 32–33	<b>This Generation (or Race) Will Not Pass Away</b>
vv. 34–36	<b>Be Alert at All Times, Given the Things that Will Come to Pass</b>
vv. 37–38	<b>Jesus’ Daily Routine of Teaching</b>
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### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Harmony of the Gospel Chart for Luke 21</b> (Palmer/Kukis)
Introduction	<b>Titles and/or Brief Descriptions of Luke 21</b> (by Various Commentators)
Introduction	<b>Brief, but insightful observations of Luke 21</b> (various commentators)
Introduction	<b>Fundamental Questions About Luke 21</b>
Introduction	<b>The Prequel of Luke 21</b>
Introduction	<b>The Principals of Luke 21</b>
Introduction	<b>The Places of Luke 21</b>

<sup>1</sup> From <https://biblesummary.info/luke> accessed June 11, 2021.

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## By the Numbers

### A Synopsis of Luke 21

### Outlines and Summaries of Luke 21 (Various Commentators)

### A Synopsis of Luke 21 from the Summarized Bible

## The Big Picture (Luke 19–24)

## Changes—additions and subtractions

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- v.
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- v. 4 **Luke 21:4 (NIV)** (a graphic)
- v.
- v.
- v. 6 **Stones from the destruction of the temple in A.D.** (a graphic)
- v. 6 **The Disciples Admire the Beauty of the Temple** (comparing the gospels)
- v. 7 **The Disciples Ask About the Temple Prophecy** (comparing the gospels)
- v.
- v. 8 **Luke 21:8 (NKJV)** (a graphic)
- v. 9 **Luke 21:9 Wars** (a graphic)
- v.
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- v. 11 **Luke 21:11 (Good News Bible)** (a graphic)
- v. 11 **Luke 21:7–11: Signs of the End Times** (Matthew, Mark and Luke)
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- v. 14 **Luke 21:12–14 (NIV)** (a graphic)
- v. 15 **Luke 21:15 (NKJV)** (a graphic)
- v. 15 **Luke 21:15 (NIV)** (a graphic)
- v. 16 **You will be hated... (Luke 21:16 Mark 13:12 Micah 7:6–8)** (a graphic)
- v. 17 **You will be hated by all because of My name** (a graphic);
- v.
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- v. 18 **But not a air of your head will perish (Luke 21:18–19)** (a graphic)
- v. 19 **Luke 21:19 (NIV)** (a graphic)
- v. 19 **Luke 21:17–19 (New American Bible Revised Edition)** (a graphic)
- v. 19 **Luke 21:12–19: Persecution of the Faithful** (Matthew, Mark and Luke)
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- v. 22 **These are the days of vengeance (Luke 21:22; NKJV)** (a graphic)
- v. 22 **Scholars say that the gospels were not written until A.D. 80 or so**
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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Luke</a>	

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<a href="#">Genesis 28</a>	<a href="#">Exodus 37</a>	<a href="#">Exodus 38</a>	<a href="#">Luke 1</a>

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<a href="#">5<sup>th</sup> Stage of National Discipline</a>	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 <sup>th</sup> Cycle of Discipline. The <b>Five Cycles of Discipline</b> ( <a href="#">R. B. Thieme, Jr.</a> ) ( <a href="#">Ken Ford</a> ) ( <a href="#">Joe Griffin chart</a> ) ( <a href="#">Lee Griffith</a> ) ( <a href="#">Wisdom and Knowledge</a> ) ( <a href="#">L. G. Merritt</a> ).
<a href="#">Age of Israel</a>	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Bible Doctrine</a>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">The Christian Life; the Christian Way of Life</a>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<p><b>(The) Church ; Local Church</b></p>	<p>The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (<a href="#">HTML</a>) (<a href="#">PDF</a>); Doctrine.org (<a href="#">The Church—the Body of Christ</a>); Word of Truth Ministries (<a href="#">Church</a>); Grace Bible Church of Baytown (<a href="#">The Church</a>);</p>
<p><b>Church Age</b></p>	<p>The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). See the doctrine of <b>Dispensations</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<p><b>Client Nation</b></p>	<p>A client nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a <b>pivot</b> sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one’s own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. Doctrine of the <b>Client Nation</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<p><b>Disciple, Disciples</b></p>	<p>A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).</p>

Definition of Terms	
<b>Divine Decree, Divine Decrees</b>	<p>The Divine Decree of God refers to his eternal, holy, wise and sovereign purpose. God simultaneously comprehended all things that ever were or ever would be. He comprehended every event that would ever take place, along with its causes and interaction with other events, and he knew in eternity past every decision mankind would ever make.</p> <p>The Decree of God is His eternal and immutable will with regard to all future events, and the precise manner and order of their occurrence (Ephesians 1:11: <b>Also we have obtained an inheritance, having been predestined according to His purpose Who works all things after the counsel of His will</b>). The word 'Decree' refers to the eternal plan by which God has rendered all of the events of the universe as certain. This includes past, present and future angelic and human history. The Decree of God is the chosen and adopted plan of God for all of His works. It is His eternal purpose according to the counsels of His own will whereby, for His own glory, He has foreordained all that will ever come to pass.</p> <p>The classic definition comes from R.B. Thieme, Jr.: "The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity."</p> <p>Grace Notes on the Divine Decree (<a href="#">HTML</a>) (<a href="#">PDF</a>); L. G. Merritt (<a href="#">Divine Decree</a>); Joe Griffin the <a href="#">Divine Decree</a>; Grace Bible Church (R. McLaughlin) (<a href="#">Divine Decree</a>); Brettell (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Divine Discipline</b>	<p>Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the <b>Doctrine of Divine Discipline</b> (<a href="#">Maranatha Church—Jack M. Ballinger</a>) (<a href="#">Cherreguine Bible Doctrine Ministries</a>) (<a href="#">Pastor Doug Laird</a>) (<a href="#">Reasons for Christian Suffering</a> by Dr. Robert D. Luginbill)</p>
<b>The Exodus Generation</b>	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p>
<b>Fifth Cycle of Discipline</b>	<p>The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures. The <b>Five Cycles of Discipline</b> (<a href="#">Free Republic—R. B. Thieme, Jr.</a>) (<a href="#">Lex-Rex</a>) (<a href="#">Mark Perkins</a>) (<a href="#">L. G. Merritt</a>) (<a href="#">Joe Griffin—a chart</a>).</p>

Definition of Terms	
<b>Filling of the Spirit ; Filling of the Holy Spirit</b>	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the <b>Doctrine of the Filling of the Holy Spirit</b> ( <a href="#">Grace Bible Church of Baytown</a> ) ( <a href="#">Maranatha Church</a> ) ( <a href="#">Word of Truth Ministries</a> ) From <b>Grace Notes</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) <b>R. B. Thieme, Jr.</b> ( <a href="#">Rebound and Keep Moving</a> ) ( <a href="#">Rebound Revisited</a> ).
<b>Gospel , Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: <b>“Believe on the Lord Jesus Christ and you will be saved.”</b> There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>Hapax Legomenon, hapax legomena</b>	An <b>hapax legomenon</b> [pronounced, <i>HAP-aks li-GOM-uh-non</i> , also, <i>hey-PAKS</i> ] (plural: hapax legomena [pronounced: <i>HAP-aks li-GOM-uh-nuh</i> , and <i>hey-PAKS</i> ]), is a <i>word or phrase that appears only once in a manuscript, document, or particular area of literature.</i> <sup>2</sup>
<b>Israel</b>	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .
<b>Kenosis</b>	During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. For further reference: ( <a href="#">Robert McLaughlin</a> ) ( <a href="#">Charles Clough</a> ) ( <a href="#">Josef Cherreguine</a> ) ( <a href="#">Herman Mattox</a> ) ( <a href="#">Joe Griffin</a> )
<b>Kingdom of God , Kingdom of Heaven</b>	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, “The Kingdom of God is within.” (Don Samdahl on the <a href="#">Kingdom of God</a> ) (Spokane Bible Church on <a href="#">Kingdom Citizenship</a> ).

<sup>2</sup> From <http://dictionary.reference.com/browse/hapax+legomenon> accessed April 24, 2012.

Definition of Terms	
<b>Legalism , Legalistic</b>	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on <b>Legalism</b> ) (Spokane Bible Church on <b>Legalism</b> ) The <b>Doctrine of Legalism</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Mental Attitude Sins</b>	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the <b>Doctrine of Mental Attitude Sins</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <b>Messiah in the Old Testament</b> ) (Spokane Bible Church: <b>Messiah</b> ; <b>Messiah's Birth was Unique</b> ; <b>Messianic Prophecies 1</b> ; <b>Messianic Prophecies2</b> )
<b>Metonym, Metonymy</b>	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <b>Millennial Facts, Millennial Life</b> ) (Grace Fellowship Church on the <b>Millennium</b> ) (Maranatha Church on the <b>Doctrine of the Millennium</b> ) (Spokane Bible Church <b>Brief Summary of the Millennium</b> )
<b>Passover</b>	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Grace Doctrine <b>7 Feasts of Israel</b> ; Maranatha Church <b>Doctrine of the Passover</b> .
<b>Pastor, Pastor- teacher</b>	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <b>Pastor-teacher</b> ); Roy Cloudt ( <b>pastor-teacher</b> ).
<b>Pharisee, Pharisees</b>	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).



Definition of Terms	
<b>Plan of God , God's Plan</b>	God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God ( <a href="#">HTML—Bolender</a> ) ( <a href="#">PDF—Bolender</a> ); L. G. Merritt ( <a href="#">The Plan of God</a> ); Joe Griffin ( <a href="#">God Exists: Navigating the Web of Truth</a> ); Don Samdahl ( <a href="#">Summary of the Plan of God</a> ); R. B. Thieme, Jr. ( <a href="#">The Plan of God</a> ).
<b>Priesthood</b>	In the Old Testament, priests, in general, represented man before God. They offered animal sacrifices on our behalf. The Levitical priesthood is actually a reference to Aaron and his descendants, all of whom were potentially priests under the dispensation of Israel. Aaronic priests had specific duties, outlined in the Law of Moses; but, essentially, they represented man to God, through animal sacrifices; and they taught the Law of God to the people. The High Priest is a type of Christ. See the <b>Priesthoods of God and of Man:</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Rapture, Raptured</b>	The rapture marks the time when all remaining believers on the earth are taken up to meet Jesus Christ in the air. This event marks the end of the Church Age. There are no prophecies to be fulfilled prior to the rapture, so it cannot be predicted with a date or time. The rapture is also called the <i>exit-resurrection</i> . ( <a href="#">Rapture @ Grace Bible Church</a> ); ( <a href="#">Pre-Tribulation Rapture @ Grace Bible Church</a> ); ( <a href="#">Rapture @ Got Questions</a> ); ( <a href="#">Rapture @ Theopedia</a> ).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Redeem; Redemption</b>	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. Doctrine of Redemption: ( <a href="#">Jack Ballinger</a> ) ( <a href="#">Ken Reed</a> ) ( <a href="#">Wenstrom</a> )
<b>Religion, Religious</b>	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion</b> ( <a href="#">Philip. 1:21</a> ) ( <a href="#">Chart from Middletown Bible Church</a> ) ( <a href="#">Christian Ministries International</a> ).
<b>The Revealed God (or, the Revealed Lord)</b>	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.

Definition of Terms	
<b>Roman Empire; Roman Republic</b>	<p>The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i></p> <p>The Roman Republic existed between 509–27 B.C. It would have been similar in land mass to the Roman Empire, but without England, Austria, Hungary, Romania, most of Syria, Lebanon and Israel. It was constantly involved in wars and civil wars near the end. When the Senate granted extraordinary powers to Octavian as Augustus in 27 B.C., he became the first Roman emperor – thus ending the Republic</p>
<b>Scribe, scribes</b>	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
<b>Son of Man</b>	<i>Son of Man</i> is a title for Jesus which emphasizes His humanity.
<b>Soul , Human Soul , Souls</b>	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics</a> , <a href="#">Diagram</a> , <a href="#">Soul and Depravity of the Soul</a> , <a href="#">Battle for Soul Control</a> , <a href="#">Soul Tragedy</a> , <a href="#">Prospering Soul</a> , <a href="#">Soul's Need for Daily Doctrine</a> , <a href="#">Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
<b>Spiritual Growth</b>	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See <a href="#">Living the Christian Life</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <a href="#">Christian Mechanics</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <a href="#">Stages of Spiritual Growth</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <a href="#">Spiritual Life</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Spiritual Maturity</b>	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See <a href="#">Christian Mechanics</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <a href="#">Stages of Spiritual Growth</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the Doctrine of the <a href="#">Edification Complex of the Soul</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Synagogue; Synagogues</b>	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.<sup>3</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>

<sup>3</sup> Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Definition of Terms	
<b>Synoptic Gospels, Synoptics</b>	The synoptic gospels (also called the <i>synoptics</i> ) are Matthew, Mark and Luke. These gospels include many of the same stories, often in a similar sequence with similar and sometimes identical wording. They stand in contrast to John, whose content is largely distinct
<b>The Tabernacle, Tent of Meeting</b>	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 <sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Tabernacle (Redeeming Grace)</b> ; <b>Jesus—the Golden Lampstand</b> ( <a href="#">Grace Bible Church</a> ).
<b>The Temple</b>	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, <b>Description and Measurements</b> ( <a href="#">Grace Notes</a> ); <b>Solomon's Temple</b> ( <a href="#">Redeeming Grace</a> ); the <b>Temple (Redeeming Grace)</b> .
<b>Torah, The</b>	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
<b>The Tribulation</b>	When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i> ). ( <a href="#">Doctrine of the Tribulation</a> —Pastor L.G. Merritt) ( <a href="#">The Great Tribulation</a> —Cherreguine Bible Doctrine Ministries) ( <a href="#">Tribulation Time line [Chart]</a> —Grace Bible Church of Baytown)
<b>Type, Antitype, Typical, Typology, Typological</b>	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> <sup>4</sup> <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See the <b>Doctrine of Typology</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<p>Some of these definitions are taken from</p> <p><a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a></p> <p><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a></p> <p><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a></p> <p><a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a></p> <p><a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	
<p style="text-align: center;"><a href="#">Chapter Outline</a> <span style="float: right;"><a href="#">Charts, Graphics and Short Doctrines</a></span></p>	

<sup>4</sup> From <http://www.dake.com/dake/types.html> accessed July 30, 2013.



## An Introduction to Luke 21

**Introduction:** Luke 21 is easily divided into 3 sections: (1) Jesus teaches about a widow who offers up two small coins; (2) He prophesies about future events, including the destruction of Jerusalem; and (3) the Lord's general teaching schedule is given at the end.

The second section makes up the bulk of this chapter, and makes it clear to us that Jesus is a prophet. Although Jesus spends most of His ministry teaching the Old Testament Law and Prophets, He teaches a great deal about future events in this one chapter. However, we can break these topics down to two: (1) The destruction of the **Temple**, which many people there would actually see (it will take place in A.D. 70); and (2) events of the **Tribulation**.

Luke has quite an extensive vocabulary and he appears to be well-read. In this chapter in particular, there are quite a number of **hapax legomena** and words found just 2 or 3 times in the New Testament. At the same time, there are some words which are repeated within this chapter, quite a number of times. I would think that sometimes the repetition establishes a theme; and at other times, it grabs one's attention.

As before, the events/discourses of the final chapters of Matthew, Mark and Luke all match up quite well. We have seven events/discourses in Luke which match perfectly with the book of Mark (in location and order); and six of those match up with the book of Matthew.

Harmony of the Gospel Chart for Luke 21 (Palmer/Kukis)			
Event	Matthew	Mark	Luke
Widow's mite		12:41-44	21:1-4
Disciples admire the temple	24:1-2	13:1-2	21:5-6
The four fishermen question Jesus	24:3	13:3-4	21:7
Jesus warns disciples of persecution	24:4-14	13:5-13	21:8-19
Jesus predicts the fall of Jerusalem			21:20-24
Jesus predicts the abomination of desolation.	24:15-28	13:14-23	
Jesus teaches about the 2nd coming	24:29-31	13:24-27	21:25-28
Parable of the fig tree	24:32-33	13:28-29	21:29-31
Warnings to be alert	24:34-51	13:30-37	21:32-36
People come early to hear Jesus teach			21:37-38

One problematic set of sections is where Jesus predicts the fall of Jerusalem; and then speaks about the abomination of desolation (which is going to take place in the Tribulation). There are many parallels between these two events, and many, including Palmer, set these up as parallel passages. However, they are not. We will look at these three passages more closely at [the end of v. 24](#).

From: [http://www.onthewing.org/user/Gospel\\_Harmony.pdf](http://www.onthewing.org/user/Gospel_Harmony.pdf) accessed February 10, 2023.

A title or one or two sentences which describe Luke 21.

**Titles and/or Brief Descriptions of Luke 21 (by Various Commentators)**

**Summary.** Jesus commends the poor widow for her love in giving her last mite to the Lord, and gives a long discourse on the destruction of Jerusalem and the end of the world, with warnings and admonitions that are in full force in our days.<sup>5</sup>

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Luke 21 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

**Fundamental Questions About Luke 21**

Some of these questions may not make sense unless you have read Luke 21. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

**The Prequel of Luke 21**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

**The Principals of Luke 21**

**Characters**

**Biographical Material**

<sup>5</sup> From <https://www.studylight.org/commentaries/eng/kpc/luke-21.html> accessed May 25, 2023.

### The Principals of Luke 21

Characters

Biographical Material


Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Luke 21

Place

Description


Chapter Outline

Charts, Graphics and Short Doctrines

### By the Numbers

Item

Date; duration; size; number


Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

### A Synopsis of Luke 21


[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

**Outlines and Summaries of Luke 21 (Various Commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

**A Synopsis of Luke 21 from the Summarized Bible**

**Contents:** The widow’s mite. Discourse on the course of the age and return of the Lord.  
**Characters:** Jesus, widow, disciples.  
**Conclusion:** As the time draws near when the Kingdom of God shall be fully established upon the earth, and the King shall return in glory, the days will be characterized by increasing apostasy, disturbances in the earth and in the heavens, and intense hatred of those who proclaim the Gospel. The age will culminate in a period of terrible fear upon man, and then shall Christ appear.  
**Key Word:** Course of age, Luke 21:7.  
**Strong Verses:** Luke 21:8, Luke 21:9, Luke 21:18, Luke 21:25, Luke 21:26, Luke 21:27, Luke 21:33.  
**Striking Facts:** Luke 21:20-24. Two sieges of Jerusalem are in view in this chapter. These verses refer to the siege of Titus, A. D. 70, when Luke 21:24 was fulfilled. Christ did not come then. Jerusalem has been trodden down throughout the present dispensation and will ever be disputed about until the times of the Gentiles are fulfilled and He comes who is rightful King.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 21 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

**The Big Picture (Luke 19–24)**

Scripture	Text/Commentary
Luke 19A	Jesus and Zaccchaeus
Luke 19B	Jesus Teaches the Parable of the Ten Minas
Luke 19C	Jesus Triumphal Entry into Jerusalem
Luke 19D	Jesus Weeps Over Jerusalem
Luke 19E	Jesus Cleanses the Temple
Luke 20A	Many Challenge the Lord’s Authority
Luke 20B	Jesus Teaches the Parable of the Wicked Tenants

## The Big Picture (Luke 19–24)

Scripture	Text/Commentary
Luke 20C	Jesus on Payment of Taxes
Luke 20D	The Sadducees Ask About the Resurrection
Luke 20E	Jesus Asks, How Does David Call His Son, <i>Lord</i> ?
Luke 20F	Jesus Warns About the Scribes
Luke 21A	The Widow's Offering
Luke 21B	Jesus Teaches About the Future times (the Destruction of Jerusalem, the End Times, Wars and Persecutions, Destruction of Jerusalem, Coming of the Son of Man)
Luke 21C	Parable of the Fig Tree
Luke 21D	The Importance of Watching
Luke 22A	The Lord's Supper/Judas Betrays the Lord
Luke 22B	Who is the Greatest in the Kingdom?
Luke 22C	Jesus Predicts Peter's Denial
Luke 22D	Supplies Needed by Jesus' Disciples
Luke 22E	Prayer in the Garden
Luke 22F	Betrayal and Arrest of Jesus
Luke 22G	Peter's Denials
Luke 22H	Jesus is Mocked and Beaten
Luke 22I	Jesus Before the Sanhedrin
Luke 23A	Jesus Being Examined and Tried (Before Pontius Pilate, Before Herod, Before Pilate again; Barabbas Set Free Instead of Jesus)
Luke 23B	The Crucifixion (Pilate Delivers Jesus over, Jesus is Crucified)
Luke 23C	Jesus' Death on the Cross
Luke 23C	Jesus is Laid to Rest in a Tomb
Luke 24A	Christ is Risen
Luke 24B	Jesus Speaks to the Man on His Way to Emmaus
Luke 24C	The Disciples Eyes are Opened
Luke 24D	Jesus Again Appears to His Disciples
Luke 24E	Jesus Teaches His Resurrection from the Scriptures
Luke 24F	Jesus Ascends into Heaven

**Changes—additions and subtractions:**

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version, A Faithful Version and the Holy New Covenant Translation are new to my list of translations. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

I have begun to place more material into the **Addendum**. Sometimes, these are so-so footnotes which were taking up too much space in the translation section of each verse; and sometimes these are important doctrines which are referenced in the chapter and are placed in the addendum with the intent of making the document as stand-alone as possible (so that you do not have to go searching to find more information on this or that doctrine).

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

**The Widow's Offering***Mark 12:41-44*

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**But looking up, He saw the [ones] throwing into the treasury the gifts of them, wealthy [men]. But He saw a certain widow, poor, throwing there leptons two.**

Luke  
21:1–2

Kukis mostly literal translation:

**When [Jesus] had looked up, He observed wealthy [men] who tossed their gifts into the [Temple] treasury. He also saw a certain widow, [who was] poor, throw [her] two leptons in there [as well].**

Kukis paraphrase

**When Jesus looked around, He noticed that there were several rich men who threw their offerings into the Temple treasury. He also observed a certain widow—it was obvious that she was poor—and she placed her offering of two small copper coins into the treasury as well.**

Here is how others have translated this verse:

#### Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>6</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

#### Ancient texts:

Westcott-Hort Text (Greek)	<b>But looking up, He saw the [ones] throwing into the treasury the gifts of them, wealthy [men]. But He saw a certain widow, poor, throwing there leptons two.</b>
Complete Apostles' Bible	<b>And looking up, He saw the rich putting their gifts into the treasury, and He saw also a certain poor widow putting in two mites.</b>
Douay-Rheims 1899 (Amer.)	<b>And looking on, he saw the rich men cast their gifts into the treasury. And he saw also a certain poor widow casting in two brass mites.</b>
Holy Aramaic Scriptures	<b>Then Eshu {Yeshua} looked at the athiyre {the wealthy} who were casting their offerings into the treasury house.</b>

<sup>6</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

	And He also saw a certain poor armalatha {widow} who cast in two shamune {small coins i.e. two pennies}.
James Murdock's Syriac NT	And Jesus looked upon the rich, who cast their oblations into the treasury.
Original Aramaic NT <sup>7</sup>	And he saw also a certain poor widow, who cast in two mites. But Yeshua* gazed at the rich who were casting in their offerings to the treasury. And he saw also a certain poor widow who cast in two shemonas*.

Significant differences:

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English	And looking up, he saw the men of wealth putting their offerings in the money-box. And he saw a certain poor widow putting in a farthing.
Bible in Worldwide English	Jesus looked around in the temple. He saw the place where the people put in their money. Rich people were putting in their money. And he saw a poor woman whose husband was dead. She put in two small pieces of money.
Easy English	<b>Jesus talks about people who give things to God</b> Then Jesus looked up and saw something that was happening in the temple. There was a box for money there. Many rich people were putting their gifts of money into the box. Then he saw a woman coming there. Her husband had died and she was very poor. She put two small coins that had only a little value into the box.
Easy-to-Read Version–2008	Jesus looked up and saw some rich people putting their gifts to God into the Temple collection box. Then he saw a poor widow put two small copper coins into the box.
God's Word™	Looking up, Jesus saw people, especially the rich, dropping their gifts into the temple offering box. He noticed a poor widow drop in two small coins.
Good News Bible (TEV)	Jesus looked around and saw rich people dropping their gifts in the Temple treasury, and he also saw a very poor widow dropping in two little copper coins.
J. B. Phillips	Then he looked up and saw the rich people dropping their gifts into the treasury, and he noticed a poor widow drop in two coppers, and he commented, "I assure you that this poor widow put in more than all of them, for they have all put in what they can easily spare, but she in her poverty has given away her whole living." Vv. 3–4 are included for context.
The Message	Just then he looked up and saw the rich people dropping offerings in the collection plate. Then he saw a poor widow put in two pennies.
NIRV	<b>The Widow's Offering</b> As Jesus looked up, he saw rich people putting their gifts into the temple offering boxes. He also saw a poor widow put in two very small copper coins.
New Life Version	<b>A Woman Whose Husband Had Died Gave All She Had</b> Jesus looked up and saw rich men putting their money into the money box in the house of God. He saw a poor woman whose husband had died. She put in two very small pieces of money.

**Thought-for-thought translations; dynamic translations; paraphrases:**

<sup>7</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.



Casual English Bible<sup>8</sup>

## JERUSALEM WILL DISINTEGRATE WIDOW WITH MONEY

At the Temple, Jesus watched rich people dropping donations into an offering plate. Along came a widow with two cents[1] to her name. She dropped both coins into the offering.

<sup>1</sup>21:2She had two *lepta*, which were the Jewish coins with the least value, comparable to a penny or the one-cent euro coin.

New Berkeley Version  
New Living Translation

### The Widow's Offering

While Jesus was in the Temple, he watched the rich people dropping their gifts in the collection box. Then a poor widow came by and dropped in two small coins. [Greek *two lepta* [the smallest of Jewish coins].]

The Passion Translation

Jesus was in the temple, observing all the wealthy wanting to be noticed as they came with their offerings. He noticed a very poor widow dropping two small copper coins in the offering box.

UnfoldingWord Simplified T.

Jesus looked up from where he was sitting and saw rich people putting their gifts into the temple offering box. He also saw a poor widow put in two small coins of very little value.

Williams' New Testament<sup>9</sup>

Now He looked up and saw the rich people dropping their gifts into the treasury. Then He saw a poor widow drop in two little coins which make scarcely a cent.

### Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

When He looked up, He saw the rich people throwing their contributions into the collection boxes. He saw a certain poor widow throwing two tiny coins there.

Common English Bible

### A poor widow's offering

Looking up, Jesus saw rich people throwing their gifts into the collection box for the temple treasury. He also saw a poor widow throw in two small copper coins worth a penny. [Or *two lepta*]

A. Campbell's Living Oracles

As Jesus was observing the rich casting their gifts into the treasury, he saw an indigent widow throw in two mites.

New Advent (Knox) Bible

And he looked up, and saw the rich folk putting their gifts into the treasury; he also saw one poor widow, who put in two mites.

NT for Everyone

He looked up and saw rich people putting their contributions into the Temple treasury. He also saw an impoverished widow putting in two tiny copper coins.

20<sup>th</sup> Century New Testament

Looking up, Jesus saw the rich people putting their gifts into the chests for the Temple offerings. He saw, too, a widow in poor circumstances putting two farthings into them.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And He looked up, and saw the rich men adding their donations to the collection. And He also saw a certain poor widow contributing two coins.

Ferrar-Fenton Bible

### The Widow's Offering.

Looking round then, He saw the wealthy people throwing their gifts into the treasury; and He also observed one poor widow throwing in two *lepta*.<sup>2</sup>

<sup>2</sup>About a half penny

God's Truth (Tyndale)

.

International Standard V

### The Widow's Offering

<sup>8</sup> From <https://www.casualenglishbible.com/>

<sup>9</sup> William's New Testament - 1937 by Charles B. Williams.

**(Mark 12:41-44)**

Now Jesus [Lit. he] looked up and saw rich people dropping their gifts into the offering box. [Or treasury]

Then he saw a destitute widow drop in two small copper coins. [Lit. lepta, the smallest coin denominated in the 1st century Jewish economy]

Montgomery NT

And he looked up and saw people casting their offerings into the treasury, and they were rich. And he saw a certain poor widow casting in two mites.

The Spoken English NT<sup>10</sup>

**Jesus Praises a Poor Widow's Offering (Mk 12:41-44)**

Jesus looked up and saw rich people putting their gifts into the collection box. And he saw a poor widow put in two half pennies.

Urim-Thummim Version

Then he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in her two mites [small brass coin worth 1/5th of a cent].

Weymouth New Testament

Looking up He saw the people throwing their gifts into the Treasury--the rich people. He also saw a poor widow dropping in two farthings,...

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)<sup>11</sup> **The widow's mite**  
(Mk 12:41)

Jesus looked up and saw rich people putting their gifts into the treasury of the Temple. He also saw a poor widow, who dropped in two small coins.

The Heritage Bible

And he looked up, and saw those rich ones throwing their gifts into the treasury.

And he saw also a certain poor widow throwing in there two leptas.<sup>2</sup>

<sup>2</sup> 21:2 lepta, the smallest Jewish coin; one denarion equaled 128 leptas.

New American Bible (2011) **The Poor Widow's Contribution.\***

<sup>a</sup> When he looked up he saw some wealthy people putting their offerings into the treasury and he noticed a poor widow putting in two small coins.

\* [21:1–4] The widow is another example of the poor ones in this gospel whose detachment from material possessions and dependence on God leads to their blessedness (Lk 6:20). Her simple offering provides a striking contrast to the pride and pretentiousness of the scribes denounced in the preceding section (Lk 20:45–47). The story is taken from Mk 12:41–44.

a. [21:1–4] Mk 12:41–44.

New Catholic Bible

**The Poor Widow's Offering.**<sup>[a]</sup> Looking up, Jesus saw wealthy people putting their offerings into the treasury, and he also noticed a poor widow putting in two copper coins.

[a] See note on Mk 12:41-44.

Mark 12:41 Jesus praises the offering of the poor widow because she gave more than all the others, although her gift was by far the smallest. She willingly gave out of her poverty (all that she had to live on), while the others gave out of their abundance. Therefore, she provides a striking contrast to the pride and pretentiousness of the scribes, who were denounced in the previous section.

Mark 12:41 Treasury: a room with thirteen boxes, near the inner court of the temple, into which women could enter.

Mark 12:42 [She] put in two copper coins, that is, about a penny: literally, "She put in two lepta, which is a fourth of an as." The fact that the poor widow gives two lepta shows that she could have given less. A lepton was the

<sup>10</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

<sup>11</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

smallest Greek coin. For his readers' sake, Mark explains the amount in Roman terms ("fourth of an as," a penny).

New English Bible–1970	<b>The Widow's Offering (Jerusalem) [ Lk.21.1-4 → ] - Mk.12.41-44</b> He looked up and saw the rich people dropping their gifts into the chest of the temple treasury; and he noticed a poor widow putting in two tiny coins.
New Jerusalem Bible	Looking up, he saw rich people putting their offerings into the treasury; and he noticed a poverty-stricken widow putting in two small coins.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Yeshua looked up, and as he watched the rich placing their gifts into the Temple offering-boxes, he also saw a poor widow put in two small coin.
Holy New Covenant Trans.	As Jesus looked up, he saw some rich people putting their gifts for God into the temple money box. Then Jesus saw a widow who was very poor. She put two small coins into the box.
Tree of Life Version	Then Yeshua looked up and saw the rich dropping their gifts into the treasury box. He also saw a poor widow dropping in two small copper coins.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament <sup>12</sup>	...Seeing but {them} [He] sees the [men] putting to the treasury the gifts [of] them rich [He] sees but someone widow poor putting there lepta two...
Alpha & Omega Bible	(For everything in this chapter, see notes in Matthew 24 & also compare Mark 13) AND HE LOOKED UP AND SAW THE RICH PUTTING THEIR GIFTS INTO THE TREASURY. AND HE SAW A POOR WIDOW PUTTING IN TWO SMALL COPPER COINS.
Awful Scroll Bible	Moreover looking-up, He perceived the rich, putting in their gifts, into the guarded-treasury.
Concordant Literal Version	And He perceived also, a certain needy widow, putting in there two lepta. Now, looking up, He perceived the rich casting their approach presents into the treasury." Yet He perceived a certain widow also, a drudge, casting there two mites."
exeGesés companion Bible	<b><u>YAH SHUA ON THE TWO FLAKES OF THE WIDOW</u></b> And he looks and sees the rich cast their oblations into the treasury: and he also sees a needy poor widow cast in two flakes.
Orthodox Jewish Bible	And having looked up, Rebbe, Melech HaMoshiach saw the ashirim (rich people) putting into the Beis Hamikdash Otzar (Treasury) their matanot (gifts). And he saw a certain poor almanah (widow) putting in there two leptas.

### Expanded/Embellished Bibles:

An Understandable Version	Then Jesus looked up [i.e., from his seated position at the entrance to the Temple], and saw people throwing their gifts [of money] into the treasury [Note: This was a large openmouthed container used for receiving offerings for meeting expenses of Temple upkeep]. And He saw a certain poor widow throwing two small copper coins into it [Note: These two coins amounted to about ten minutes of a farm laborer's pay, or about \$1.50 in 2005].
The Expanded Bible	<b>True Giving</b>

<sup>12</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

As Jesus looked up, he saw some rich people putting their gifts into the Temple money box [or treasury; <sup>c</sup> one of thirteen trumpet-shaped receptacles used to collect offerings]. Then he saw a poor widow putting two small copper coins [<sup>c</sup>Greek: lepta; worth only 1/128 of a denarius, the daily wage of a worker] into the box.

Jonathan Mitchell NT

Now later, upon looking up, He saw the rich people, one after another, tossing their gifts into the treasury (a guarded collection box for offerings).

But in contrast, He saw a certain needy, working-class widow in the midst of dropping two mites (small copper coins of very little value) there,...

P. Kretzmann Commentary

**Verses 1-4**

**The Widow's Gift.**

And He looked up and saw the rich men casting their gifts into the treasury.

And He saw also a certain poor widow casting in thither two mites.

Syndein/Thieme

{Jesus' Temple Discourse}

He {Jesus} looked up {anablepo} and saw the 'rich men' {plousios} tossing their gifts into the offering box {gazophulakion}.

{Note: Theses were ostentatious acts. They gave but under the motivation of being SEEN giving large amounts - sin of approbation lust.}

But, He also saw a poor widow tossing in two 'copper coins' {lepton - 2/10 of one cent}.

{Note: This time the amount of the offering is small, but her motivation must have been from a pure heart.}

Translation for Translators

**Jesus taught that God commends people who give to him sacrificially.**

Luke 21:1-4

*Jesus looked up from where he was sitting and saw rich people putting their gifts into the offering boxes in the Temple courtyard. He also saw a poor widow putting in two small copper coins.*

The Voice

And then He turned His attention from the religious scholars to some wealthy people who were depositing their donations in the offering boxes. A widow, obviously poor, came up and dropped two copper coins in one of the boxes.

## Bible Translations with a Lot of Footnotes:

Lexham Bible

### **A Poor Widow's Offering**

And he looked up and [\*Here "and" is supplied because the previous participle ("looked up") has been translated as a finite verb] saw the rich putting their gifts into the contribution box, and he saw a certain poor widow putting in there two small copper coins. [This coin was the lepton, worth 1/128 of a denarius]

NET Bible®

### **The Widow's Offering**

Jesus<sup>1</sup> looked up<sup>2</sup> and saw the rich putting their gifts into the offering box.<sup>3</sup> He also saw a poor widow put in two small copper coins.<sup>4</sup>

<sup>1</sup>Grk "He"; the referent has been specified in the translation for clarity. Here δέ (de) has not been translated.

<sup>2</sup>Grk "looking up, he saw." The participle ἀναβλέψας (anableya") has been translated as a finite verb due to requirements of contemporary English style.

<sup>3</sup>On the term γαζοφυλάκιον (gazofulakion), often translated "treasury," see BDAG 186 s.v., which states, "For Mk 12:41, 43; Lk 21:1 the mng. contribution box or receptacle is attractive. Acc. to Mishnah, Shekalim 6, 5 there were in the temple 13 such receptacles in the form of trumpets. But even in these passages the general sense of 'treasury' is prob., for the contributions would go [into] the treasury via the receptacles." Based upon the extra-biblical evidence (see sn following), however, the translation opts to refer to the actual receptacles and not the treasury itself.

<sup>4</sup>The offering box probably refers to the receptacles in the temple forecourt by the Court of Women used to collect freewill offerings. These are mentioned by

Josephus, J. W. 5.5.2 (5.200), 6.5.2 (6.282); Ant. 19.6.1 (19.294); and in 1 Macc 14:49 and 2 Macc 3:6, 24, 28, 40 (see also Mark 12:41; John 8:20).

<sup>4sn</sup> These two small copper coins were lepta (sing. "lepton"), the smallest and least valuable coins in circulation in Palestine, worth one-half of a quadrans or 1/128 of a denarius, or about six minutes of an average daily wage. This was next to nothing in value.

Rotherham's Emphasized B.

**§ 83. The Widow's Mites.**

**Mk. xii. 41-44.**

**Chapter 21.**

And [looking up] he saw the [rich] who were casting their gifts into the treasury,— and he saw a certain poor widow casting in thither two mites<sup>b</sup>;...

<sup>b</sup> Modern lip service, with its "Widow's mite," forgets there were "two."

Wilbur Pickering's New T.

**A lesson in giving**

Looking up He saw the rich putting their gifts into the treasure chest.

But He also saw a certain poor widow putting in two mites.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Now having looked up, He saw the rich [people] putting their offerings into the treasury [fig., collection boxes]. Then He saw also a certain poor widow putting [in] there two lepta [or, two very small copper coins].
Charles Thomson NT	And when he looked up and beheld the rich casting their gifts into the treasury, and saw also a certain poor widow throwing into it two mites,...
Context Group Version	And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in there two dollars.
English Standard Version	Jesus looked up and saw the rich putting their gifts into the offering box, and he saw a poor widow put in two small copper coins.
Far Above All Translation <sup>13</sup>	Then he looked up, and saw the rich putting their gifts in the treasury, and he saw someone, in fact a needy widow, putting two leptons in there. [I am interested to see just how literal this translation is.]
Modern Literal Version 2020	{Mar 12:41-44 & Luk 21:1-4 In the Temple Treasury, Tues.} Now he looked up and saw the rich men casting their gifts into the treasury. But he also saw a certain poor widow casting two bronze-coins in there.
New American Standard B.	<b>The Widow's Gift</b> Now He looked up and saw the wealthy putting their gifts into the <i>temple</i> treasury. And He saw a poor widow putting in [Lit <i>there</i> ] two lepta coin [The smallest Greek copper coin, about 1/128 of a laborer's daily wage].
New Matthew Bible	Christ commends the poor widow. He tells of the destruction of Jerusalem, of false teachers, of the signs and troubles to come, of the end of the world, and of his own coming. As he looked on, he saw the rich, how they cast their offerings into the treasury. And he saw also a certain poor widow who cast in two small coins, and he said, Of a truth I say to you, this poor widow has put in more than all of them. V. 3 is included for context.
Niobi Study Bible	. The Widow's Two Mites
Revised Young's Lit. Trans.	And having looked up, he saw those who did cast their gifts to the treasury -- rich men, and he saw also a certain poor widow casting there two mites,...

**The gist of this passage:**

Jesus observes rich people throw their money into the offering box; and He sees a poor widow give as well.

1-2

<sup>13</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.



Luke 21:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anablepô (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i> ]	<i>looking up; recovering (lost) sight, receiving sight; looking again</i>	masculine singular, aorist active participle, nominative case	Strong's #308
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eidô (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>to see, to perceive, to observe; to discern, to know</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1492
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
bállô (βάλλω) [pronounced <i>BAWL-low</i> ]	<i>throwing, casting, tossing, something placed, putting, that which is laying, bringing</i>	masculine plural, present active participle, accusative case	Strong's #906
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
gazophulákion (γαζοφυλάκιον) [pronounced <i>gad-zof-oo-LAHK-ee-ohn</i> ]	<i>treasury, a treasure-house, a court in the temple for the collection-boxes</i>	neuter singular noun, accusative case	Strong's #1049
Thayer definition: <i>[This is] a repository of treasure, especially of public treasure, a treasury. It is used to describe the apartments constructed in the courts of the temple, in which the not only the sacred offerings and things needful for the service were kept, but in which the priests, etc, dwelt: Nehemiah 13:7; of the sacred treasury in which not only treasure but also public records were stored, and the property of widows and orphans was deposited.</i> <sup>14</sup>			
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
dōron (δῶρον) [pronounced <i>DOH-ron</i> ]	<i>a gift, present; the offering of a gift or of gifts; sacrifice</i>	neuter plural noun; accusative case	Strong's #1435

<sup>14</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #1049.

## Luke 21:1

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person</i>	masculine plural adjective; genitive/ablative case	Strong's #4145

**Translation:** When [Jesus] had looked up, He observed wealthy [men] who tossed their gifts into the [Temple] treasury.

There are no actual chapter breaks throughout the books of the Bible, these being added long after the text was written and accepted. In context, looking back at the previous chapter, Jesus is doing much of the actions. Therefore, we assume that He is the one making these observations and commenting. This is how the Greek works. In the English, we would include the Lord's name at the beginning of this paragraph.

So often, without really thinking, some people believe that Jesus came with *pre-loaded* sermons, as it were. That is, God wanted Him to teach X, Y and Z; and so Jesus teaches these things. Now, God does want Jesus to teach X, Y and Z; but Jesus does not arrive in this world pre-loaded with sermons X, Y and Z.

Let me suggest at least four ways that Jesus determines what He should teach: (1) He is a prophet (some messages come to Him prophetically); (2) He is asked questions, which cause Him to teach something related to the questions asked; (3) it is His turn in the **synagogue** to read a passage; and He reads that passage and then talks about it; and (4) something happens around Him, causing Him to make a point related to what is happening. Obviously, it is the fourth thing which causes Jesus to teach what He teaches at the beginning of this chapter.

Let me suggest something that was not a part of the Lord's ministry. He did not know exactly what was going to happen to Him each and every day; nor did He know in advance all of the sermons which He would teach. All of these are dependent upon when God the Father places these events in the **divine decree**.

Jesus was a very observant man (and I use the term *man*, because I believe that He willingly operated as a man and not as God as per the doctrine of **Kenosis**). He did not know what was going to happen next, except as the Scriptures revealed to Him. So every day was a brand new day. He knew **Bible doctrine**; but He lived here on earth as a man. He did not show up born of Mary knowing all truth; He learned the Word of God throughout His life; which we read about in **Luke 1 (HTML) (PDF) (WPD)** (in particular Luke 1:40, 52). Furthermore, Jesus lived every day at a time, just as we live the **Christian life**.

Related to this, see **the Doctrine of One Day at a Time** (by R. B. Thieme, Jr.) in the **Addendum**.

It was very common for Jesus to be observant and use things which He saw in order to teach the doctrines of God to His **disciples**. He is in the center of **religion** in Jerusalem (I use the term *religion* in the negative sense). Jesus observed a lot of activities which illustrated principles that He would then teach.

That Jesus sees these two things is a part of the **plan of God**. Jesus executes **God's plan** without having it given to Him. He has no set of notes saying, *on Monday, you will go here, see this, and then this teach; Tuesday is for you to go there, see that, and then talk about it*. Just as you travel from home to work, to the store, to **church**, etc., this is what Jesus did. He knew what to do or say next based upon the doctrine in His **soul**. No doubt, God the Father had a precise plan for God the Son when here on earth; but this was not conveyed to Jesus audibly, through written form, or through a powerpoint demonstration. So, just like you or I, we wake up in the morning;

we have some things which we must attend to; and we have things which suddenly happen; and we figure out what to do from there.

To further explain, Jesus did not see a flash of light, the hand of God, or something similar pointing out what He needed to see in order to have a clue as to what to do next. All of this was normal, human activity, and the sort of activity which we participate in every single day.

This should be standard fare for the **pastor-teacher**, to take these things which occurred 2000 years ago and bring them up to date.

So Jesus is there, in the Temple area, teaching (Luke 20:1), and He sees the rich men throw their offerings into the Temple treasury.

Luke 21:1 **When [Jesus] had looked up, He observed wealthy [men] who tossed their gifts into the [Temple] treasury.** (Kukis mostly literal translation)

Luke 21:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>I-doh</i> ]	<i>to see, to perceive; to observe; to discern, to know</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1492
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
chêra (χήρα) [pronounced <i>KHAY-rah</i> ]	<i>widow; lacking a husband</i>	feminine singular noun; accusative case	Strong's #5503
penichrós (πενιχρός) [pronounced <i>pen-tihkh-ROSS</i> ]	<i>poor, needy</i>	feminine singular adjective; accusative case	Strong's #3998
bállô (βάλλω) [pronounced <i>BAWL-low</i> ]	<i>throwing, casting, tossing, something placed, putting, that which is laying, bringing</i>	feminine singular, present active participle, accusative case	Strong's #906
ekei (ἐκεῖ) [pronounced <i>ehk-ĭ</i> ]	<i>there, in or to that place</i>	adverb	Strong's #1563
leptón (λεπτόν) [pronounced <i>lehp-ton</i> ]	<i>small copper coin; lepton; mite; a small brass coin, equivalent to the eighth part of an "as", worth about a 1/5 of a cent</i>	neuter plural noun, accusative case	Strong's #3016
duo (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

**Translation:** He also saw a certain widow, [who was] poor, throw [her] two leptons in there [as well].



Jesus also observes a woman, and Jesus perceives that she is a poor widow, yet she is still giving. She has two small brass or copper coins and she offers those.

Who among us, given what we know, are thinking, *she does not need to give; she is obviously struggling*. But she does give and Jesus is going to talk about that.

Luke 21:2 He also saw a certain widow, [who was] poor, throw [her] two leptons in there [as well]. (Kukis mostly literal translation)

Luke 21:1–2 When [Jesus] had looked up, He observed wealthy [men] who tossed their gifts into the [Temple] treasury. He also saw a certain widow, [who was] poor, throw [her] two leptons in there [as well]. (Kukis mostly literal translation)



Luke 21:1–2 When Jesus looked around, He noticed that there were several rich men who threw their offerings into the Temple treasury. He also observed a certain widow—it was obvious that she was poor—and she placed her offering of two small copper coins into the treasury as well. (Kukis paraphrase)

**The Widow's Mite** (a painting by James Tissot); from [Tui Motu](#); accessed June 14, 2021.

And He said, “Indeed I keep on speaking to you [all] that the widow, this [one], the poor [one], [is] greater than all [of them what] she threw. For all these from the abundance to them they threw into [the offering space] the gifts; but she, out of the lack of her, all the life which she kept having, she threw.”

Luke  
21:3–4

Then Jesus [lit., He] said, “Truly, I tell you [all], this poor widow put in more than all [of them]. For you see, these all put in gifts from their abundance; but the widow put in, from her poverty, all the living which she had.”

Then Jesus explained, “You have seen what has been offered by these various people. Truly, I tell you that this poor widow here put in more than all the others combined. These others just put in gifts which came from their abundance, but the widow put in an offering from her poverty, all the living that she had.”

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) And He said, “Indeed I keep on speaking to you [all] that the widow, this [one], the poor [one], [is] greater than all [of them what] she threw. For all these from the abundance to them they threw into [the offering space] the gifts; but she, out of the lack of her, all the life which she kept having, she threw.”
- Complete Apostles Bible And He said, "Truly I say to you that this poor widow has put in more than all. For all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood which she had."
- Douay-Rheims 1899 (Amer.) And he said: Verily, I say to you that this poor widow hath cast in more than they all. For all these have of their abundance cast into the offerings of God: but she of her want hath cast in all the living that she had.

Holy Aramaic Scriptures	And He said, "Truly I say unto you, that this poor armalatha {widow} has cast in more than everyone! For, all these have cast into the offering house of Alaha {God}, from what was in excess to them, yet, this one, from her lack, has cast in all she possesses!"
James Murdock's Syriac NT	And he said: Truly I say to you, that this poor widow hath cast in more than any one. For all they, from what was superfluous to them, have cast into the receptacle of oblations to God; but she, from her penury, hath cast in all that she possessed.
Original Aramaic NT	And he said, "I tell you the reality, that this poor widow has cast in more than anyone. For all of these have cast in whatever abundance they had into the place of God's* offerings, but this one from her want has cast in everything that she owned."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he said, Truly I say to you, This poor widow has given more than all of them: For they gave out of their wealth, having more than enough for themselves: but she, even out of her need, has put in all her living.
Bible in Worldwide English	Jesus said, I tell you the truth. This poor woman has given more than all the other people. All these people had plenty of money and they gave only a part of it. She was poor and she gave everything she had. She has nothing left to live on.
Easy English	'Let me tell you this,' Jesus said. 'This poor woman has put a better gift into the box than all the other people have put in there. All those rich people have plenty of money. They only gave a small part of that. But this woman has almost nothing. She put everything that she had into the box. That money was what she needed to live.'
Easy-to-Read Version–2008	He said, "This poor widow gave only two small coins. But the truth is, she gave more than all those rich people. They have plenty, and they gave only what they did not need. This woman is very poor, but she gave all she had to live on."
<i>God's Word™</i>	He said, "I can guarantee this truth: This poor widow has given more than all the others. All of these people have given what they could spare. But she, in her poverty, has given everything she had to live on."
Good News Bible (TEV)	He said, "I tell you that this poor widow put in more than all the others. For the others offered their gifts from what they had to spare of their riches; but she, poor as she is, gave all she had to live on."
J. B. Phillips <i>The Message</i>	. He said, "The plain truth is that this widow has given by far the largest offering today. All these others made offerings that they'll never miss; she gave extravagantly what she couldn't afford—she gave her all!"
NIRV	"What I'm about to tell you is true," Jesus said. "That poor widow has put in more than all the others. All these other people gave a lot because they are rich. But even though she is poor, she put in everything. She had nothing left to live on."
New Life Version	He said, "I tell you the truth, this poor woman has put in more than all of them. For they have put in a little of the money they had no need for. She is very poor and has put in all she had. She has put in what she needed for her own living."
New Simplified Bible	»I tell you a truth,« he said: »This poor widow gave more than all of them. »They all gave out of their surplus but she gave out of her poverty. She gave all that she had for living expenses.«

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Jesus said, "I'm telling you the truth, this poor widow has poured more into that offering than all the others combined. Those rich people are pulling from their discretionary income to make the donation. But this woman who has nothing but a basketful of neediness and two cents to her name has given all the money she has."
Contemporary English V.	And he said, "I tell you that this poor woman has put in more than all the others. Everyone else gave what they didn't need. But she is very poor and gave everything she had."
The Living Bible	"Really," he remarked, "this poor widow has given more than all the rest of them combined. For they have given a little of what they didn't need, but she, poor as she is, has given everything she has."
New Berkeley Version	.
New Living Translation	"I tell you the truth," Jesus said, "this poor widow has given more than all the rest of them. For they have given a tiny part of their surplus, but she, poor as she is, has given everything she has."
The Passion Translation	"Listen to me," he said. "This poor widow has given a larger offering than any of the wealthy. For the rich only gave out of their surplus, but she sacrificed out of her poverty and gave to God all that she had to live on."
UnfoldingWord Simplified T.	And he said to his disciples, "The truth is that this poor widow has put into the offering box more money than all these rich people. For they all have a lot of money, but they gave only a small part of it. But this widow, who is very poor, has given all the money that she had to buy what she needed."
William's New Testament	And He said, "I tell you the truth, this poor widow has dropped in more than all of them; for all the rest of them made their contributions out of their surplus, but she out of her want dropped in all that she had to live on."

#### Partially literal and partially paraphrased translations:

American English Bible	Well, as he looked up, he noticed the rich dropping their gifts into the [Temple] treasury chests. And then he saw a poor widow drop in just two small copper coins, and he said: 'I tell you the truth, although this widow is very poor, she dropped in more than they all did, since they dropped in gifts from their surplus, while this needy person dropped in her whole means of living!' Vv. 1–2 are included for context.
Beck's American Translation	.
Breakthrough Version	And He said, "It is true. I tell you that this poor widow threw <i>in</i> more than everyone. You see, for the contributions, all these <i>people</i> threw in from what they had left over, but this widow from what she lacked threw in all the livelihood that she had."
Common English Bible	He said, "I assure you that this poor widow has put in more than them all. All of them are giving out of their spare change. But she from her hopeless poverty has given everything she had to live on."
Len Gane Paraphrase	He said, "Truly, I say to you that this poor widow has put in more than all of them. "For all these have from their excess put into the offerings of God, but she from her extreme poverty has put in all the living that she had."
A. Campbell's Living Oracles	And he said, I tell you, truly, that this poor widow has cast in more than any of them; for all of these, out of their superfluous store, have thrown into the sacred chest, she has thrown in all the little that she had.
New Advent (Knox) Bible	Thereupon he said, Believe me, this poor widow has put in more than all the others. The others all made an offering to God out of what they had to spare; she, with so little to give, put in her whole livelihood.
NT for Everyone	'I'm telling you the truth,' he said. 'This poor widow has put in more than all of them. They all contributed into the collection out of their plenty, but she contributed out of her poverty, and gave her whole livelihood.'

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And He said, "Truly I tell you, that this poor widow has contributed more than any of the others: For all of the affluent have given but a portion of what they could have in tribute to God: but she in her poverty has given all that she had". Nothing wrong with being affluent, but being miserly where God and His will is concerned is wrong.
Revised Ferrar-Fenton Bible	And He remarked, "I tell you most certainly, that this poor widow has thrown in more than all. For all the others, out of their superfluity, have contributed to the gifts for God; but she, out of her poverty, has contributed all she had to live upon."
God's Truth (Tyndale)	And he said: of a truth I say unto you, this poor widow has put in more than they all. For they all have of their superfluity (excess) added unto the offering of God: but she, of her penury, has cast in all the substance that she had.
International Standard V	He said, "I tell you with certainty, this destitute widow has dropped in more than all of them, because all the others contributed to the offering [Other mss. read to the offering of God] out of their surplus, but she, in her poverty, dropped in everything she had to live on."
NIV, ©2011	"Truly I tell you," he said, "this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on."
Weymouth New Testament	...and He said, "In truth I tell you that this widow, so poor, has thrown in more than any of them. For from what they could well spare they have all of them contributed to the offerings, but she in her need has thrown in all she had to live on."

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	And he said, Truly, I say to you, that this poor widow threw in more than they all, Because all these out of their super-abundance threw into the gifts of God, and she out of her lack threw in all the earthly living that she had.
New American Bible (2002)	He said, "I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood."
Revised English Bible—1989	"I tell you this," he said: "this poor widow has given more than any of them; for those others who have given had more than enough, but she, with less than enough, has given all she had to live on."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	He said, "I tell you the truth, this poor widow has put in more than all the others. For they, out of their wealth, have contributed money they could easily spare; but she, out of her poverty, has given all she had to live on."
Hebraic Roots Bible	And He said, Truly I say to you, This poor widow put in more than all. For all of them have cast into the house of offering of Elohim from what was in excess to them, but this one from her poverty. She has cast in all that she had owned.
Holy New Covenant Trans.	Jesus said, "I am telling you the truth: this poor widow has given more than all those rich people. The rich people have plenty; they only gave what they didn't need, but this woman gave everything she had. She needed that money to live on."
Tree of Life Version	And He said, "Truly I say to you, this poor widow has put in more than all the rest. For all these put in their gifts from their surplus. But she, out of her poverty, put in all she had to live on."

**Weird English, ©ldɛ English, Anachronistic English Translations:**



Accurate New Testament	...and [He] says truly [I] say [to] you* for The Widow This The [Woman] Poor [thing] more [than] all [men] puts All for These from the [thing] oversupplying [to] them put {some things} to the gifts She but from the lack [of] her every the living whom [She] had puts...
Alpha & Omega Bible	AND HE SAID, "AMEN, I SAY TO YOU, THIS POOR WIDOW PUT IN MORE THAN ALL; 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."
Awful Scroll Bible	And He said, "Plainly, I instruct to yous that, this reduced-to-cower widow, puts in more than they all. (")For all these, out of their abounds, put in their gifts to God, but this one, out of her deficiency, puts in all her sustenance, which she was holding."
Concordant Literal Version	And He said, "Truly, I am saying to you that this poor widow casts in more than all." For all these cast out of their superfluity into the approach presents of God, yet this woman, out of her want, casts in all the livelihood which she had."
exeGesés companion Bible	And he says, Truly I word to you, that this poor widow casts in more than they all: for all these from their super abundance cast in to the oblations of Elohim: but she of her lack casts in all her subsistence.
Orthodox Jewish Bible	And he said, "I tell you the reality, that this poor widow has cast in more than anyone. For all of these have cast in whatever abundance they had into the place of God's* offerings, but this one from her want has cast in everything that she owned." ..and he said— [Of a truth] I say unto you—   This destitute widow    more than they all  hath cast in; For   all' these    out of their superfluity  have cast in among the gifts, But   she    out of her deficiency    all' the living that she had   hath cast in.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He said, "Truly I say to you, this poor widow has put in [proportionally] more than all of them; for they all put in gifts from their abundance; but she out of her poverty put in all she had to live on."
An Understandable Version	So, He said, "Truly I tell you, this poor widow has thrown in more than all the rest [i.e., referring to the many rich people who were also throwing in money]. For all of them threw in from their abundance, but she threw in from her poverty all she had to live on."
The Expanded Bible	He said, "I tell you the truth, this poor widow gave more than all those rich people. [^ For] They gave ·only what they did not need [out of their surplus/abundance]. ·This woman is very poor, but she gave [^ But she, out of her poverty, gave] all she had to live on."
Jonathan Mitchell NT	...and He said, "Really (or: Truly), I am saying to you folks that this destitute widow cast [in] more than all of them. "For you see, all these folks tossed the gifts into [the treasury] from out of their surplus and the excess of wealth that continually surrounds [them], but this woman, from out of her [situation] of lack and want, dropped [in] all her livelihood (= all she had to live on) which she was normally (or: presently) having."
P. Kretzmann Commentary	And He said, Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in an the living that she had.

Syndein/Thieme	Kretzmann's commentary for Luke 21:1–4 has been placed in the <b>Addendum</b> . And, He said, " 'Point of doctrine'/'I tell you the truth' {alethea}, this poor widow has tossed in more than all {of them}." ~~For they all . . . {contributed} out from their 'abundant wealth' {perisseuo} tossed into the offerings belonging to God; but, in contrast, she out of her poverty {husterema} tossed in everything 'she had to live on' {idiom: bios - life - literally 'all her living'}."
Translation for Translators	He said <i>to his disciples</i> , "The truth is that these rich people have a lot of money, <i>but</i> they gave <i>only a small part of it</i> . But this woman, who is very poor, has put in all the money that she had to pay for the things she needs! So <i>God considers that</i> [HYP] this poor widow has put more money into the box than all the others."
The Voice	<b>Jesus:</b> I'm telling you the truth, this poor widow has made a bigger contribution than all of those rich fellows. They're just giving from their surplus, but she is giving from her poverty—she's giving all she has to give.

### Bible Translations with Many Footnotes:

Lexham Bible	And he said, "Truly I say to you that this poor widow put in more than all of them . For these all put gifts [*Here the direct object is supplied from context in the English translation] into the offering out of their abundance, but this woman out of her poverty put in all the means of subsistence that she had."
NET Bible®	He <sup>5</sup> said, "I tell you the truth, <sup>6</sup> this poor widow has put in more than all of them. <sup>7</sup> For they all offered their gifts out of their wealth. <sup>8</sup> But she, out of her poverty, put in everything she had to live on." <sup>9</sup> <sup>5th</sup> Here <i>kai</i> ( <i>kai</i> ) has not been translated because of differences between Greek and English style. <sup>6th</sup> Grk "Truly, I say to you." <sup>7th</sup> Has put in more than all of them. With God, giving is weighed evaluatively, not counted. The widow was praised because she gave sincerely and at some considerable cost to herself. <sup>8th</sup> Grk "out of what abounded to them." <sup>9th</sup> Or "put in her entire livelihood."
The Spoken English NT	He said, "I'm telling you the truth-that poor widow put in more than all of them. Because they all put in gifts out of what they had left over <sup>a</sup> .-but she, out of her shortage of money, put in all the savings that she had!" <sup>a</sup> Lit. "these all put in gifts out of what was extra for themselves."
Wilbur Pickering's New T.	So He said: "I tell you truly that this poor widow put in more than all of them; because all these others put in gifts for God out of their abundance, but she, out of her destitution, put in all she had to live on." <sup>1</sup> (1) It is a fact of life; people who are poor are often more generous, more willing to share, than those who are rich. But in this case the widow was probably calling out to God for help.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And He said, "Truly I say to you, this poor widow put [in] more [than] all. "For all these out of their abundance [or, surplus] put into the offerings for God, but this [woman] out of her poverty, all her livelihood which she was having, she put [in]." ..he said, Verily I say to you, That poor widow hath thrown in more than they all: for all those cast in, for their homage gifts to God, part only of their superfluous stores; but she hath thrown in all the little she had for her subsistence.
Far Above All Translation	And he said, "Truly, I say to you, this poor widow put in more than all the others.

Modern Literal Version 2020	For these all contributed towards gifts for God from the surplus they have, but this woman contributed all the livelihood she had from her penury.” And he said, Truly I say to you <sup>o</sup> , This poor widow cast in more-than <i>they</i> all. For* all these cast into the gifts of God out-of what is abounding to them, but this one cast in out-of her lacking, all the livelihood which she had.
New American Standard	And He said, “Truly I say to you, this poor widow put in more than all of them; for they all contributed [Lit <i>put into</i> ] to the offering [Lit <i>gifts</i> ] from their surplus [Lit <i>abundance</i> ]; but she, from her poverty, put in all that she had to live on [Lit <i>the living that she had</i> ].”
New Matthew Bible	And he saw also a certain poor widow who cast in two small coins, and he said, Of a truth I say to you, this poor widow has put in more than all of them. For they all have added to the offering to God out of their surplus, but she, of her penury, has cast in all the substance that she had. V. 2 is included for context.
NT (Variant Readings)	And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts [for God]; but she of her poverty did cast in all the living that she had.
Niobi Study Bible	. . .and he said, 'Truly I say to you, that this poor widow did cast in more than all; for all these out of their superabundance did cast into the gifts to God, but this one out of her want, all the living that she had, did cast in.'

**The gist of this passage:** Jesus tells his audience that it is not the amount that you give but how this affects your own bottom line.

<b>Luke 21:3</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὸ (εἶπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
ἀληθῶς (ἀληθῶς) [pronounced <i>al-ay-THOCE</i> ]	<i>indeed, surely, of a surety, truly, of a (in) truth, verily, very; in reality, most certainly, in fact</i>	adverb	Strong's #230
λέγῳ (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
ὑμῖν (ὕμῖν) [pronounced <i>hoo-MEEN</i> ]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ὅτι (ὄτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ἡ (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 21:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chêra (χήρα) [pronounced KHAY-rah]	widow; lacking a husband	feminine singular noun; accusative case	Strong's #5503
autê (αὐτή) [pronounced OW-tay]	this, this one, this thing	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ptôchos (πτωκός) [pronounced ptoh-KHOSS]	poor (man, woman), beggar, pauper; miserable, beggarly, wretched; impotent	feminine singular adjective, nominative case	Strong's #4434
pleiôn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent	neuter singular adjective; comparative; accusative case	Strong's #4119
pantôn (πάντων) [pronounced PAHN-tone]	from the whole, of all; all things, everything	masculine plural adjective, genitive/ablative case	Strong's #3956
bállô (βάλλω) [pronounced BAWL-low]	to throw, to cast, to place, to put, to place, to lay, to bring	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #906

**Translation:** Then Jesus [lit., He] said, "Truly, I tell you [all], this poor widow put in more than all [of them]."

What Jesus here says presupposes that these men all observed what He just saw. This should be obvious to Him, watching the eyes of the people, the turning of their heads, when something is offered up.

Then He makes a rather startling statement, that she put in more than all of them. The people heard and saw what they did. She only tossed in a couple of pennies. This remark would have surprised all who heard Him.

Luke 21:3 Then Jesus [lit., He] said, "Truly, I tell you [all], this poor widow put in more than all [of them]. (Kukis mostly literal translation)



Luke 21:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
perisseuô (περισσεύω) [pronounced per-iss- SUE-oh]	<i>having in abundance, having in excess, exceeding in number or measure, having or being more than enough, surplus, extra</i>	neuter singular, present active participle, genitive/ablative case	Strong's #4052
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
bállô (βάλλω) [pronounced BAWL- low]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #906
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
dôron (δῶρον) [pronounced DOH-ron]	<i>a gift, present; the offering of a gift or of gifts; sacrifice</i>	neuter plural noun; accusative case	Strong's #1435

**Translation:** For you see, these all put in gifts from their abundance;...

The wealthy men put in gifts according to their wealth or abundance. They had a lot, so what they gave was not difficult for them. For many of them, their giving was a part of the show.

Showing everyone or telling everyone about all the great things you do is not the best approach to giving (no matter what it is that you give). In many cases, this is reasonable for a conversation between husband and wife; but your friends should not necessarily know about the things that you do.

God the Father sees what you do; and His evaluation is everything.

<b>Luke 21:4b</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same; this</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hustérēma (ὑστέρημα) [pronounced hoos-TEHR-ay-mah]	<i>lack; that which is lacking, deficit; specially, poverty, want, deficiency</i>	neuter singular noun, genitive/ablative case	Strong's #5303
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
bios (βίος) [pronounced BEE-oss]	<i>life, living; present state of existence; life extensively; the period or course of life; that by which life is sustained, resources, wealth, goods</i>	masculine singular noun, accusative case	Strong's #979
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2192

Luke 21:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállô (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #906

**Translation:** ...but the widow put in, from her poverty, all the living which she had.”

This woman, on the other hand, had very little to give. But of what she had, she gave.

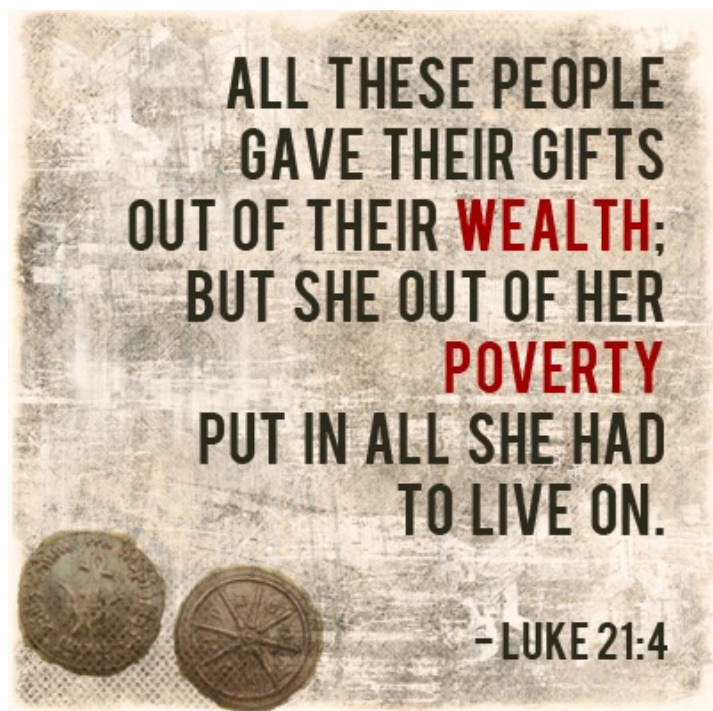
Despite all of the corruption of the Temple, and the people who ministered there, but misunderstood the Temple's meaning, it was still God's witness to the people; and therefore, it should continue to be supported.

Unfortunately, there are many churches which are off base. Nevertheless, God works through the **local church**. Perhaps the **pastor** gives the **gospel** all of the time, perhaps there are some missionaries that they support. We don't know everything about every local church, and we need only evaluate the church that we ourselves choose to attend and support.

Despite all the things that Jesus said and did, He did not call for the abandonment of the Temple. In fact, while He was in His public service, it served the very important purpose of being a witness to those attended the festival services there. The furniture all spoke of the Lord in some form or fashion. So Jesus did nothing to discourage giving to the **Tabernacle** by the people.

Information on these pieces of furniture may be found in **Exodus 37** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Exodus 38** ([HTML](#)) ([PDF](#)) ([WPD](#)). There is also a good study posted in the **Addendum: The Tabernacle** (R. B. Thieme, Jr.) I should have something put together in the next few years; but what I had developed so far was insufficient for this context.

Once Jesus had died for our sins and local churches began to pop up, then there was no longer a reason to go to seasonal Temple services. Jesus, the reality, replaced the shadow images (the Tabernacle and its furniture). The **antitype** had replaced the **type**.



Luke 21:4 For you see, these all put in gifts from their abundance; but the widow put in, from her poverty, all the living which she had.” (Kukis mostly literal translation)

**Luke 21:4 (NIV)** (a graphic); from **Faith Gateway**; accessed June 22, 2021.

Luke 21:3–4 Then Jesus [lit., He] said, “Truly, I tell you [all], this poor widow put in more than all [of them]. For you see, these all put in gifts from their abundance; but the widow put in, from her poverty, all the living which she had.” (Kukis mostly literal translation)

Luke 21:3–4 Then Jesus explained, “You have seen what has been offered by these various people. Truly, I tell you that this poor widow here put in more than all the others combined. These others just put in gifts which came from their abundance, but the widow put in

an offering from her poverty, all the living that she had.” (Kukis paraphrase)

Despite what happened and what Jesus said, He does not pass the plate around. He does not say, “Now give till it hurts.” He was making a point.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Prophecies of Jesus The Destruction of the Temple *Matthew 24:1-2; Mark 13:1-2*

And some kept on speaking about the Temple, that stones, good, and vow offerings had been arranged. He said, “These things which you [all] keep on seeing, coming days in which will not be permitted a stone upon a stone here which will not be thrown down.”

Luke  
21:5–6

Some kept on talking about the temple, that the stones and vow offerings had been well arranged. Jesus [lit., *He*] told [them], “These things which you [all] keep on looking [at], [there] are days coming during which a stone will not remain upon [another] stone here; all of the stones will be thrown down [lit., *which will not be thrown down*].”

Some of the disciples were blown away by the beauty of the Temple. They kept talking about the beautiful stones and the contributions, and how everything was so well arranged and orderly. Then Jesus told them, “All of this that you keep on looking at, will be torn down. There are days of judgment coming resulting in all of these beautiful, well-carved stones will be lying about in disarray.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And some kept on speaking about the Temple, that stones, good, and vow offerings had been arranged. He said, “These things which you [all] keep on seeing, coming days in which will not be permitted a stone upon a stone here which will not be thrown down.”
Complete Apostles Bible	Then, as some spoke about the temple, how it was adorned with beautiful stones and donations, He said, These things which you see--the days will come in which not one stone shall be left upon another that shall not be thrown down.”
Douay-Rheims 1899 (Amer.)	And some saying of the temple that it was adorned with goodly stones and gifts, he said: These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.
Holy Aramaic Scriptures	And while some were speaking about The Haykla {The Temple}, that it was adorned with beautiful stones and with offerings, Eshu {Yeshua} said unto them, “These things that you see, the days will come in which no stone will be left upon a stone, that won’t be pulled down!”
James Murdock’s Syriac NT	And when some spoke of the temple, as adorned with goodly stones and oblations, Jesus said to them: [As for] these things, on which ye gaze, the days will come, in which there will not be left a stone upon a stone, that is not cast down.



Original Aramaic NT                   And as people were talking about The Temple, that it was adorned with beautiful stones and with gifts, Yeshua\* said to them:  
"Do you see these things? The days will come in which not one stone will be left standing upon another stone that shall not be pulled down."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English               And some were talking about the Temple, how it was made fair with beautiful stones and with offerings, but he said,  
As for these things which you see, the days will come when not one stone will be resting on another, but all will be broken down.

Bible in Worldwide English       Some people were talking about how nice the temple looked. They talked about the fine stones and the things people gave to make the temple.  
Jesus said, You see these things. Not one stone here will be left on top of another. They will all be thrown down!

Easy English                         **Jesus talks about things that will happen**  
Some of Jesus' disciples were talking about the temple. They spoke about the many beautiful stones in the walls. They also spoke about the many gifts to God that people had put there. Jesus said to them, 'You can see all these beautiful things now. But a day is coming when enemies will completely destroy it all. Not even one stone will remain on top of another stone.'

Easy-to-Read Version–2008       Some of the followers were talking about the Temple. They said, "This is a beautiful Temple, built with the best stones. Look at the many good gifts that have been offered to God."  
But Jesus said, "The time will come when all that you see here will be destroyed. Every stone of these buildings will be thrown down to the ground. Not one stone will be left on another."

God's Word™                         Some of the disciples were talking about the temple complex. They noted that it was built with fine stones and decorated with beautiful gifts. So Jesus said, "About these buildings that you see—the time will come when not one of these stones will be left on top of another. Each one will be torn down."

Good News Bible (TEV)           Some of the disciples were talking about the Temple, how beautiful it looked with its fine stones and the gifts offered to God. Jesus said, "All this you see---the time will come when not a single stone here will be left in its place; every one will be thrown down."

J. B. Phillips                       **Jesus foretells the destruction of the Temple**  
Then when some of them were talking about the Temple and pointing out the beauty of its lovely stonework and the various ornaments that people had given, he said, "Yes, you can gaze on all this today, but the time is coming when not a single stone will be left upon another, without being thrown down."

The Message                       **Watch Out for Doomsday Deceivers**  
One day people were standing around talking about the Temple, remarking how beautiful it was, the splendor of its stonework and memorial gifts. Jesus said, "All this you're admiring so much—the time is coming when every stone in that building will end up in a heap of rubble."

NIRV                                 **When the Temple Will Be Destroyed and the Signs of the End**  
Some of Jesus' disciples were talking about the temple. They spoke about how it was decorated with beautiful stones and with gifts that honored God. But Jesus asked, "Do you see all this? The time will come when not one stone will be left on top of another. Every stone will be thrown down."

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>JESUS TELLS THE FUTURE</b> Some people were talking about the Temple. They said the stones used to build the worship center were beautiful and handsomely accented by gifts people brought to honor God. Jesus said, "Take a look at all of this. The time is coming when not one of these stones will be left sitting on top of the other. They will all be ripped down."
Contemporary English V.	Some people were talking about the beautiful stones used to build the temple and about the gifts that had been placed in it. Jesus said, "Do you see these stones? The time is coming when not one of them will be left in place. They will all be knocked down."
New Berkeley Version New Living Translation	<b>Jesus Speaks about the Future</b> Some of his disciples began talking about the majestic stonework of the Temple and the memorial decorations on the walls. But Jesus said, "The time is coming when all these things will be completely demolished. Not one stone will be left on top of another!"
The Passion Translation	Some of the disciples remarked about the beauty of the temple. They pointed out all the lovely adornments and how it was built with excellence from the gifts given to God. Jesus said, "The day will come that everything you admire here will be utterly destroyed. It will all become a heap of rubble!"
UnfoldingWord Simplified T.	Some of Jesus' disciples were talking about how the temple was adorned with beautiful stones and decorations that people had given. But Jesus said, "These things you are looking at will be destroyed completely. Yes, the time is coming when not one of these stones will be left on top of another."
William's New Testament	Now while some people were talking about the temple, how it was decorated with beautiful stones and votive-offerings, He said, "As for all this that you are admiring, the time is coming when not one stone will be left upon another, that will not be torn down."

**Partially literal and partially paraphrased translations:**

American English Bible	Then, as certain ones were discussing the Temple (how fine its stonework was and how nicely it was adorned), he said: 'When it comes to these things that you see... The days are coming when there won't be a stone left on top of a stone here that won't be thrown down!'
Beck's American Translation Breakthrough Version	And as some were telling about the temple grounds, that it had been decorated with nice stones and donations, He said, "For these things that you see, days will come in which a stone will not be left on a stone that will not be torn down."
Common English Bible	<b>The temple's fate</b> Some people were talking about the temple, how it was decorated with beautiful stones and ornaments dedicated to God. Jesus said, "As for the things you are admiring, the time is coming when not even one stone will be left upon another. All will be demolished."
Len Gane Paraphrase	As some were speaking about the temple (how it was decorated with beautiful stones and gifts), he said, "These things which you see--the days are coming when one stone will not be left on another that will not be thrown down."
A. Campbell's Living Oracles	Some having remarked, that the temple was adorned with beautiful stones and presents, he said, The time will come, when these things which you behold, shall be razed that one stone will not be left upon another.
New Advent (Knox) Bible	There were some who spoke to him of the temple, of the noble masonry and the offerings which adorned it; to these he said, The days will come when, of all this fabric you contemplate, not one stone will be left on another; it will all be thrown down.
NT for Everyone	<b>Signs of the End</b>

Some people were talking about the Temple, saying how wonderfully it was decorated, with its beautiful stones and dedicated gifts.

‘Yes,’ said Jesus; ‘but the days will come when everything you see will be torn down. Not one stone will be left standing on another.’

20<sup>th</sup> Century New Testament When some of them spoke about the Temple being decorated with beautiful stones and offerings, Jesus said: "As for these things that you are looking at, a time is coming when not one stone will be left upon another here, which will not be thrown down."

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible As some of the disciples were remarking how the temple was adorned with beautiful stones and consecrated gifts, Jesus said, “As for what you see here, the time will come when not one stone will be left on another; every one will be toppled.”

Conservapedia Translation And as some spoke of the temple, and how it was adorned with precious gems and treasures, He said, "As for these things which you see before you, the time will come, in which there shall not be left one stone upon another, that will not have been thrown down".

Revised Ferrar-Fenton Bible **The Destruction of the Temple Foretold.**  
Now when some were speaking about the temple, remarking how it was adorned with beautiful stones, and consecrated gifts, He said: "You see these upon which you are gazing; the days will come in which there will not be left one stone upon another, which has not been thrown down."

Free Bible Version Some of those\* there were talking about the Temple, its fine stonework and the beautiful gifts that had been donated. But Jesus said, “Regarding these things you’re looking at... The time is coming when not one stone will be left on another; everything will be destroyed!”

God’s Truth (Tyndale) As some spoke of the temple, how it was garnished with goodly stones and Jewels, he said. The days will come, when of these things which you see, shall not be left stone upon stone, that shall not be thrown down.

International Standard V ***Jesus Predicts the Destruction of the Temple***  
***(Matthew 24:1-2; Mark 13:1-2)***

Now while some people were talking about the Temple—how it was decorated with beautiful stones and gifts dedicated to God—he said, “As for these things that you see, the time will come when not one stone will be left on another that will not be knocked down.”

Weymouth New Testament When some were remarking about the Temple, how it was embellished with beautiful stones and dedicated gifts, He said, "As to these things which you now admire, the time is coming when there will not be one stone left here upon another which will not be pulled down."

Wikipedia Bible Project Some people there were speaking about the Temple—how wonderful the stonework was, and how beautiful the gift-offerings to God...“As for these things you’re preoccupied with looking at,” Jesus commented. “The time is coming when not one stone will be left on top of another; everything will be demolished!”

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Signs before the destruction of Jerusalem**  
*(Mk 13:1; Mt 24:1)*

• While some people were talking about the Temple, remarking that it was adorned with fine stonework and rich gifts, Jesus said to them, “The days will come when there shall not be left one stone upon another of all that you now admire; all will be torn down.”

Mt 24:1-3; Mk 13: 1-4

	<p>Mic 3:12; Jer 7:1-15; Acts 6:14</p> <p>And some speaking about the temple, how it was adorned with beautifully good stones and offerings, he said,</p> <p>As to these things that you look at, the days will come in which there will absolutely not be left a stone upon a stone that absolutely will not be loosened down.</p>
<p>New American Bible (2011)</p>	<p><b>The Destruction of the Temple Foretold.</b></p> <p><sup>b*</sup> While some people were speaking about how the temple was adorned with costly stones and votive offerings, he said, “All that you see here—the days will come when there will not be left a stone upon another stone that will not be thrown down.”<sup>c</sup></p> <p>* [21:5–36] Jesus’ eschatological discourse in Luke is inspired by Mk 13 but Luke has made some significant alterations to the words of Jesus found there. Luke maintains, though in a modified form, the belief in the early expectation of the end of the age (see Lk 21:27, 28, 31, 32, 36), but, by focusing attention throughout the gospel on the importance of the day-to-day following of Jesus and by reinterpreting the meaning of some of the signs of the end from Mk 13 he has come to terms with what seemed to the early Christian community to be a delay of the parousia. Mark, for example, described the desecration of the Jerusalem temple by the Romans (Mk 13:14) as the apocalyptic symbol (see Dn 9:27; 12:11) accompanying the end of the age and the coming of the Son of Man. Luke (Lk 21:20–24), however, removes the apocalyptic setting and separates the historical destruction of Jerusalem from the signs of the coming of the Son of Man by a period that he refers to as “the times of the Gentiles” (Lk 21:24). See also notes on Mt 24:1–36 and Mk 13:1–37.</p> <p>b. [21:5–6] Mt 24:1–2; Mk 13:1–2.</p> <p>c. [21:6] 19:44.</p>
<p>New Catholic Bible</p>	<p><b>The Destruction of the Temple and the Return of Christ<sup>[b]</sup></b></p> <p><b>Jesus Announces the Destruction of the Temple.</b><sup>[c]</sup> When some people were talking about how the temple was adorned with beautiful stones and votive offerings, Jesus remarked, 6 “As for all these things that you are gazing at now, the time will come when not one stone here will be left upon another; everything will be thrown down.”</p> <p>[b] Scenes of terror and visions of hope alternate in this great discourse. If we are to understand its tone and vocabulary, we must put ourselves in the atmosphere created by various terrifying and magnificent pages of the Old Testament. On the eve of the catastrophe that destroyed both Jerusalem, for the first time, and the state of Israel in 587 B.C., some prophets had a presentiment of the spiritual ruin of the people and had warned them, with harsh invectives, of future punishments. Later on, people began to ask about the ultimate destiny of the world and humanity; this created a restlessness that was eschatological, that is, concerned with the ultimate end, the last times.</p> <p><b>5</b></p> <p>In the “apocalypses” or “revelations,” some authors imagined awe-inspiring scenes of wars, disasters, and judgment, which would usher in the coming of God and the salvation of the people. These accounts, which are to be read in accordance with their particular literary genre, always remain bewildering. [Kukis note: I do not know what that “5” is all about. I assume it is a reference to v. 5.]</p> <p>[c] Around the year 19 B.C., Herod the Great undertook a splendid reconstruction of the temple. The very magnificence of the restored temple caused a sense of self-reliance and presumption (see Lk 13:34-35; 19:46; Jer 7:1-15; 26; Ezek 8:11; Mic 3:9-12).</p>
<p>New English Bible–1970</p>	<p><b>The Destruction of the Temple Foretold</b></p> <p>[Lk.21.5-6 → ] - Mt.24.1-2, Mk.13.1-2</p> <p>SOME PEOPLE WERE TALKING about the temple and the fine stones and votive offerings with which it was adorned. He said, 'These things which you are gazing</p>



at-the time will come when not one stone of them will be left upon another: all will be thrown down.'

New Jerusalem Bible When some were talking about the Temple, remarking how it was adorned with fine stonework and votive offerings, he said, 'All these things you are staring at now -- the time will come when not a single stone will be left on another; everything will be destroyed.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible As some people were remarking about the Temple, how beautiful its stonework and memorial decorations were, he said, "The time is coming when what you see here will be totally destroyed — not a single stone will be left standing!"

Hebraic Roots Bible And as some were speaking about the sanctuary, that it had been adorned with beautiful stones and gifts, He said, These things that you see, the days will come in which not one stone will be spared. There will not be one stone upon another that is not pulled down.

Holy New Covenant Trans. Some of the students were talking about the temple. They said, "This is a beautiful temple. It has the best stones. Look at the many good gifts which have been offered to God!" But Jesus said, "The time will come when everything you see here will be destroyed. Not one stone will stay on top of another. This will be completely destroyed!"

The Scriptures 2009 And as some were speaking about the Set-apart Place, that it was adorned with goodly stones and gifts, He said, "These that you see – the days are coming in which not one stone shall be left upon another that shall not be thrown down."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and (some) ones saying about the temple for [with] stones good and [with] offerings [It] has been arranged [He] says these which\* [You\*] see will come Days in whom\* not will be released Stone at stone Who not will be put (down)...

Awful Scroll Bible And some are speaking out, about the temple because, it has been adorned with precious stones, and gifts set-amidst from utterances. He said, "These, which yous are beholding-the-experience of, days will come from-within which there will not be let alone, a stone upon a stone, which will not be broken-down."

Concordant Literal Version And at some saying concerning the sanctuary, that it is adorned with ideal stones and votive offerings, He said, These which you are beholding-there will be coming days in which not a stone will be left here on a stone, which will not be demolished."

exeGesés companion Bible **YAH SHUA ON THE COMPLETION OF THE EON**  
And as some word about the priestal precinct  
- how it is adorned with goodly stones and votives,  
he says,  
As for these which you observe,  
the days come,  
in which there is not allowed stone upon stone,  
that is not disintegrated.

Orthodox Jewish Bible And as some were speaking about the Beis Hamikdash, that with beautiful avanim (stones) and with matanot (gifts) it has been decorated, Rebbe, Melech HaMoshiach said,  
Yamim (Days) will come in which of these things which you see there will not be left an even (stone) upon an even (stone) which will not be thrown down.

Rotherham's Emphasized B. **§ 84. The Prophecy of the Overthrow of Jerusalem, and of the Coming of the Son of Man.**

**Mt. xxiv.; Mk. xiii.**

And <certain saying\_ of the temple—

[With beautiful stones and offerings] hath it been adorned!>

he said—

<As to these things\_ which ye are looking upon>

There will come days\_ in which there will not be left here [stone upon stone]  
which will not be taken down.

**Expanded/Embellished Bibles:***The Amplified Bible*

As some were talking about the <sup>[b]</sup>temple, that it was decorated with beautiful stones and consecrated offerings [of magnificent gifts of gold which were displayed on the walls and hung in the porticoes], He said, "As for all these things which you see, the time will come when there will not be one stone left on another that will not be <sup>[c]</sup>torn down."

[b] See note Matt 24:1.

Matthew 24:1 The massive size and polished surfaces of the fitted stones that formed the temple structure created a magnificent sight (cf Luke 21:5). The refurbishing of the temple was begun by Herod the Great in 20 B.C. and was completed in A.D. 64 by Herod Agrippa II. The rabbis had a saying: "Whoever has not seen the temple of Herod has never seen a beautiful building" (as quoted from the Talmud). They also said that Herod built it of yellow, white, and perhaps blue marble; and that he intended to cover it with gold, but the rabbis advised him not to because it was beautiful just as it was, looking like the waves of the sea.

[c] In A.D. 70, just six years after the temple was completed, it was destroyed by the Roman general Titus and his army, who thoroughly devastated Jerusalem.

*An Understandable Version*

Then, as someone [i.e., of His disciples. See Mark 13:1], spoke of how the Temple was decorated with beautiful stones and objects dedicated as gifts, Jesus said, "As for these things you are looking at, the time will come when there will not be one stone left on another here that will not be thrown down."

*The Expanded Bible***The Temple Will Be Destroyed**

Some ·people [or of the disciples] were talking about the Temple and how it was ·decorated [adorned] with beautiful stones and gifts offered to God.

But Jesus said, "As for these things you are looking at, the ·time [days] will come when not one stone will be left on another. Every stone will be ·thrown [torn] down."

*Jonathan Mitchell NT*

Later, while certain folks were in the midst of remarking about the Temple complex – how that it had been arranged and stands adorned with fine, beautiful stones and stonework, as well as the effects of things set up (possibly: dedicated objects; votive offerings; memorial decorations) –

He said, "These things at which you folks continue gazing with attentive interest – days will progress in coming in which a stone will not continue being left here upon a stone, which will not be progressively loosed down in complete destruction."

*P. Kretzmann Commentary***Verses 5-7****The Destruction of Jerusalem and the End of the World.**

The beginning of the discourse:

And as some spake of the Temple, how it was adorned with goodly stones and gifts,  
He said,

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.

*Syndein/Thieme*

{The Signs of the Coming of the 5th Cycle of Discipline for the Jews in 70AD}

~~Now while some were speaking about the temple, how it was adorned with beautiful stones and offerings, He {Jesus} said, ~~ "As for these things that you are

gazing at, the days will come {prophecy of the 5th cycle of discipline in 70 AD} when not one stone will be left on another; they will be thrown down."

Translation for Translators

**Jesus warned about the terrible things that will happen before he returns.**

*Luke 21:5-19*

Some of Jesus' disciples talked about the Temple. They commented about the beautiful stones used in building the Temple and the other decorations that people had given, decorations that were on the walls. But he said, "I want to tell you something about these things that you are looking at. They will be destroyed {Foreign invaders will destroy these buildings} completely. Every stone in these buildings will be thrown down {They will throw down every stone in these buildings}. Not one stone will be left {They will not leave one stone} on top of another."

The Voice

Some people were impressed with the temple's opulence—the precious stones and expensive decorations—but Jesus countered their observations.

**Jesus:** Go ahead, look around, and be impressed; but days are coming when one stone will not be left standing on another. Everything here will be demolished.

### Bible Translations with Many Footnotes:

Lexham Bible

#### *The Destruction of the Temple Predicted*

And while [\*Here "while" is supplied as a component of the temporal genitive absolute participle ("were speaking")] some were speaking about the temple, that it was adorned with precious stones and votive offerings, he said, "As for these things that you see—days will come in which not one stone will be left on another stone that will not be thrown down!"

NET Bible®

#### *The Signs of the End of the Age*

Now<sup>10</sup> while some were speaking about the temple, how it was adorned<sup>11</sup> with beautiful stones and offerings,<sup>12</sup> Jesus<sup>13</sup> said, "As for these things that you are gazing at, the days will come when not one stone will be left on another.<sup>14</sup> All will be torn down!"<sup>15</sup>

<sup>10tn</sup> Here καί (kai) has been translated as "now" to indicate the transition to a new topic.

<sup>11sn</sup> The Jerusalem temple was widely admired around the world. See Josephus, Ant. 15.11 (15.380-425); J. W. 5.5 (5.184-227) and Tacitus, History 5.8, who called it "immensely opulent." Josephus compared it to a beautiful snowcapped mountain.

<sup>12tn</sup> For the translation of ἀνάθημα (anaqhma) as "offering" see L&N 53.18.

<sup>13tn</sup> Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>14sn</sup> With the statement days will come when not one stone will be left on another Jesus predicted the total destruction of the temple, something that did occur in A.D. 70.

<sup>15tn</sup> Grk "the days will come when not one stone will be left on another that will not be thrown down."

The Spoken English NT

#### *Signs of the Wrapping Up of the Age (Mt. 24:3-14; Mk 13:3-8)*

Some people were saying that the Temple was beautiful, with its stones and its treasures dedicated to God. Jesus said, "All this that you're looking at—days are coming when one stone won't be left on another,<sup>b</sup> that won't be knocked down."

<sup>b.</sup> Lit. "stone won't be left on stone."

Wilbur Pickering's New T.

#### *Jerusalem will be destroyed*

Then, as some were admiring the temple, how it was adorned with beautiful stones and donations, He said, "These things that you see—the days will come in which not one stone will be left upon another that will not be thrown down."<sup>2</sup>

(2) This was fulfilled in 70 A.D.

### Literal, almost word-for-word, renderings:

Far Above All Translation	And while some were speaking of the temple, how it had been adorned with fine stones and ornaments, he said, "As for these <i>things</i> which you are looking at, <i>the</i> days will come in which no stone will be left on stone, or escape demolition."
Modern English Version	<b>The Destruction of the Temple Foretold</b> As some spoke of how the temple was adorned with beautiful stones and gifts, He said, "As for these things which you see, the days will come when not one stone shall be left on another that will not be thrown down."
Modern Literal Version 2020	{Luk 21:5-24 & Mat 24:1-28 & Mar 13:1-23 Destruction of Jerusalem in 70 AD. See also: Luk 19:41-44 & Luk 23:28-31.} And while some are speaking concerning the temple, that it has been adorned with beautiful stones and votive-offerings, he said, As for these things which you° are viewing, the days will be coming in which a stone will not be left here upon another stone, which will not be torn-down.
New American Standard	And while some were talking about the temple, that it was decorated with beautiful stones and vowed gifts [i.e., gifts promised by vows], He said, "As for these things which you are observing, the days will come when there will not be left <i>one</i> stone upon another [Lit a stone], which will not be torn down."
Niobi Study Bible	<b>Jesus Predicts the Destruction of the Temple</b> And when some spoke of the temple and how it was adorned with goodly stones and gifts, He said, "As for these things which you behold, the days will come in which there shall not be left one stone upon another that shall not be thrown down."
Revised Young's Lit. Trans.	And certain saying about the temple, that with goodly stones and devoted things it has been adorned, he said, 'These things that you behold -- days will come, in which there shall not be left a stone upon a stone, that shall not be thrown down.'

**The gist of this passage:** Jesus speaks of the destruction of the Temple, after some remark about the beauty that they are observing in the Temple decor.

5-6

Luke 21:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tinôn (τινων) [pronounced <i>tihn-own</i> ]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, some from; of something; of some, from some time, awhile; only</i>	masculine plural, enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3004
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

Luke 21:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; genitive/ablative case	Strong's #2411

**Translation:** Some kept on talking about the temple,...

Jesus has a large number of followers who have joined Him. There may have been a number of them who had not been to the Temple before; or they were making polite conversation among themselves.

However, don't let me minimize the beauty and majesty of the Temple. For that era, there were few buildings which rivaled it in beauty and majesty. No doubt, for many of the people there, this was the most beautiful example of architecture that they have never seen.

Luke 21:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
lithoi (λίθοι) [pronounced LEE-thoy]	<i>stones, small stones; building stones; metaphorically of Christ</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3037
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #2570
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anáthēma (ἀνάθημα) [pronounced an-AHTH-ay-mah]	<i>votive offering, offering fulfilling a vow; a consecrated gift</i>	neuter plural noun; dative, locative or instrumental case	Strong's #334
kosméō (κοσμέω) [pronounced kohc-MEH-oh]	<i>to put in proper order, to arrange, to make ready, to prepare; to decorate (literally or figuratively); specifically to snuff (a wick); to adorn, to garnish, to trim; metaphorically to embellish with honour, to gain honour</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #2885

**Translation:** ...that the stones and vow offerings had been well arranged.



They talked with one another about the perfect stonework and how they fit together perfectly. There were evidences of votive offerings, which could be references to pillars or stone benches or things like this. There may have been something etched out in the corner of these, which told the disciples there that there were offerings made as the result of vows which had been given.

Everything was well-arranged and perfect (so that we understand, this is relative to the times).

**Illustration:** If you have lived all of your life in a tent, and then came upon a brick house for the first time in your life, you would be amazed as to the beauty and strength in that brick.

Luke 21:5a-b **Some kept on talking about the temple, that the stones and vow offerings had been well arranged.** (Kukis mostly literal translation)

Luke 21:5c–6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
ταῦτα (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
ἧ (ἧ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
θεωρεῖ (θεωρέω) [pronounced theh-oh-REH-oh]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look on, to perceive</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2334

**Translation:** Jesus [lit., He] told [them], “These things which you [all] keep on looking [at],...

Then Jesus speaks a prophecy to them. Jesus was a prophet. Subject of His prophecy: the things the people kept on looking at.

My assumption about prophecy is, at some point in time, Jesus had information in His mind or He could see a vision of what He was about to describe.

Luke 21:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, future (deponent) middle/passive indicative	Strong's #2064



Luke 21:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- raɪ]	days; time; years, age, life	feminine plural noun; nominative case	Strong's #2250
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
hais (αἷς) [pronounced hace]	to whom, in which, by that; what, whom, that, whose	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
aphiēmi (ἀφίημι) [pronounced af-EE-ay- mee]	to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]	3 <sup>rd</sup> person singular, future passive indicative	Strong's #863
lithos (λίθος) [pronounced LEE-thos]	a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ	masculine singular noun, nominative case	Strong's #3037
epí (ἐπί) [pronounced eh-PEE]	on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
lithos (λίθος) [pronounced LEE-thos]	a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ	masculine singular noun, dative, locative or instrumental case	Strong's #3037
hōde (ὧδε) [pronounced HO-deh]	here, [in, to] this place, in this same spot; there	adverb	Strong's #5602

**Translation:** ...[there] are days coming during which a stone will not remain upon [another] stone here;...

At some point in time in the relatively near future—even some of these people would still be alive when this happens—all of these perfectly crafted stones will lie in rubble, with not one stone on top of another.

It is my estimation that Jesus could see all of this in His mind's eye; and He knew that these things would occur soon.

Moses, looking into the future and seeing the **Messiah**, promised that God would raise up a prophet like himself. Deuteronomy 18:15 "The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to Him you shall listen—..." (ESV; capitalized)

The problem is the corruption of the **souls** of the people there; not with the beauty of the building. Had they accepted their King, things would be different.

Luke 21:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
kataluō (καταλύω) [pronounced <i>kaht-al-OO-oh</i> ]	<i>to loosen down (disintegrate), that is, (by implication) to demolish (literally or figuratively, to) come to nought, to overthrow, to throw down, to destroy, to dissolve; but also, to halt for the night, to be guest, to lodge</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #2647

**Translation:** ...all of the stones will be thrown down [lit., which will not be thrown down].”

All of the stones which these people are observing will be torn down. They will be rubble. Even though Herod the Great was responsible for the beautiful job crafting this Temple (it was still being constructed); the Romans, because of the hard-heartedness of the **Jews**, will tear this Temple down and kill nearly all of the Jews in Jerusalem.

**Application:** We live during dire times in the United States. There are quite a number of people who recognize what our country once was, and they realize that it has been taken over and we are no longer as free a people as we once were. We have to realize that, the problem is not the government that we are under but the problem is in the souls of all those who have abandoned their God and have abandoned Bible doctrine. This is why our country seems to be going down and down right before our eyes. The key to our deliverance is not revolution. That is what the **Jewish** people will do in A.D. 70. The key is their spiritual state.

See the **Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Application:** For those who are worried about the future of the United States (and we well should be), the solution is Bible doctrine in the souls of as many believers as possible. The solution is people coming to Jesus Christ.

Luke 21:5c-6 **Jesus** [lit., *He*] told [them], “These things which you [all] keep on looking [at], [there] are days coming during which a stone will not remain upon [another] stone here; all of the stones will be thrown down [lit., which will not be thrown down].” (Kukis mostly literal translation)

Stones from the destruction of the temple in A.D. (a graphic); from [Keep Believing](#); accessed July 3, 2021.

Now, depending upon the areas related to the Bible that you study and discuss, you will come across those who state, “Most scholars say that the **gospels** (Matthew, Mark, Luke and John) were written perhaps A.D. 70–80 or even later; meaning that the accepted writers of the gospels were not really the writers.” But what they mean to say is, “Most liberal scholars....” Liberal scholars want to reject Jesus as God; and they do not believe that He was able to speak prophetically about the Temple; and so the gospels would have to record this *after* the destruction of the Temple. That means after A.D. 70, which means that imposters (not of the original disciples) wrote two of the books; and people other than Mark and Luke wrote the other two gospels. From this, they conclude that non-disciples wrote the gospels, pretending to have written the material earlier, making them scam artists, making Jesus not-divine. Do you see the circular reasoning. They begin with the assumption that Jesus is not divine and not a prophet; and there can conclude that Jesus was not divine and not a prophet.



Conservative scholars—those who believe in Jesus as their Savior and those who trust the gospel records—believe the gospels to be written after the 1<sup>st</sup> advent, but before the destruction of Jerusalem.

Were there four men who saw the significance of Jesus and recording His life, all bearing the names Mattherw, Mark, Luke and John; or were there four imposters who made up and/or copied their biographies of Jesus in order to fool everyone?

The gospels are reasonably consistent, not perfectly consistent (that is, there are parallel passages which require some careful examination and explanation); and these are consistent with the book of Acts and with the epistles which followed them (most, but not all, of the epistles, would be written after the gospels had been written, with the exception of John’s gospel).

One would have to wonder, how does this whole Jesus movement get off the ground without the gospels? How does it have any attraction without a real Jesus as described in His biographies? (There are many atheists who believe that Jesus never existed; or the Jesus of the Bible never existed at all).

Luke 21:5–6 **Some kept on talking about the temple, that the stones and vow offerings had been well arranged. Jesus [lit., He] told [them], “These things which you [all] keep on looking [at], [there] are days coming during which a stone will not remain upon [another] stone here; all of the stones will be thrown down [lit., which will not be thrown down].”** (Kukis mostly literal translation)

Luke 21:5–6 **Some of the disciples were blown away by the beauty of the Temple. They kept talking about the beautiful stones and the contributions, and how everything was so well arranged and orderly. Then Jesus told them, “All of this that you keep on looking at, will be torn down. There are days of judgment coming resulting in all of these beautiful, well-carved stones will be lying about in disarray.”** (Kukis paraphrase)

Jesus disciples, as they are leaving the Temple, begin to make note of its beauty and design. Jesus tells them that, in very short order, this Temple would be in ruins.

The ESV (capitalized) is used below:

The Disciples Admire the Beauty of the Temple (comparing the gospels)			
Matthew	Mark	Luke	Commentary
Matthew 24:1 Jesus left the temple and was going away, when his disciples came to point out to Him the buildings of the temple.	Mark 13:1 And as He came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!"	Luke 21:5a And while some were speaking of the temple, how it was adorned with noble stones and offerings,...	When leaving the Temple complex, certain disciples spoke of the beauty of the Temple building.
Matthew 24:2 But He answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."	Mark 13:2 And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down."	Luke 21:5b-6 ...He said, "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down."	The superquote might be: "Do you see these great buildings, do you not? As for these things that you see, truly I say to you, the days will come when there will not be left here one stone upon another that will not be thrown down."

I base my superquote upon the English translation and not upon the Greek.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Coming Wars, Political Unrest and Natural (and Supernatural) Disasters

*Matthew 24:3-8; Mark 13:3-8*

But they questioned Him, saying, "Teacher, when therefore will these things be? And what [is] the sign when about to be these things to arise?"

Luke 21:7

Then they questioned Him, asking, "Teacher, when, therefore, will these things be? And what [will be] the sign that these things are about to occur?"

Then His disciples questioned Him, saying, "Teacher, when will these things come to pass? And what sort of warning will take place to signal us that they are about to happen?"

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)

But they questioned Him, saying, "Teacher, when therefore will these things be? And what [is] the sign when about to be these things to arise?"

Complete Apostles Bible

So they asked Him, saying, "Teacher, so when will these things be? And what will be the sign when these things are about to happen?"



Douay-Rheims 1899 (Amer.)	And they asked him, saying: Master, when shall these things be? And what shall be the sign when they shall begin to come to pass?
Holy Aramaic Scriptures	And they were asking Him and said, "Malphana {Teacher}, when will these things be? And what is the sign when these things are near to happen?"
James Murdock's Syriac NT	And they questioned him, and said: Teacher, when will these things be? And what is the sign that they are near to take place?
Original Aramaic NT	And they were asking him and they were saying, "Teacher, when will these things occur, and what is the sign that these things are close to occurring?"

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And they said to him, Master, when will these things be? and what sign will there be when these events are to take place?
Bible in Worldwide English	They asked him, Teacher, when will this happen? What will be the sign when these things are going to be done?
Easy English	'Teacher,' they asked, 'When will all these things happen? What will show us that they will soon happen?'
Easy-to-Read Version–2008	Some followers asked Jesus, "Teacher, when will these things happen? What will show us that it is time for these things to happen?"
Good News Bible (TEV)	"Teacher," they asked, "when will this be? And what will happen in order to show that the time has come for it to take place?"
J. B. Phillips <i>The Message</i>	. They asked him, "Teacher, when is this going to happen? What clue will we get that it's about to take place?"
NIRV	"Teacher," they asked, "when will these things happen? And what will be the sign that they are about to take place?"
New Life Version	They asked Jesus, "Teacher, when will this take place? What are we to look for to show us these things are about to happen?"

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The people asked him, "Teacher, when is this going to happen? And what clues will we get that the time is almost here?"
Contemporary English V.	Some people asked, "Teacher, when will all this happen? How can we know when these things are about to take place?"
The Living Bible	"Master!" they exclaimed. "When? And will there be any warning ahead of time?"
New Berkeley Version	.
New Living Translation	.
The Passion Translation	"Master, tell us," they asked, "when exactly will this happen? Can you tell us what warning sign to look for when it is about to take place?"
UnfoldingWord Simplified T.	Then they asked him, "Teacher, when will these things happen? And what will happen to show that these things are about to take place?"
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	So they asked him: 'Teacher, when will these things take place... What will be the signs that they're about to happen?'
Beck's American Translation	.
Breakthrough Version	They asked Him, saying, "Teacher, so when will these things be, and what is the indicator when these things are going to be happening?"

Common English Bible	.
Len Gane Paraphrase	So they asked him saying, "Master, when will these things happen, and what sign [will be seen] when these things will happen?"
A. Campbell's Living Oracles	Then they asked him, saying, Rabbi, when will these things be: and what will be the sign, when they are about to be accomplished?
New Advent (Knox) Bible	And they asked him, Master, when will this be? What sign will be given, when it is soon to be accomplished?
NT for Everyone	'Teacher,' they asked him, 'when will these things happen? What will be the sign that it's all about to take place?'
20 <sup>th</sup> Century New Testament	So the disciples questioned Jesus: "But, Teacher, when will this be? and what sign will there be when this is near?"

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They asked Him, "Lord, when will this happen? What warning will there be? How about "Lord" rather than "Master"? Notice how use of "warning" makes the second sentence more concise.
Revised Ferrar-Fenton Bible	"When, Teacher, will this be?" they then asked Him; "and what will be the sign of the accomplishment of these events?"
Free Bible Version	"Teacher, when will this happen?" they asked him. "What will be the sign that these things are about to happen?"
God's Truth (Tyndale)	And they asked him saying: Master when shall these things be, and what sign will there be, when such things shall come to pass.
International Standard V	<b><i>The Coming Wars and Revolutions</i></b> <b><i>(Matthew 24:3-8; Mark 13:3-8)</i></b> 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?"
Lexham Bible	<b><i>Signs of the End of the Age</i></b> And they asked him, saying, "Teacher, when therefore will these <i>things</i> happen, and what <i>will be</i> the sign when these <i>things</i> are about to take place?"
Leicester A. Sawyer's NT	And they asked him, saying, Teacher, when then shall these things be? and what sign [shall there be], when these things are about to occur?
Weymouth New Testament	"Rabbi, when will this be?" they asked Him, "and what will be the token given when these things are about to take place?"
Wikipedia Bible Project	"Teacher, when will this happen?" they asked him. "And what will be the sign that this is going to take place?"

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they asked him, saying, Teacher, when therefore will these things be, and what sign <i>will there be</i> when these things are about to come to be?
New American Bible (2011)	<b>The Signs of the End.</b> <sup>d</sup> Then they asked him, "Teacher, when will this happen? And what sign will there be when all these things are about to happen?" d. [21:7–19] Mt 24:3–14; Mk 13:3–13.
New Catholic Bible	<b>The Signs of the End.</b> <sup>[d]</sup> They then asked him, "Teacher, when will this happen? And what will be the sign that it is about to take place?" [d] For a Jew, the destruction of the temple inaugurates the great tribulation of the end times. We understand that the disciples are worried. Jesus gives them signs: those more distant (vv. 10-11) will be taken up again even later on (vv. 25-26); those closer describe the events of the troubled years 66–70: appearances of false messiahs, civil wars and struggles, persecution of Christians. This persecution is a privileged sign of the coming of the kingdom of God, and it is seen to be severe. But let those who bear witness to Christ take courage, for they will not be abandoned.



The Passion is the way to glory for the Christian community as it is for the Lord. Courage will be given to them to announce the essence of the message: Jesus Christ dead, risen, and to come.

New English Bible–1970 'Master,' they asked, 'when will it all come about? What will be the sign when it is due to happen?'

New Jerusalem Bible

Revised English Bible–1989 "Teacher," they asked, "when will that be? What will be the sign that these things are about to happen?"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible They asked him, "Rabbi, if this is so, when will these events take place? And what sign will show that they are about to happen?"

Holy New Covenant Trans. Some students asked Jesus, "Teacher, when will these things occur? How will we know when it is the time for these things to happen?"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[Men] ask but him Saying Teacher when? so These will be and What? {is} The Sign when may intend These to become...

Awful Scroll Bible And they ask-before Him, speaking out, "Teacher, therefore but-when-then will these things be, and what is the sign, as-when- these things -shall mean to happen?"

Concordant Literal Version Now they inquire of Him, saying, "Teacher, when, then, will these things be, and what is the sign whenever these things may be about to be occurring?"

exeGesés companion Bible And they ask him, Wording, Doctor, so when become these?

and what is the sign whenever these become?

Orthodox Jewish Bible And they questioned him, saying, Rebbe, ad mosai? (how much longer?) When will these things be, and what will be the ot when these things are about to take place?

Rotherham's Emphasized B. And they questioned him, saying—

Teacher! [when] therefore, will these things be?

And [what the sign] when these things shall be about to come to pass?

### Expanded/Embellished Bibles:

An Understandable Version So, they asked Him, saying, "Teacher, when will these things [you just spoke of] happen? And what will be the sign [that indicates] when these things are about to be fulfilled?"

Jonathan Mitchell NT So folks continued asking Him, "Teacher, when, therefore, will these things progress in being – and what [will be] the sign, whenever these things should progressively be about to continue happening?"

P. Kretzmann Commentary 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?

Kretzmann's **commentary** of Luke 21:5–7 has been placed in the **Addendum**.

Syndein/Thieme So they intensively interrogated {eperotao} Him {Jesus} {Jews were proud of their buildings - the disciples are upset here}, "Master/Teacher {didaskalos}, when will these things happen, and what will be the sign that these things are about to take place?"

Translation for Translators *Later* his disciples asked him, "Teacher, when will that happen? What will happen *to the temple* to indicate that the things *you(sg) just told us* are about to happen?"

The Voice **Crowd:** When will this happen, Teacher? What signs will tell us this is about to occur?

### Bible Translations with Many Footnotes:

NET Bible®

So<sup>16</sup> they asked him,<sup>17</sup> “Teacher, when will these things<sup>18</sup> happen? And what will be the sign that<sup>19</sup> these things are about to take place?”

<sup>16tn</sup> Here δέ (de) has been translated as “so” to indicate the implied result of Jesus’ comments about the temple’s future destruction.

<sup>17tn</sup> Grk “asked him, saying.” The participle λέγοντες (legontes) is redundant in English and has not been translated.

<sup>18sn</sup> Both references to these things are plural, so more than the temple’s destruction is in view. The question may presuppose that such a catastrophe signals the end.

<sup>19tn</sup> Grk “when.”

The Spoken English NT

And Jesus’ followers asked him about it. They said, “So, Teacher-when will that<sup>c</sup> be? What’s the sign<sup>d</sup> that it’s about to happen?”

<sup>c.</sup> Lit. “these things.”

<sup>d.</sup> Jews believed there would be certain striking events (“signs”) that would give the clue that God was about to intervene to put an end to normal history and renew the world through the Messiah.

Wilbur Pickering’s New T.

**The Olivet Discourse**

So they asked Him, saying: “Teacher, so when will these things be?” and “What will be the sign when these things are about to happen?”

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

Then they questioned Him, saying, “Teacher, so when will these [things] be? And what [will be] the sign when these [things] are about to be happening?”

Charles Thomson NT

And when they asked him, saying, Teacher, When will this happen? And what will be the sign, when these things are about to be accomplished,...

Legacy Standard Bible

So they questioned Him, saying, “Teacher, when therefore will these things happen? And what *will be* the sign [Or *attesting miracle*] when these things are about to take place?”

Modern English Version

**Signs and Persecutions**

They asked Him, “Teacher, when will these things be, and what will be the sign when this is about to happen?”

New King James Version

**The Signs of the Times and the End of the Age**

So they asked Him, saying, “Teacher, but when will these things be? And what sign *will there be* when these things are about to take place?”

Niobi Study Bible

**The Signs of the Times and the End of the Age**

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?”

Webster’s Translation

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

**The gist of this passage:**

Jesus is asked when these things would take place and what signs would there be given.

Luke 21:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
επερωτάω (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire	3 <sup>rd</sup> person plural, aorist active indicative	Strong’s #1905

Luke 21:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004

**Translation:** Then they questioned Him, asking,...

This is interesting to me. Jesus has told them that He will be persecuted in a matter of days, and this seemed to go right over their heads; but the destruction of the Temple—the Temple that many of them are admiring—that has them thinking and questioning.

Their questions really aren't too bad. The ones asking Him these questions are Peter, James, John and Andrew, as we read in Mark 13:3.

What takes place is, Jesus finishes a teaching session (possibly all day long at the Temple grounds); and He and His disciples walk out of the Temple compound. Several of the disciples remark as to the beauty of the constructed Temple (which is actually in progress of being renovated). Jesus makes a remark about the destruction of the Temple. Four of the disciples later come to Him, while they are on the Mount of Olives, and they ask Him for more information. We will see these details in [The Disciples Ask About the Temple Prophecy](#) (comparing the gospels) at the end of this verse.

Luke 21:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskalos (διδάσκαλος) [pronounced did-ASKal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
pote (πότε) [pronounced POHT-eh]	<i>at what time; [for] how long, when</i>	interrogative adverb	Strong's #4219
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Luke 21:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)

**Translation:** ...“Teacher, when, therefore, will these things be?”

The first thing that they ask is, *when are these things going to take place?* Jesus has just given a rather dire warning of what is about to take place regarding the Temple. It is logical to ask, *when is that going to happen?*

Luke 21:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sêmeion (σημείον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #3195
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Luke 21:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι) [pronounced GIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	present (deponent) middle/passive infinitive	Strong's #1096

**Translation:** And what [will be] the sign that these things are about to occur?"

The second question is, *will there be a sign (or a heads up) to let us know that this is about to occur?* This is a rather massive destruction that Jesus has just described, and these disciples want to know more.

Luke 21:7 Then they questioned Him, asking, "Teacher, when, therefore, will these things be? And what [will be] the sign that these things are about to occur?" (Kukis mostly literal translation)

Luke 21:7 Then His disciples questioned Him, saying, "Teacher, when will these things come to pass? And what sort of warning will take place to signal us that they are about to happen?" (Kukis paraphrase)

The ESV (capitalized) is used below:

The Disciples Ask About the Temple Prophecy (comparing the gospels)			
Matthew	Mark	Luke	Commentary
Matthew 24:3a <i>As He sat on the Mount of Olives, the disciples came to him privately,...</i>	Mark 13:3 <i>And as he sat on the Mount of Olives opposite the temple,...</i>		Luke does not tell us who asked these questions or where they asked them.
Matthew 24:3b <i>...saying, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?"</i>	Mark 13:3b-4 <i>Peter and James and John and Andrew asked him privately, "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?"</i>	Luke 21:7 <i>And they asked him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?"</i>	Four of the disciples came and asked Jesus these questions. There are probably two questions (at least) asked by two disciples.

Mark gives us the most information about this incident.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

But the [Jesus] said, “Look, do not be led astray, for many will come upon the name of Me, saying, ‘I am’ and ‘The time has come.’ You [all] should not walk after them. But when you [all] might hear of wars and disturbances, you [all] should not be frightened. For [it is] necessary [that] these things come to be first; but [it is] not immediately the end.”

Luke  
21:8–9

[Jesus] answered, “Look, do not be led astray, for many will come in My name, saying, I AM’ and ‘The time has come.’ You [all] should not follow after them. And when you [all] hear of wars and [national] instability, you [all] should not be frightened. [It is] necessary for these things to come to pass first, but end [will] not immediately [come].”

Jesus answered, but He spoke of Jerusalem in a similar set of circumstances far into the future. “Listen to Me, don’t be misled. There are many who will coming claiming to be Me or claiming to have my authority. They will say, ‘I AM’ or ‘The time has come’, but you should not follow these false prophets. And when you hear about wars and national instability, do not become frightened, as it is necessary for these things to occur. However, at this point in time, do not expect the end to come suddenly.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the [Jesus] said, “Look, do not be led astray, for many will come upon the name of Me, saying, ‘I am’ and ‘The time has come.’ You [all] should not walk after them. But when you [all] might hear of wars and disturbances, you [all] should not be frightened. For [it is] necessary [that] these things come to be first; but [it is] not immediately the end.”
Complete Apostles Bible	And He said: "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore do not go after them. But whenever you hear of wars and insurrections, do not be terrified; for these things must happen first, but the end will not come immediately."
Douay-Rheims 1899 (Amer.)	Who said: Take heed you be not seduced: for many will come in my name, saying: I am he and the time is at hand. Go ye not therefore after them. And when you shall hear of wars and seditions, be not terrified. These things must first come to pass: but the end is not yet presently.
Holy Aramaic Scriptures	Then He said unto them, “Watch out, lest you be deceived, for many will come in My Name, and they will say that “I am Meshikha {The Anointed One}, and “the time has come.” But, don’t go after {follow} them. And when you hear of wars and riots, you shouldn’t be afraid, for these things are destined to be happening first, but, the end hasn’t yet arrived.
James Murdock’s Syriac NT	And he said to them: See, that ye be not deceived; for many will come in my name, and will say: I am Messiah and the time is near. But go ye not after them. And when ye shall hear of wars and commotions, be not afraid; for these things are previously to take place, but the end is not yet come.
Original Aramaic NT	But he said to them, "Beware that you be not deceived, for many shall come in my name, and they shall say, 'I am God*, The Messiah', and the time is near, but do not go after them. And whenever you hear wars and commotions, do not be afraid, for these things are going to happen first, but the end will not have yet arrived.

Significant differences:

#### Limited Vocabulary Translations:



Bible in Basic English	And he said, Take care that you are not tricked: for a number of people will come in my name, saying, I am he; and, The time is near: do not go after them. And when news of wars and troubled times comes to your ears, have no fear; for these things have to be, but the end will not be now.
Bible in Worldwide English	He said, Take care. Do not let anyone fool you. Many men will come in my name. They will say, "I am Christ." And they will say, "The time is now." Do not go after them. When you hear about wars and fighting, do not fear. These things must happen first, but it is not the end right away.
Easy English	Jesus replied. 'Be careful! Some people will tell you things that are not true. Do not believe them. Many people will say that they have come on my behalf. They will say, "I am the Messiah." They will say, "Now is the time!" Do not agree with those people. You will hear about wars and people fighting each other. Do not be afraid. Those things must happen first, but the end of everything will not happen immediately.'
Easy-to-Read Version–2008	Jesus said, "Be careful! Don't be fooled. Many people will come using my name. They will say, 'I am the Messiah' and 'The right time has come!' But don't follow them. When you hear about wars and riots, don't be afraid. These things must happen first. Then the end will come later."
Good News Bible (TEV)	Jesus said, "Watch out; don't be fooled. Many men, claiming to speak for me, will come and say, 'I am he!' and, 'The time has come!' But don't follow them. Don't be afraid when you hear of wars and revolutions; such things must happen first, but they do not mean that the end is near."
J. B. Phillips	"Be careful that you are not deceived," he replied. "There will be many coming in my name, saying 'I am he' and 'The time is very near now.' Never follow men like that. And when you hear about wars and disturbances, don't be alarmed. These things must indeed happen first, but the end will not come immediately.
<i>The Message</i>	He said, "Watch out for the doomsday deceivers. Many leaders are going to show up with forged identities claiming, 'I'm the One,' or, 'The end is near.' Don't fall for any of that. When you hear of wars and uprisings, keep your head and don't panic. This is routine history and no sign of the end."
NIRV	Jesus replied, "Keep watch! Be careful that you are not fooled. Many will come in my name. They will claim, 'I am he!' And they will say, 'The time is near!' Do not follow them. Do not be afraid when you hear about wars and about fighting against rulers. Those things must happen first. But the end will not come right away."
New Life Version	They asked Jesus, "Teacher, when will this take place? What are we to look for to show us these things are about to happen?" He said, "Be careful that no one leads you the wrong way. For many people will come in My name. They will say, 'I am the Christ.' The time is near. Do not follow them. When you hear of wars and fighting in different places, do not be afraid. These things have to happen first, but the end is not yet."

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	He said, "Don't let anyone mislead you. Many people are going to come claiming to be me. They're going to say, 'Here I am, your Messiah! The time has finally come.' Don't you be following someone like that. When you hear news about wars and revolutions, don't be afraid. These things are going to happen first. But the terrible thing I'm talking about will come later."
Contemporary English V.	Jesus replied: Don't be fooled by those who will come and claim to be me. They will say, "I am Christ!" and "Now is the time!" But don't follow them. When you hear about wars and riots, don't be afraid. These things will have to happen first, but that isn't the end.

## The Living Bible

He replied, “Don’t let anyone mislead you. For many will come announcing themselves as the Messiah, [*will come announcing themselves as the Messiah, literally, “will come in my name.”*] and saying, ‘The time has come.’ But don’t believe them! And when you hear of wars and insurrections beginning, don’t panic. True, wars must come, but the end won’t follow immediately— for nation shall rise against nation and kingdom against kingdom, and there will be great earthquakes, and famines in many lands, and epidemics, and terrifying things happening in the heavens. Vv. 10–11 are included for context.

New Berkeley Version  
New Living Translation

He replied, “Don’t let anyone mislead you, for many will come in my name, claiming, ‘I am the Messiah,’ [Greek claiming, ‘I am.’] and saying, ‘The time has come!’ But don’t believe them. And when you hear of wars and insurrections, don’t panic. Yes, these things must take place first, but the end won’t follow immediately.”

## The Passion Translation

Jesus responded, “Deception will run rampant with many who will appear on the scene, saying I have sent them, or saying about themselves, ‘I am the Messiah!’ And the doomsday deceivers will say, ‘The end of the age is now here!’ But listen to me. Don’t be fooled by these imposters.

“There will also be many wars and revolutions on every side, with rumors of more wars to come. Don’t panic or give in to your fears, for these things are bound to happen. This is still not the end yet.”

## UnfoldingWord Simplified T.

Jesus replied, "Be careful that no one deceives you. For many people will come and each will claim to be me. Each will say about himself, 'I am the Messiah!' They will also say, 'The time is almost here, when God will rule as king!' Do not follow after them to become their disciples!

Also, whenever you hear about wars and people fighting each other, do not be terrified. For these things must happen before the end of the world comes."

## William's New Testament

So He said, "You must take care not to be misled about it! For many will come bearing the name of Messiah, and saying, 'I am He,' and, 'The time is near.' Do not go after them. And when you hear of wars and tumults, never be panic-stricken. For this has to take place first, but the end will not come all at once."

**Partially literal and partially paraphrased translations:**

## American English Bible

And he replied:

‘Be careful that no one misleads you, for many will come in my name and say, *I’m the one*, and, *The time has arrived...*’

But don’t follow them!

‘You’ll also hear about wars and disorders, but don’t be frightened by this, for all those things must happen first.

‘However, the end doesn’t come right away.’

Beck’s American Translation  
Breakthrough Version

He said, "Look out. You should not be misled. You see, many will come based on My name, saying, 'I am Him,' and, 'The appointed time has come near.' Do not travel off behind them. When you hear wars and conflicts, do not be scared. You see, it is necessary for these things to happen first, but the conclusion is not right away."

Common English Bible  
Len Gane Paraphrase

He replied, "Be alert so that you wouldn't be deceived, for many will come in my name, saying, 'I am [Christ],' and the time is getting close, therefore don't follow them.

"But when you will hear about wars and disorders, don't be terrified, for these things must first happen, but the end is not immediately."

## A. Campbell's Living Oracles

He answered, Take care that you be not seduced: for many will assume my character, saying, I am the person, and the time approaches; therefore, do not

follow them. But when you shall hear of wars and insurrections, be not terrified: for these things must first happen; but the end will not immediately follow.

New Advent (Knox) Bible

Take care, he said, that you do not allow anyone to deceive you. Many will come making use of my name; they will say, Here I am, the time is close at hand; do not turn aside after them. And when you hear of wars and revolts, do not be alarmed by it; such things must happen first, but the end will not come all at once.

NT for Everyone

'Watch out that nobody deceives you,' said Jesus. 'Yes: lots of people will come using my name, saying "I'm the one!" and "The time has come!" Don't go following them. When you hear about wars and rebellions, don't be alarmed. These things have to happen first, but the end won't come at once.'

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Jesus answered, "See to it that you are not deceived. For many will come in My name, claiming, 'I am He,' and, 'The time is near.' Do not follow them. When you hear of wars and rebellions, do not be alarmed. These things must happen first, but the end is not imminent."

Christian Standard Bible

Then he said, "Watch out that you are not deceived. For many will come in my name, saying, 'I am he,' and, 'The time is near.' Don't follow them. When you hear of wars and rebellions, [Or *insurrections, or revolutions, or chaos*] don't be alarmed. Indeed, it is necessary that these things take place first, but the end won't come right away."

Conservapedia Translation

And He said, "Take care that you are not deceived: for many shall pretending to be me, saying, 'I am Christ'; and the time approaches: do not follow them. But when you hear of wars and uprisings, do not be terrified: for these things must happen first; but the end is not unknown".

Revised Ferrar-Fenton Bible

**Signs of the End.**

"Take care that you are not led into error," was His reply, "for many will come in My Name, declaring that 'I **AM**'; and that 'The crisis has approached': do not you however follow them. And when you hear of wars and insurrections, do not be terrified; for all these must come first: but the end is not immediately."

Free Bible Version

"Make sure you're not deceived," Jesus warned them. "Many people will come claiming to be me\*, saying, 'Here I am!' and, 'The time has come!' but don't follow them. When you hear of wars and revolutions, don't be frightened, because these things have to happen first, but the end won't come immediately."

God's Truth (Tyndale)

And he said: take heed, that you be not deceived. For many will come in my name saying: I am he: and the time draws near. Follow you not them therefore. But when you hear of war and of dissension: be not afraid. For these things must first come: but the end follows not by and by.

International Standard V

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. 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."

Lexham Bible

And he said, Watch out that you are not deceived! For many will come in my name, saying, 'I am *he* ,' and 'The time is near!' Do not go after them! And when you hear about wars and insurrections, do not be terrified, for these *things* must happen first, but the end *will* not *be* at once."

Urim-Thummim Version

He replied, *Take heed that you are not deceived: for many will come in my Name saying, I am Christ; and the time draws nears: do not go after them. But when you will hear of wars and instability, be not terrified because these things must first come to pass; but the end is not by and by.*

Weymouth New Testament

"See to it," He replied, "that you are not misled; for many will come assuming my name and professing, 'I am He,' or saying, 'The time is close at hand.' Do not go

and follow them. But when you hear of wars and turmoils, be not afraid; for these things must happen first, but the end does not come immediately."

Wikipedia Bible Project

"Watch out that you're not deceived," Jesus warned them. "Many people will come in my name, saying 'Here I am!' and 'It's time!'—don't run after them. When you hear of wars and revolutions, don't be scared, because such things have to come first, but that's not the end."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Jesus then said, "Take care not to be deceived, for many will come claiming my title and saying, 'I am he, the Messiah; the time is at hand!' Do not follow them. When you hear of wars and troubled times, don't be frightened; for all these things must happen first, even though the end is not so soon."

Mt 24:4-14; Mk 13:5-13

The Heritage Bible

And he said, Watch out, lest you be led astray, because many will come upon my name, saying, I AM, and, The time has drawn near. Therefore, do not go after them.

But when you will hear of wars and tumults, do not be terrified, because these things must first come to be, but the end is absolutely not immediately straight ahead.

New American Bible (2011)

He answered, "See that you not be deceived, for many will come in my name, saying, 'I am he,' and 'The time has come.'\* Do not follow them!e When you hear of wars and insurrections, do not be terrified; for such things must happen first, but it will not immediately be the end."

\* [21:8] The time has come: in Luke, the proclamation of the imminent end of the age has itself become a false teaching.

e. [21:8] 17:23; Mk 13:5, 6, 21; 1 Jn 2:18.

New English Bible—1970

**Signs and Persecutions [ Lk.21.8-19 → ] - Mt.24.3-14, Mk.13.3-13**

He said, 'Take care that you are not misled. For many will come claiming my name and saying, "I am he", and, "The Day is upon us." Do not follow them. And when you hear of wars and insurrections, do not fall into a panic. These things are bound to happen first; but the end does not follow immediately.

New Jerusalem Bible

But he said, 'Take care not to be deceived, because many will come using my name and saying, "I am the one" and "The time is near at hand." Refuse to join them. And when you hear of wars and revolutions, do not be terrified, for this is something that must happen first, but the end will not come at once.'

NRSV (Anglicized Cath. Ed.)

And he said, 'Beware that you are not led astray; for many will come in my name and say, "I am he!" [Gk *I am*] and, "The time is near!" [Or *at hand*] Do not go after them.

'When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He answered, "Watch out! Don't be fooled! For many will come in my name, saying, 'I am he!' and, 'The time has come!' Don't go after them. And when you hear of wars and revolutions, don't panic. For these things must happen first, but the end will not follow immediately."

Holy New Covenant Trans.

Jesus said, "Be careful! Don't be fooled. Many people will come to you using my name. They will say, 'I am the one!' and, 'The right time has come near!' But don't believe them. When you hear about wars and riots, don't be afraid. These things must happen first. The end will come later."

The Scriptures 2009

And He said, "See that you are not led astray, for many shall come in My Name, saying, 'I am,' and, 'The time is near.' Then do not go after them.

Tree of Life Version "But when you hear of fightings and unrests, do not be alarmed, for these have to take place first, but the end is not immediately."  
 And He said, "Watch out that you are not led astray! For many will come in My name, saying, 'I am He' and 'The time is near!' Do not follow them. And when you hear of wars and chaos, do not be terrorized. For these things need to happen first, but the end will not come at once."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but says see! not [You\*] may be deceived Many [Men] for will come at the name [of] me Saying I am [He] and The Time has approached not [You\*] may go after them when but [You\*] may hear wars and disturbances not [You\*] may be frightened is (necessary) for these to become firstly but not immediately {is} The End...

Alpha & Omega Bible AND HE SAID, "SEE TO IT THAT YOU ARE NOT MISLED; FOR MANY WILL COME IN MY NAME, SAYING, 'I AM,' AND, 'THE TIME IS NEAR.' DO NOT GO AFTER THEM.

"WHEN YOU HEAR OF WARS AND DISTURBANCES, DO NOT BE TERRIFIED; FOR THESE THINGS MUST TAKE PLACE FIRST, BUT THE END IS NOT IMMEDIATELY."

Awful Scroll Bible And He said, "Be discerning yous shall not be led astray. For many will come in My name, confirming that, 'I am He', and, 'The time has drawn near'. Yous shall not proceed therefore, after them.

(")But as-when- yous -shall hear, of wars and un-settlings-down, yous shall not be terrified, for these things necessitate first to come about, however, the intention is not well-set-forth."

Concordant Literal Version Now He said, "Beware that you may not be deceived, for many shall be coming in My name, saying that I am!" and 'The season is near!' You may not, then, be going after them."

Now whenever you should be hearing battles and turbulences you may not be dismayed, for these things must occur first, but not immediately is the consummation."

exeGeses companion Bible And he says,  
 See that you be not seduced:  
 for many come in my name, wording, I AM;  
 and the season approaches:  
 So you, go not after them.  
 But whenever you hear of wars and instabilities,  
 be not terrified:  
 for these must first be;  
 but the completion/shalom is not straightway.

Orthodox Jewish Bible And he said, Beware, you should not be deceived. For many will come Bishmi (in my Name [Moshiach]) saying, "I am he [I am the Rebbe, Melech HaMoshiach]. And, the time [of the Geulah] has drawn near." Do not follow after them.

But whenever you hear about wars and intifadas, do not be a pachdan (coward). For it is necessary for these things to occur barishonah, but it is not immediately HaKetz.

### Expanded/Embellished Bibles:

*The Amplified Bible* He said, "Be careful and see to it that you are not misled; for many will come in My name [appropriating for themselves the name Messiah which belongs to Me alone], saying, 'I am He,' and, 'The time is near!' Do not follow them. When you hear of



	wars and disturbances [civil unrest, revolts, uprisings], do not panic; for these things must take place first, but the end will not come immediately.”
An Understandable Version	And He replied, “Pay attention, so that you are not led astray [from the truth]. For many [false teachers] will come, claiming to be me, and saying, ‘I am [the Christ],’ and ‘The time is near.’ [But] do not go after them. And when you hear of wars and uprisings [going on], do not be afraid, for such things must necessarily happen first. But the end will not come right away.” [Note: By “the end” here Jesus probably alludes to the downfall of Jerusalem, in AD 70, with its attending destruction of the Temple buildings].
The Expanded Bible	Jesus said, “Be careful [Watch out] so you are not fooled [deceived; led astray]. [For; Because] Many people will come in my name, saying, ‘I am the One [or he; the Messiah]’ and, ‘The time has come [or is near]!’ But don’t follow them. When you hear about wars and riots [uprisings; insurrections], don’t be afraid [terrified], because these things must happen first, but the end will come later [not come immediately].”
Jonathan Mitchell NT	Now He replied, "Continue looking. You should not at any point be deceived or led astray. You see, many people will continue coming – on the [basis of] My name (i.e., claiming to be My representative and have My authority) – one after another saying, 'I am (or: I, myself, am [he; the one])!' and 'The appointed season (or: fitting situation) has drawn near and is now present!' You folks should not at any point go from place to place behind them. "So when you happen to hear of wars and unsettled conditions (instability; unrest; turmoil; insurrections), you people should not be terrified or caused to panic with alarm. You see, it continues necessary, even binding, for these things to happen (occur; come to be) first, but still the end (or: the final act; the finished condition) [is] not immediately."
P. Kretzmann Commentary	<b>Verses 8-11</b> Tokens of the end: 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. 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.
Syndein/Thieme	He {Jesus} said, "Watch out {blepo} that you are not led astray {planao}. For many will come {erchomai} in My Name, saying, 'I keep on being he!' and, 'The time is near/approaching {eggizo}!' Do not follow {poreuomai} them!" But when you hear {akouo} of wars {polemos} and 'unstable conditions' {akatastasia}, do not be terrified {ptoeo}. For these things must take place first, but, in contrast {alla}, the end absolutely will not come immediately/'at once'." {Note: From 30 to 70AD there will be a great period of war and unstable conditions in the Jerusalem area.}
Translation for Translators	He said, “All that I will say is, be sure that you are not deceived {that they do not deceive you} about these things! Many people will come and say <that I sent them/that they have my authority> [MTY]. They will say, ‘I am the Messiah!’ They will also say ‘It is now the time when God will begin to rule!’ Do not follow them to become their disciples. Also, whenever you hear about wars and riots, do not be terrified. Keep in mind that God has said that those things must happen. But when they happen, it will not mean that the world will end right away!”
The Voice	<b>Jesus:</b> Be careful. It’s easy to be deceived. Many people will come claiming to have My authority. They’ll shout, “I’m the One!” or “The time is now!” Don’t take a step in their direction. You’ll hear about wars and conflicts, but don’t be frightened at all because these things must surely come, although they don’t signify the immediate coming of the end.



## NET Bible®

He<sup>20</sup> said, “Watch out<sup>21</sup> that you are not misled. For many will come in my name, saying, ‘I am he,’<sup>22</sup> and, ‘The time is near.’ Do not follow them! And when you hear of wars and rebellions,<sup>23</sup> do not be afraid.<sup>24</sup> For these things must happen first, but the end will not come at once.”<sup>25</sup>

<sup>20tn</sup> Here δέ (de) has not been translated.

<sup>21tn</sup> Or “Be on guard.”

<sup>22tn</sup> That is, “I am the Messiah.”

<sup>23tn</sup> Social and political chaos also precedes the end. This term refers to revolutions (L&N 39.34).

<sup>24tn</sup> This is not the usual term for fear, but refers to a deep sense of terror and emotional distress (Luke 24:37; BDAG 895 s.v. πτοέω).

<sup>25sn</sup> The end will not come at once. This remark about timing not only indicates that there will be events before the end, but that some time will also pass before it comes.

## Rotherham’s Emphasized B.

And [he] said—

Be taking heed ye be not deceived;

For [many] will come upon my name, saying—

|| I am he,—

and—

[The season] hath drawn near!

Do not go after them.

But <whensoever ye shall hear of wars and revolutions>

Be not terrified,—

For these things [must needs] come to pass first,<sup>c</sup>

But [not immediately] is the end.

<sup>c</sup> Dan. ii. 28.

## The Spoken English NT

He said, “Make sure nobody fools you.<sup>e</sup> Lots of people are going to come using my name. They’re going to be saying, ‘I’m him!’ and ‘The time’s near!’ But don’t follow them. And when you hear of wars and social unrest, don’t be frightened. Because these things have to happen first, but the end doesn’t come right away.”

<sup>e</sup> Lit. “leads you astray.” The “you” here and in all instances in Luke 21 is plural.

**Literal, almost word-for-word, renderings:**

## Analytical-Literal Translation

So He said, “Be watching [that] you<sub>p</sub> are not led astray [fig., deceived]. For many will come in My name, saying, ‘I am,’ and ‘The time has drawn near.’ Therefore, do not go after them.

“But when you<sub>p</sub> hear of wars and rebellions, do not be terrified, for it is necessary [for] these [things] to happen first, but the end [is] not immediately.”

## Charles Thomson NT

And when they asked him, saying, Teacher, When will this happen? And what will be the sign, when these things are about to be accomplished,

he said, Take heed that ye be not led astray. For many will come in my name, saying, I am he: and the time is at hand; therefore go not after them.

And when you hear of wars and insurrections, be not terrified; for these things must first happen; but the end will not follow immediately. V. 7 is included for context.

## Context Group Version

And he said, Take heed that you (pl) are not led astray: for many shall come in my name, saying, I am [he]; and, The time is at hand: don't go (pl) after them. And when you (pl) shall hear of wars and tumults, don't be terrified: for these things must surely happen first; but the end is not immediately.

## Far Above All Translation

He then said, “Watch out that you are not led astray, for many will come in my name saying, ‘I am *the one*’ and, ‘The time has drawn near.’ So do not go after them. And when you hear of wars and insurrections, do not be scared, for these things must take place first, but the end is not immediate.”

Modern Literal Version 2020	And he said, Beware <sup>o</sup> , do <sup>o</sup> not be misled; for* many will be coming in my name, saying, I am he, and, The time has drawn near. You <sup>o</sup> therefore, do <sup>o</sup> not travel after them. But whenever you <sup>o</sup> hear of wars and unrests, do <sup>o</sup> not be terrified; for* it is essential <i>for</i> these things to happen first, but the end <i>is</i> not immediately <i>here</i> .
New King James Version	And He said: "Take heed that you not be deceived. For many will come in My name, saying, 'I am He,' and, 'The time has drawn near.' Therefore [NU omits <i>Therefore</i> ] do not go after [ <i>follow</i> ] them. But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end <i>will</i> not <i>come</i> immediately."
New Matthew Bible	And he said, Take heed that you be not deceived. For many will come in my name, saying, I am he. And the time draws near. You must not follow them therefore. But when you hear of war and dissension, do not be afraid. For these things must come first. But the end will not follow immediately.
NT (Variant Readings)	And he said, Take heed that ye be not led astray: for many shall come in my name, saying I am [he]; and, The time is at hand: <sup>o</sup> go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately. <sup>o</sup> Byz.-go ye not therefore after them.
Niobi Study Bible	And He said, "Take heed that you be not deceived, for many shall come in My name, saying, 'I am Christ (a Christian),' and, 'the time draws near.' Go you not therefore after them. But when you shall hear of wars and commotions (revolutions), be not terrified, for these things must first come to pass. But the end is not at once."
Revised Young's Lit. Trans.	And he said, 'See -- you may not be led astray, for many shall come in my name, saying -- I am he, and the time has come near; go not on then after them; and when you may hear of wars and uprisings, be not terrified, for it is necessary for these things to happen first, but the end is not immediately.'

**The gist of this passage:** Jesus indicates that there will be several things which could lead His followers astray—some who claim to be Him; others who claim that the end is near. Also there will be wars and revolts all over the globe as well.

8-9

Luke 21:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
blepô (βλέπω) [pronounced <i>BLEHP-oh</i> ]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #991
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

## Luke 21:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
planaō (πλανάω) [pronounced <i>plahn-AH-oh</i> ]	<i>to cause to stray, to lead astray; to wander, to roam about;</i> metaphorically: <i>to lead way from truth, to lead into error, to mislead; to deceive; to go astray; to be lead into error and sin; to seduce a people into rebellion</i>	2 <sup>nd</sup> person plural, aorist passive subjunctive	Strong's #4105

**Translation:** [Jesus] answered, "Look, do not be led astray,..."

The answer which Jesus gives is quite interesting, because it is not an answer to the direct question which was asked of Him. Jerusalem is going to face two very significant attacks, insofar as the Bible is concerned. (1) There will be the Roman army which comes into Jerusalem and smashes it, the Temple and kills about a million Jews. They had put up with their rebellion to a point which they were not willing to put up with it any more. Their intention was to completely destroy any rebelliousness amongst the Jews.

**Application:** There is a very important application to make right now in the United States. Our government has seemingly been taken over by an illegitimate force which manipulated the elections (we do not know if those who are in power did this or not) (I write this in 2021/2023). There are a considerable number of people, recognizing that the rights and privileges of being an American citizen are quickly becoming a thing of the past. For many such people, they are seriously considering an insurrection against this government. I don't think that we are talking a large enough group to change anything, but those in charge would love to use the army and the police against such types. They would love to mischaracterize such a revolt and the people in it. As a believer in Jesus Christ, you *cannot* be a part of this. It will not end well. We have to bear in mind that, even though we have an illegitimate government ruling over us at this time, there are many players on the world stage who would love to see us sink into revolt (China, Russia, North Korea, Iran, Cuba, Venezuela—I am not speaking of the people of those countries but of the governments in power). A revolution in this country, even with the best possible result (and we won't have the best possible result) would take the United States off the world stage, and the bad actors would have a field day.

**Application:** Just as **Israel** was crushed in A.D. 70, so would those who rebelled against our government in 2021 (or at anytime after this year). And I say this knowing that, the 2020 election will probably *not* be the last fraudulent election. Our false government and the erosion of our freedoms is a direct result of **divine discipline** on our nation. Believers without doctrine will be caught up in that mess as much as anyone else. Believers with doctrine will be used of God (as is true in all national situations).

**Application:** To make myself as clear as can be, it is not the Christian's place to revolt against our government, no matter how evil it becomes. See **the Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Illustration:** Let's say that you are a missionary in Communist China, and it becomes apparent that there is going to be a revolt against the Chinese government (or, there is talk of same). Do you join in? Do you help to organize this and push it forward for the benefit of the people? Of course not! That is not our business as missionaries. So, point in fact, we are missionaries in the United States. Obviously, we are also citizens. This citizenship gives us the right to vote, speak our minds, protest, etc. But, *it does not give us the right to revolt* (yes, I know what many of the founding fathers said).

Now, back to the subject matter. Jesus' disciples clearly asked Him about the near destruction of Jerusalem, and about what signs they should look for. Jesus, instead, looked into the far future (as a prophet of God, not as Deity), and He gave them a prophetic answer. What Jesus speaks about is the second significant attack upon Jerusalem (as per the Bible). At the end of the Tribulation, armies from the surrounding countries will band

together with the intent of destroying Jerusalem and the Jewish people within that city. It will be this topic that the Lord will address.

As a prophet, Jesus realizes that previous prophets speak both of events soon to transpire and events which are far out in the future. Many times, there are parallels or similarities between the events that the prophet addresses; and sometimes, he moves seamlessly from one event in the near future to the similar event in the far future. So Jesus is acting very much as a classic prophet. Why would He do this? Jesus fully recognizes that His words will be remembered, written down, and become very important to future generations, and to one generation in particular. It is more important for this future generation to know what is about to happen than the followers to whom Jesus is speaking right now.

Luke 21:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, nominative case	Strong's #4183
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, future (deponent) middle/passive indicative	Strong's #2064
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Luke 21:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
egō (ἐγώ) [pronounced ehg-OH]	<i>I, me</i>	1 <sup>st</sup> person singular pronoun, nominative case	Strong's #1473
eimi (εἰμί) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 <sup>st</sup> person singular, present indicative	Strong's #1510

**Translation:** ...for many will come in My name, saying, I AM'...

In the far future, during the Tribulation, many messiahs will arise. They will claim to come in the name of Jesus. They will use the phrase of Divinity, *I AM*.

Throughout the **Church Age**, there have been a number of men who have, in one way or another, claimed some sort of spiritual leader status beyond what God allows. So many have claimed to have direct contact with God (anytime you see any spiritual leader claiming to have direct contact with God, it is time to quietly find the exit and leave).

Some have an impact which lasts for hundreds of years (Mohammed; Joseph Smith); and others have an impact which does not go much further than their own lifespan (Gardner Ted Armstrong,<sup>15</sup> Jim Jones, Marshall Applewhite).

Luke 21:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun, nominative case	Strong's #2540
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #1448

<sup>15</sup> I am not suggesting here that Armstrong was as nutty as the other two.



**Translation:** ...and 'The time has come.'

These false messiahs will say that the time has come, meaning the time of the *messiah* (but they are thinking themselves to be that messiah).

In the 20<sup>th</sup> century, we have had teacher after teacher claim that they know the day that Jesus will return, and they are an embarrassment to the Christian community.

Luke 21:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to (make a, take a) journey, to walk</i>	2 <sup>nd</sup> person plural, aorist (deponent) middle/passive subjunctive	Strong's #4198
opisō (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

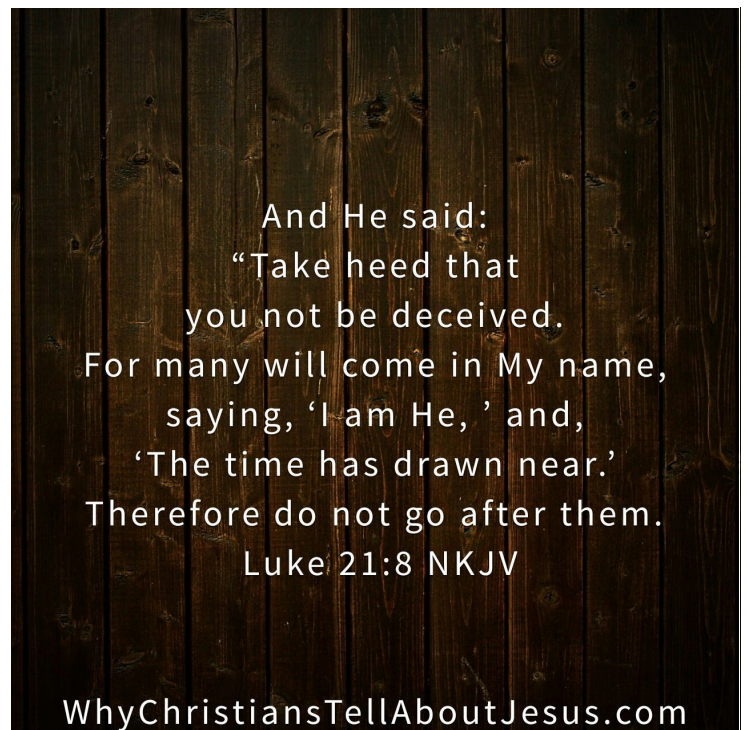
**Translation:** You [all] should not follow after them.

We are not simply speaking of false messiahs here, but of leaders or teachers of any group. Once a person has identified the day or year that Jesus will return—that is the day that you head for the exit (of his church or organization).

In the Tribulation, hearing about some guy here or there who claims to be the messiah or claims to have access to the messiah—you can simply write them off (by *you*, I don't mean most of the original readers of this examination of Luke 21, as all believers will be removed from the earth prior to the Tribulation).

Jesus speaks to believers in the Tribulation. Even though the Tribulation will start without believers, people will still believe in the Lord.

Luke 21:8 [Jesus] answered, "Look, do not be led astray, for many will come in My name, saying, I AM' and 'The time has come.' You [all] should not follow after them. (Kukis mostly literal translation)



Luke 21:8 (NKJV) (a graphic); from [Why Christians Tell About Jesus](#); accessed July 3, 2021.

## Chapter Outline

### Charts, Graphics and Short Doctrines

Luke 21:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as</i> in reference to a future event, <i>then, at that time</i>	particle, adverb, conjunction	Strong's #3752
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #191
polemos (πόλεμος, ου, ό) [pronounced POHL-em-oss]	<i>a war, fight, battle; strife, warfare; dispute, quarrel</i>	masculine plural noun, accusative case	Strong's #4171
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
akatastasia (ἄκαταστασία) [pronounced ahk-aht-ahs-tah-SEE-ah]	<i>(a state of) disorder, instability, commotion, disturbance, confusion, tumult</i>	feminine plural noun, accusative case	Strong's #181
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ptoéō (πτοέω) [pronounced ptoh-EH-oh]	<i>to terrify, to scare, to frighten</i>	2 <sup>nd</sup> person plural, aorist passive subjunctive	Strong's #4422

**Translation:** *And when you [all] hear of wars and [national] instability, you [all] should not be frightened.*

The world is going to be in turmoil. The fact that there are believers all over the world is what saves many countries from total destruction. The instant that believers are removed from the earth, national and world trends will suddenly accelerate. Satan will have little or no opposition on earth. He is the author of wars and devastation.

**Illustration:** Most recently, it appears that atheism is gaining great traction in the United States; and that Christianity is waning. What we should expect is great problems in our society and places where it appears that parts of the United States are breaking down or will break down. I write this in 2023, and illegal immigration may actually end up settling a foreign army (or several armies) within the borders of the US. We have millions of illegals living here; and many cities overflowing with them. I think that New York City is upset recently by have a few thousand; and that is nowhere near how hard hit other places are. We have had the worst inflation in decades. It appears that our great dollar is in danger of crashing. We can pick nearly every problem in the United

States, and that problem has gotten significantly worse over the past 10 or 20 years (during the time that Christianity seems to be fading from national consciousness).

Luke 21:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tauta (ταῦτα) [pronounced <i>TAU-taw</i> ]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
proton (πρῶτον) [pronounced <i>PRO-ton</i> ]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

**Translation:** [It is] necessary for these things to come to pass first,...

All which Jesus is describing here is necessary in order to bring in the rebellion.

Luke 21:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eutheôs (εὐθέως) [pronounced <i>yoo-THEH-ocē</i> ]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
to (τό) [pronounced <i>tōh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Luke 21:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<i>telos</i> (τέλος) [pronounced TEHL- oss], which	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun, nominative case	Strong's #5056

**Translation:** ...but end [will] not immediately [come].”

When all of these things occur, this will be the end times or the Tribulation. However, this does not mean that it will be all over a few days or a week. The Tribulation is 7 years long. For those who want to survive it, they will need to follow some explicit directions.

Luke 21:9 **And when you [all] hear of wars and [national] instability, you [all] should not be frightened. [It is] necessary for these things to come to pass first, but end [will] not immediately [come].”** (Kukis mostly literal translation)

**Luke 21:9 Wars** (a graphic); from **Slide Share**; accessed June 28, 2021. Why did this person use the word *ain't*?

Luke 21:8–9 [Jesus] answered, “Look, do not be led astray, for many will come in My name, saying, I AM’ and ‘The time has come.’ You [all] should not follow after them. And when you [all] hear of wars and [national] instability, you [all] should not be frightened. [It is] necessary for these things to come to pass first, but end [will] not immediately [come].” (Kukis mostly literal translation)

Luke 21:8–9 Jesus answered, but He spoke of Jerusalem in a similar set of circumstances far into the future. “Listen to Me, don’t be misled. There are many who will coming claiming to be Me or claiming to have my authority. They will say, ‘I AM’ or ‘The time has come’, but you should not follow these false prophets. And when you hear about wars and national instability, do not become frightened, as it is necessary for these things to occur. However, at this point in time, do not expect the end to come suddenly.” (Kukis paraphrase)

**LUKE 21:9, Wars**

- “Since 3600 BC the world has known only 292 years of peace. In that period, stretching more than 55 centuries, there have been an incredible 14,531 wars in which over 3.6 billion people have been killed.” John Ankerberg and John Weldon
- NAU Isaiah 2:3 And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the LORD from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.
- This ain't happened yet, but it will in the future!

Then He was saying to them, “Will rise up a people over a people, and a kingdom over a kingdom. Shakings not only large but according to places, diseases and famines will be. Fearful sights, not only even from the sky signs great will be.

Luke  
21:10–11

Jesus [lit., He] then was saying to them, “Gentiles will rise up against gentiles; and kingdoms against [other] kingdoms. There will be great earthquakes in various places, and diseases and famines [throughout the world]. There will be fearful sights and great signs in the skies.



**Jesus then began to explain to them what would happen. “Nations will be at war with other nations; and kingdoms against other kingdoms. There will be massive and numerous kingdoms, along with pandemics and famines, throughout the world. There will be fearful sights everywhere and great signs will be seen in the skies of various disasters.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	Then He was saying to them, “Will rise up a people over a people, and a kingdom over a kingdom. Shakings not only large but according to places, diseases and famines will be. Fearful sights, not only even from the sky signs great will be.
Complete Apostles Bible	Then He said to them, "Nation will rise against nation, and kingdom against kingdom. And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful events and great signs from heaven.
Douay-Rheims 1899 (Amer.)	Then he said to them: Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places and pestilences and famines and terrors from heaven: and there shall be great signs.
Holy Aramaic Scriptures	For, Ama {Nation/People} will rise against Ama {Nation/People}, and Malku {Kingdom} against Malku {Kingdom}. And great earthquakes will happen in various places, and famines, and plagues. And there will be fears, and terrors, and great signs will be seen from the Shmaya {the Heavens}, and there will be great tempests {i.e. storms}.
James Murdock’s Syriac NT	For nation will rise against nation, and kingdom against kingdom; and great earthquakes will occur in several places, and famines, and pestilences; and there will be terrors, and trepidations, and great signs from heaven will be seen, and there will be great tempests.
Original Aramaic NT	For nation shall arise against nation and Kingdom against Kingdom. Great earthquakes shall be in various places, and there shall be famines and plagues and panics and terror, and great signs from the sky shall appear and there shall be great storms.*

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	Then he said to them, Nation will be moved against nation and kingdom against kingdom: There will be great earth-shocks and outbursts of disease in a number of places, and men will be without food; and there will be wonders and great signs from heaven.
Bible in Worldwide English	Then he said, One tribe will fight against another tribe. And one country will fight against another country. In some places the earth will shake very much. In many places the people will have no food to eat. And many people will be sick. There will be things to make people fear. There will be big signs in the sky.
Easy English	Jesus then said to them, ‘People from one country will attack the people from another country. Kings and their armies will fight against other kings and their armies. The ground will shake, so that people will be afraid. In many different places, people will be hungry, with no food. Diseases will go from one person to



	another. Many people will die. Things will also happen in the sky that will frighten people.
Easy-to-Read Version–2008	Then Jesus said to them, "Nations will fight against other nations. Kingdoms will fight against other kingdoms. There will be great earthquakes, sicknesses, and other bad things in many places. In some places there will be no food for the people to eat. Terrible things will happen, and amazing things will come from heaven to warn people.
God's Word™	Then Jesus continued, "Nation will fight against nation and kingdom against kingdom. There will be terrible earthquakes, famines, and dreadful diseases in various places. Terrifying sights and miraculous signs will come from the sky.
Good News Bible (TEV)	He went on to say, "Countries will fight each other; kingdoms will attack one another. There will be terrible earthquakes, famines, and plagues everywhere; there will be strange and terrifying things coming from the sky.
J. B. Phillips	<b>And prophecies world-wide suffering</b> Then he continued, "Nation will rise up against nation, and kingdom against kingdom; there will be great earthquakes and famines and plagues in this place or that. There will be dreadful sights, and great signs from heaven.
The Message	He went on, "Nation will fight nation and ruler fight ruler, over and over. Huge earthquakes will occur in various places. There will be famines. You'll think at times that the very sky is falling.
NIRV	Then Jesus said to them, "Nation will fight against nation. Kingdom will fight against kingdom. In many places there will be powerful earthquakes. People will go hungry. There will be terrible sicknesses. Things will happen that will make people afraid. There will be great and miraculous signs from heaven.
New Life Version	Then Jesus said to them, "Nations will have wars with other nations. Countries will fight against countries. The earth will shake and break apart in different places. There will be no food. There will be bad diseases among many people. Very special things will be seen in the sky that will make people much afraid.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Then he said, "One country will go to war against another, one kingdom against another. Earthquakes will shake the ground. Famines and plagues are coming too. You will see terrifying events and you'll witness remarkable scenes in the sky.
Contemporary English V.	Nations will go to war against one another, and kingdoms will attack each other. There will be great earthquakes, and in many places people will starve to death and suffer terrible diseases. All sorts of frightening things will be seen in the sky.
New Berkeley Version	.
New Living Translation	Then he added, "Nation will go to war against nation, and kingdom against kingdom. There will be great earthquakes, and there will be famines and plagues in many lands, and there will be terrifying things and great miraculous signs from heaven.
The Passion Translation	Jesus continued, " <i>There will be upheavals of every kind.</i> Nations will go to war against each other and kingdom against kingdom—and there will be terrible earthquakes, seismic events of epic proportion, resulting in famines in one place after another. There will be horrible plagues and epidemics, cataclysmic storms on the earth, and astonishing signs and cosmic disturbances in the heavens. But before all of this happens, you will be hunted down and arrested, persecuted by both civil and religious authorities, and thrown into prison.
UnfoldingWord Simplified T.	"Various people groups will attack each other, and various kings will fight each other. And in various places there will be great earthquakes, as well as famines and terrible diseases. Many things will happen that will cause people to be very afraid, and people will see strange things in the sky that will show that something very important is going to happen.

William's New Testament Then He continued to say to them, "One nation will go to war with another, and one kingdom with another. There will be great earthquakes and pestilences and famines in various places, and there will be dreadful portents and awful signs in the sky.

### Partially literal and partially paraphrased translations:

American English Bible And he told them:  
'Then nation will rise against nation and kingdom against kingdom, there'll be many great rumblings, and there'll be famines and plagues everywhere, as well as fearful sights and signs in the skies.

Beck's American Translation .  
Breakthrough Version At that time, He was saying to them, "A nation will rise up on a nation and an empire on an empire. There will be both huge earthquakes and throughout places, famines and diseases. There will be both fearful *things* and huge indicators from heaven.

Common English Bible .  
A. Campbell's Living Oracles He added, Then will nation rise against nation, and kingdom against kingdom. And there shall be great earthquakes in sundry places, and famines, and pestilences; there shall be also frightful appearances, and great prodigies in the sky.

New Advent (Knox) Bible Then he told them, Nation will rise in arms against nation, and kingdom against kingdom; there will be great earthquakes in this region or that, and plagues and famines; and sights of terror and great portents from heaven.

NT for Everyone 'One nation will rise against another,' he went on, 'and one kingdom against another. There will be huge earthquakes, famines and plagues in various places, terrifying omens, and great signs from heaven.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .  
Conservapedia Translation Then said he to them, "Ethnic groups will make war against one another, as will political nation-states:" And great earthquakes shall occur in diverse places, and famines, and pestilence; and fearful sights and great signs shall come from heaven.

Revised Ferrar-Fenton Bible Continuing, He said: "Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in many places famines and plagues; as well as terrifying signs from heaven.

Free Bible Version "Nation will fight nation, and kingdom will fight kingdom," he told them.  
"There will be severe earthquakes, famines, and epidemic diseases in many lands, and extraordinary signs in the sky that are terrifying.

God's Truth (Tyndale) Then said he unto them: Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in all quarters, and hunger, and pestilence: and fearful things. And great signs shall there be from heaven.

Lexham Bible Then he said to them, "nation will rise up against nation and kingdom against kingdom. There will be great earthquakes and famines and plagues in *various* places. There will be terrible sights and great signs from heaven.

Urim-Thummim Version Then he said to them, *Nation will rise against nation, and kingdom against kingdom: And great earthquakes in every place, and famines, plagues and fearful sights, and great signs will there be from the cosmos.*

Weymouth New Testament Then He said to them, "NATION WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM. And there will be great earthquakes, and in places famines and pestilence; and there will be terrible sights and wonderful tokens from Heaven.

Wikipedia Bible Project "Nation will fight against nation, and kingdom against kingdom," he told them.  
"There'll be massive earthquakes, famines and epidemics in many places, terrifying things happening and great signs in the sky.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	And Jesus said, "Nations will fight each other and kingdom will oppose kingdom. There will be great earthquakes, famines and plagues; in many places strange and terrifying signs from heaven will be seen. Is 19:2; 24:19; Zec 14:4 Ezk 5:12; Acts 11:28; 2Mac 5:2
The Heritage Bible	Then he said to them, Race will rise up against race, and kingdom against kingdom; And great earthquakes will be from place to place, and famines, and diseases, and fearful sights; also great signs will be from heaven.
New American Bible (2011)	Then he said to them, "Nation will rise against nation, and kingdom against kingdom. <sup>f</sup> There will be powerful earthquakes, famines, and plagues from place to place; and awesome sights and mighty signs will come from the sky. f. [21:10] 2 Chr 15:6; Is 19:2.
New Catholic Bible	Then he added, "Nation will rise against nation and kingdom against kingdom. There will be tremendous earthquakes, famines, and plagues in various places, as well as dreadful portents and great signs from heaven.
New English Bible—1970	Nation will make war upon nation, kingdom upon kingdom; there will be great earthquakes, and famines and plagues in many places; in the sky terrors and great portents.
New Jerusalem Bible	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Then he told them, "Peoples will fight each other, nations will fight each other, there will be great earthquakes, there will be epidemics and famines in various places, and there will be fearful sights and great signs from Heaven.
Hebraic Roots Bible	Then He said to them, Nation will be lifted up against nation, and kingdom against kingdom. And there will be severe earthquakes from place to place and famine and plagues. And there will be fears and terrorist acts and great signs will be seen from Heaven. And the winters will be severe. [It is very unusual for the HRB to have translations this different from the ones below.]
Holy New Covenant Trans.	Then Jesus said to them, "One country will fight against another country. Kingdoms will fight against other kingdoms. There will be great earthquakes, sicknesses, and other terrible things in many places. In some places there will be no food for the people. Great wonders and amazing proofs will come from heaven.
The Scriptures 2009	Then He said to them, "Nation <sup>a</sup> shall rise against nation, and reign against reign. <sup>a</sup> The Greek word for nation is ethnos which could also mean "ethnic group." "And there shall be great earthquakes in various places, and scarcities of food and deadly diseases. And there shall be horrors, and great signs from heaven.
Tree of Life Version	Then He continued telling them, "Nation will rise up against nation, and kingdom against kingdom. There will be great earthquakes along with famines and epidemics in various places, and there will be terrors along with great signs from heaven.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...then [He] said [to] them will be raised Nation to nation and {will be raised} Kingdom to kingdom {will be} Shaking* also Great and in places {will be} Famines and Pests will be Terrors also and from heaven Signs Great will be...
Alpha & Omega Bible	THEN HE CONTINUED BY SAYING TO THEM, "RACE/NATION WILL RISE AGAINST RACE/NATION AND KINGDOM/REALM AGAINST KINGDOM/REALM, AND THERE WILL BE GREAT EARTHQUAKES/HURRICANES, AND AGAINST PLACES PLAGUES AND FAMINES; AND THERE WILL BE TERRORS AND

**GREAT SIGNS FROM HEAVEN.** †(Signs = Storms, then Strong Delusion of 2 Thessalonians 2 & then 6th Seal.)

Awful Scroll Bible	And-when- He said -this, He was instructing to them, "Nation will be rising up against nation, and rule against rule. (")And there will be great earthquakes along down places, and famines and pestilences, not only terrors, but also great signs will be, from the Expanse..
Concordant Literal Version	Then He said to them, "Roused shall be nation against nation, and kingdom against kingdom." Besides, there shall be great quakes and, in places, famines and pestilences. There shall be fearful sights besides great signs also from heaven."
exeGesés companion Bible	Then he words to them, Goyim rises against goyim and sovereigndom against sovereigndom: and mega quakes in divers places and famines and pestilences and awesomenesses and mega signs become from the heavens.
Orthodox Jewish Bible	Then he was saying to them, Ethnic group will have an intifada against ethnic group, and malchut against malchut, [2Ch 15:6; Isa 19:2] There will be great earthquakes and in various places, raav (famine) and makkot (plagues), both horrible portents and great moftim (signs) in Shomayim. [YESHAYAH 29:6; YOEL 2:30]

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Things to Come</b> Then Jesus told them, "Nation will rise against nation and kingdom against kingdom. There will be violent earthquakes, and in various places famines and [deadly and devastating] pestilences (plagues, epidemics); and there will be terrible sights and great signs from heaven.
An Understandable Version	Then Jesus said to His disciples, "Nations will wage war against one another and kingdoms will attack one another. And great earthquakes will happen, and at various places there will be famines and disease epidemics. And there will be fearful events and great [supernatural] signs from heaven.
The Expanded Bible	Then he said to them, "Nations will ·fight [ <sup>L</sup> rise up] against other nations, and kingdoms against other kingdoms. In various places there will be great earthquakes, ·sicknesses [plagues; pestilences], and ·a lack of food [famines]. ·Fearful [Terrifying] events and great signs will come from heaven.
Jonathan Mitchell NT	At that time He went on to say to them, "Nation (or: Ethnic group) will be progressively raised up upon nation (or: ethnic group), and kingdom (or: empire) upon kingdom (empire). (or: = A swarm will be progressively roused upon [the] nation [= the Jewish nation]; even [the] Empire upon [the Jews'] kingdom.) "Also, there will continue being major earthquakes (or: great shakings), and in one place after another, there will proceed being pestilences (or: epidemics; plagues) and famines, besides fearful sights and dreadful events, as well as there being great signs from [the] sky (or: atmosphere; heaven). [cf Ex. 7-11; Rev. 15-16].
P. Kretzmann Commentary	Then said He unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
Syndein/Thieme	Kretzmann's <b>commentary</b> on Luke 21:8–11 had been placed in the <b>Addendum</b> . Then He said to them, "'Gentile Nations will rise up {in arms} against gentile nations {ethnos}, and kingdom against kingdom {basileia}."

"There will be great earthquakes {seismos} in various places, and famines {limos} and plagues {limos} and there will be 'terrifying sights' {phobetron} and great signs {semeion} from heaven {includes the gift of languages on the day of Pentecost in Jerusalem when God the Holy Spirit indwelt the believers there}."

Translation for Translators

Then he said to them, "*Groups in various countries will fight each other, and various governments will also fight against each other. There will be big earthquakes, and in various places there will be famines and plagues. People will see things that will terrify them. There will also be unusual things happening in the sky.*"

The Voice

**Jesus:** *You can count on this:* nation will attack nation, and kingdom will make war on kingdom. There will be disturbances around the world—from great earthquakes to famines to epidemics. Terrifying things will happen, and there will be shocking signs from heaven.

### Bible Translations with Many Footnotes:

NET Bible®

#### *Persecution of Disciples*

Then he said to them, "Nation will rise up in arms<sup>26</sup> against nation, and kingdom against kingdom. There will be great earthquakes, and famines<sup>27</sup> and plagues in various places, and there will be terrifying sights<sup>28</sup> and great signs<sup>29</sup> from heaven.

<sup>26tn</sup> For the translation "rise up in arms" see L&N 55.2.

<sup>27sn</sup> See Isa 5:13-14; 13:6-16; Hag 2:6-7; Zech 14:4.

<sup>28tn</sup> This term, φόβητρον (fobhtron), occurs only here in the NT. It could refer to an object, event, or condition that causes fear, but in the context it is linked with great signs from heaven, so the translation "sights" was preferred.

<sup>29sn</sup> See Jer 4:13-22; 14:12; 21:6-7.

Rotherham's Emphasized B.

[Then] said he unto them—

*There will rise up,*

*Nation against nation,*

*And kingdom against kingdom;<sup>d</sup>*

<As well great earthquakes, as also [in places] pestilences and famines> will there be,

<As well objects of terror, as also [from heaven] great signs> will there be.

<sup>d</sup> Is. xix. 2.

The Spoken English NT

Then Jesus was saying to them,

One nation is going to get up and make war against<sup>f</sup> another nation, and one kingdom against another kingdom.

And there'll be big earthquakes. And in various places there'll be plagues and famines. There'll be terrifying events,<sup>g</sup> and massive signs from heaven<sup>h</sup> as well.

<sup>f.</sup> Lit. "will rise up against."

<sup>g.</sup> Lit. "scarecrows," or "bugbears," i.e. things specifically designed to get people frightened.

<sup>h.</sup> Or "out of the sky," or "from the sky."

Wilbur Pickering's New T.

#### **Things will get bad, really bad**

Then He said to them: "Nation will be raised up against nation, and kingdom against kingdom. And there will be severe earthquakes in various places, and famines and pestilences; and there will be fearful events and great signs from heaven.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then He was saying to them, "Nation will be raised up against nation and kingdom against kingdom.

"And [there] will be great earthquakes in [various] places and famines and plagues, and [there] will be dreadful events and great signs from heaven. awful



Context Group Version	Then he said to them, Ethnic group {or nation} shall rise against ethnic group {or nation}, and kingdom against kingdom; and there shall be great earthquakes, and in diverse places famines and pestilences; and there shall be terrors and great signs from the sky.
Green’s Literal Translation	Then He said to them, Nation will be lifted up against nation, and kingdom against kingdom. Also there will be great earthquakes from place to place, and famines, and plagues. And also there will be terrors and great signs from Heaven.
Legacy Standard Bible	<b>Signs of Christ’s Return</b> Then He continued saying to them, “Nation will rise against nation and kingdom against kingdom, and there will be great earthquakes, and in various places famines and plagues; and there will be terrors and great signs [Or <i>attesting miracles</i> ] from heaven.
Literal Standard Version	Then He said to them, “Nation will rise against nation, and kingdom against kingdom, also great shakings, and there will be famines and pestilences in every place; also there will be fearful things and great signs from the sky;
Modern Literal Version 2020	Then he said to them, Nation will be raised against nation and kingdom against kingdom; and there will be great earthquakes in <i>different</i> places and famines and plagues. There will be both terrors and great signs from heaven.
New American Standard	<b>Things to Come</b> Then He <i>continued by</i> saying to them, “Nation will rise against nation, and kingdom against kingdom, and there will be massive [Lit <i>great</i> ] earthquakes, and in various places plagues and famines; and there will be terrible sights and great signs [i.e., confirming miracles] from heaven.

**The gist of this passage:** Jesus warns of a great world upheaval, with wars occurring all over; along with many national disasters.

10-11

Luke 21:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong’s #5119
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong’s #3004
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong’s #846
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong’s #1453

Luke 21:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, nominative case	Strong's #1484
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, accusative case	Strong's #1484
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932

**Translation:** Jesus [lit., He] then was saying to them, “Gentiles will rise up against gentiles; and kingdoms against [other] kingdoms.

During the Tribulation, there would be wars throughout the world. When the Holy Spirit is removed from the earth, all restraint is removed from the earth as well.

**Illustration:** Right now, a considerable number of people believe that a man can be a woman and vice versa. This is more than simply saying, “Yeah, do whatever you want to do.” Many people believe that a man who says he is a woman should be on women’s sports teams; or should be allowed to use women’s dressing or locker rooms. And this is in a nation where probably the majority of people are believers. Can you imagine if all believers have been removed?

Luke 21:10 Jesus [lit., He] then was saying to them, “Gentiles will rise up against gentiles; and kingdoms against [other] kingdoms. (Kukis mostly literal translation)

Although Jesus is being asked about the near destruction of Jerusalem, He tells His audience about even greater things which will take place during the Tribulation.

Wars will break out between nations all over.

Luke 21:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
seismós (σεισμός) [pronounced <i>sice-MOSS</i> ]	<i>a shaking, a commotion, (of the air) tempest, a gale, (of the ground) an earthquake</i>	masculine plural noun, nominative case	Strong's #4578
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
meγas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i> ]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine plural adjective; nominative case	Strong's #3173
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
κατά (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
topos (τόπος) [pronounced <i>TOP-oss</i> ]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine plural noun; nominative case	Strong's #5117
loimos (λοιμός) [pronounced <i>loy-MOSS</i> ]	<i>pestilence, disease; plague; pest</i>	masculine plural noun, nominative case	Strong's #3061
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
limos (λιμός) [pronounced <i>lee-MOSS</i> ]	<i>famine, hunger, scarcity of harvest</i>	masculine plural noun, nominative case	Strong's #3042
esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i> ]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)

**Translation:** There will be great earthquakes in various places, and diseases and famines [throughout the world].

I am not completely sold on my translation, although it lines up with most others. I am not sure the proper way to translate topos in this context.

Earthquakes will be occurring all over. Despite all of the advances made in science, there will be pandemics and famines occurring all over the world.

I should add that, there may be some things mentioned here which are manmade. Right now, we are capable of generating pandemics and famines; who knows how far we will advance from that? Let's say that one nation wants to undermine another; could they cause both pandemics and famines in their rival nation?

Luke 21:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phóbētron (φόβητρον) [pronounced FOHB-ay-tron]	<i>fearful sight, terrible sight, that which strikes terror, a terror, (cause of) fright</i>	neuter plural noun, nominative case	Strong's #5400
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
sêmeion (σημείον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter plural noun; nominative case	Strong's #4592
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter plural adjective; nominative case	Strong's #3173
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)

**Translation:** There will be fearful sights and great signs in the skies.

Wherever people look, there will be fearful things to see. In this day and age, this does not mean that you look out of your window and you see this, but we see it broadcast on television (or whatever news delivering devices that we have at that time).

It does appear that in the skies, there will be great signs; by which, I interpret, disturbing signs.

Luke 21:11 There will be great earthquakes in various places, and diseases and famines [throughout the world]. There will be fearful sights and great signs in the skies. (Kukis mostly literal translation)



**luke 21:11** There will be terrible earthquakes, famines, & plagues everywhere. There will be strange & terrifying things coming from the sky.

This text indicates that we will be aware of such things and see them as well.

**Luke 21:11 (Good News Bible)** (a graphic); from [Pinterest](#); accessed July 3, 2021.

Luke 21:10–11 Jesus [lit., *He*] then was saying to them, “Gentiles will rise up against gentiles; and kingdoms against [other] kingdoms. There will be great earthquakes in various places, and diseases and famines [throughout the world]. There will be fearful sights and great signs in the skies. (Kukis mostly literal translation)

Luke 21:10–11 Jesus then began to explain to them what would happen. “Nations will be at war with other nations; and kingdoms against other kingdoms. There will be massive and numerous kingdoms, along with pandemics and famines, throughout the world. There will be fearful sights everywhere and great signs will be seen in the skies of various disasters. (Kukis paraphrase)

I will break up this teaching by Jesus of Luke 21:8–28 into smaller pieces. We will get less lost that way.

The ESV (capitalized) will be used below.

**Luke 21:7–11: Signs of the End Times (Matthew, Mark and Luke)**

Matthew	Mark	Luke	Text/Commentary
Matthew 24:3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?"	Mark 13:4 "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?"	Luke 21:7 And they asked him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?"	
Matthew 24:4 And Jesus answered them, "See that no one leads you astray.	Mark 13:5 And Jesus began to say to them, "See that no one leads you astray.	Luke 21:8a And he said, "See that you are not led astray.	
Matthew 24:5 For many will come in my name, saying, 'I am the Christ,' and they will lead many astray.	Mark 13:6 Many will come in my name, saying, 'I am he!' and they will lead many astray.	Luke 21:8b For many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them.	
Matthew 24:6 And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet.	Mark 13:7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet.	Luke 21:9 And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once."	



Luke 21:7–11: Signs of the End Times (Matthew, Mark and Luke)			
Matthew	Mark	Luke	Text/Commentary
Matthew 24:7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.	Mark 13:8a For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines.	Luke 21:10–11 Then he said to them, "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven.	
Matthew 24:8 All these are but the beginning of the birth pains.	Mark 13:8b These are but the beginning of the birth pains.		
<a href="#">Chapter Outline</a>		<a href="#">Charts, Graphics and Short Doctrines</a>	

**Future Worldwide Persecution of Christians**  
*Matthew 10:16-25; Matthew 24:9-14; Mark 13:9-13*

<p><b>But before these things, all [of them], they will lay upon you [all] the hands of them and they will persecute [you all], continually giving [you all] over to the synagogues and guardings, being led away to princes and governors because of the name of Me. It will eventuate to you [all] for a testimony.</b></p>	<p>Luke 21:12–13</p>	<p><b>But before all these things [take place], [these religious types] will lay their hands upon you [all] and they will persecute [you], delivering [you] over to the assemblies and prisons, [so that you are] being led away to rulers and governors for My name. [These persecutions which will take place] will become for you [all] a witness [for Me].</b></p>
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**But before these great signs and wonders take place, these same religious types will lay their hands upon you and they will persecute you, delivering you over to groups of people who are against you, and to prisons. You will be taken before rulers, governors and judges for My name’s sake. All these things will be an opportunity for you to witness for Me.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But before these things, all [of them], they will lay upon you [all] the hands of them and they will persecute [you all], continually giving [you all] over to the synagogues and guardings, being led away to princes and governors because of the name of Me. It will eventuate to you [all] for a testimony.
Complete Apostles Bible	But before all these things, they will lay their hands on you and they will persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers on account of My name. But it shall turn out for you for a testimony.

Douay-Rheims 1899 (Amer.)	But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake. And it shall happen unto you for a testimony.
Holy Aramaic Scriptures	But, before all these things, they will lay hands upon you and will persecute you. And they will deliver you unto the Kenushatha {the Synagogues/the Assemblies} and unto the house of prisoners. And they will bring you before Malke {Kings} and Higmune {Governors} because of My Name. Now, it will be unto you for a testimony.
James Murdock's Syriac NT	But before all these things, they will lay hands upon you, and will persecute you, and will deliver you up to councils and to prison, and will arraign you before kings and governors, on account of my name. But it will be to you for a testimony.
Original Aramaic NT	But before all these things they will lay hands on you and they shall persecute you and they shall deliver you to councils and prisons, and they shall bring you before Kings and Governors because of my name*. But it will happen to you for a testimony.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But before all this, they will take you and be very cruel to you, giving you up to the Synagogues and to prisons, taking you before kings and rulers, because of my name. And it will be turned to a witness for you.
Bible in Worldwide English	But before all these things happen, people will catch you and trouble you. They will take you to the meeting houses to be judged. They will put you in prison. They will take you to kings and rulers because you are true to me. This will be a chance for you to talk about me.
Easy English	But before all those things happen, people will take hold of you. They will do bad things to you and give you pain. They will take you to the leaders in their meeting places and they will keep you in prisons. They will make you stand in front of kings and rulers. All this will happen because you are my disciples. This will be the time to tell them the good news about me.
Easy-to-Read Version—2008	"But before all these things happen, people will arrest you and do bad things to you. They will judge you in their synagogues and put you in jail. You will be forced to stand before kings and governors. They will do all these things to you because you follow me. But this will give you an opportunity to tell about me.
God's Word™	"Before all these things happen, people will arrest and persecute you. They will hand you over to their synagogues and put you into their prisons. They will drag you in front of kings and governors because of my name. It will be your opportunity to testify to them.
Good News Bible (TEV)	Before all these things take place, however, you will be arrested and persecuted; you will be handed over to be tried in synagogues and be put in prison; you will be brought before kings and rulers for my sake. This will be your chance to tell the Good News.
J. B. Phillips	<b>And prophesies world-wide suffering</b> Then he continued, "Nation will rise up against nation, and kingdom against kingdom; there will be great earthquakes and famines and plagues in this place or that. There will be dreadful sights, and great signs from heaven. But before all this happens, men will arrest you and persecute you, handing you over to synagogue or prison, or bringing you before kings and governors, for my name's sake. This will be your chance to witness for me.

The Message	“But before any of this happens, they’ll arrest you, hunt you down, and drag you to court and jail. It will go from bad to worse, dog-eat-dog, everyone at your throat because you carry my name. You’ll end up on the witness stand, called to testify.
NIRV	“But before all this, people will arrest you and treat you badly. They will hand you over to synagogues and put you in prison. You will be brought to kings and governors. All this will happen to you because of my name. And so you will be witnesses about me.
New Life Version	“But before all this happens, men will take hold of you and make it very hard for you. They will give you over to the places of worship and to the prisons. They will bring you in front of kings and the leaders of the people. This will all be done to you because of Me. This will be a time for you to tell about Me.
New Simplified Bible	»Even before all these things, they will capture you, and persecute you. You will be delivered to synagogues and prisons. You will be brought before kings and governors for my name s sake. »It will give you an opportunity to witness. 14»Do not think about what you will say before it happens.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	“I want you to know something. This will be your opportunity to tell people about what I’ve been teaching you. When this happens, I know you’ll want to work up a script about what to say in your defense after you get arrested. Don’t do that. This is vv. 13–14. In the next passage, a fuller context will be given.
Contemporary English V.	Before all this happens, you will be arrested and punished. You will be tried in your meeting places and put in jail. Because of me you will be placed on trial before kings and governors. But this will be your chance to tell about your faith.
The Living Bible	“But before all this occurs, there will be a time of special persecution, and you will be dragged into synagogues and prisons and before kings and governors for my name’s sake. But as a result, the Messiah will be widely known and honored. [ <i>the Messiah will be widely known and honored, literally, “it shall turn out unto you for a testimony.”</i> ]
New Berkeley Version	.
New Living Translation	“But before all this occurs, there will be a time of great persecution. You will be dragged into synagogues and prisons, and you will stand trial before kings and governors because you are my followers. But this will be your opportunity to tell them about me. [ <i>Or This will be your testimony against them.</i> ]
The Passion Translation	But before all of this happens, you will be hunted down and arrested, persecuted by both civil and religious authorities, and thrown into prison. <sup>(12-13)</sup> And because you follow me, you will be on trial before kings and governmental leaders as an opportunity to testify to them in my name. TPT has very weird numbering here.
UnfoldingWord Simplified T.	But before all these things happen, they will arrest you, treat you badly and hand you over to the synagogues for trial and hand you over to the prisons. They will put you on trial in the presence of kings and high government authorities because you follow me. That will be a time for you to tell them the truth about me.
William's New Testament	But before all this takes place, people will arrest you and persecute you, and turn you over to synagogues and prisons, and you will be brought before kings and governors for my name's sake. It will furnish you an opportunity to testify.

### Partially literal and partially paraphrased translations:

American English Bible	‘However, before all these things happen, they’re going to persecute you and arrest you, then lead you up before religious courts and have you locked up. Yes, because of my name they’ll drag you before governors and kings... And that’ll be your sign!
Beck’s American Translation	.

Breakthrough Version	Before all these <i>things</i> , they will put their hands on you and persecute <i>you</i> , turning <i>you</i> in to the synagogues and jails, being taken away before kings and leaders on account of My name. It will climb out to you for a witness.
Common English Bible	But before all this occurs, they will take you into custody and harass you because of your faith. They will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will provide you with an opportunity to testify.
A. Campbell's Living Oracles	But, before all this, you shall be apprehended and prosecuted, and delivered to synagogues, and imprisoned, and dragged before kings and governors, because of my name: and this afford scope for your testimony.
New Advent (Knox) Bible	Before all this, men will be laying hands on you and persecuting you; they will give you up to the synagogues, and to prison, and drag you into the presence of kings and governors on my account; that will be your opportunity for making the truth known.
NT for Everyone	'Before all this happens they will lay hands on you and persecute you. They will hand you over to the synagogues and prisons. They will drag you before kings and governors because of my name. That will become an opportunity for you to tell your story.
20 <sup>th</sup> Century New Testament	Before all this, they will lay hands on you and persecute you, and they will betray you to Synagogues and put you in prison, when you will be brought before kings and governors for the sake of my Name. Then will be your opportunity of witnessing for me.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	But before all this, they will seize you and persecute you. On account of My name they will deliver you to the synagogues and prisons, and they will bring you before kings and governors. This will be your opportunity to serve as witnesses.
Conservapedia Translation	But before all these occur, they shall attack you, and persecute you, handing you over to their authorities, and into prison, being brought before kings and rulers for my sake. And it shall be up to you to defend me. Replaced "synagogues" with "authorities" in this case, because the context might be hard for some to follow otherwise. Please review and revise as needed.
Revised Ferrar-Fenton Bible	But before all these, they will apprehend and persecute you, handing you over to the synagogues and prisons, dragging you before kings and governors, on account of My name. The result, however, will be as an evidence in your favour.
Free Bible Version	But before all this, they will seize you and persecute you. They will drag you before synagogues and throw you into prison, and put you on trial before kings and governors on account of me. But this will end up giving you a chance to speak on my behalf before them.
God's Truth (Tyndale)	But before all these, they shall lay their hands on you and persecute you, delivering you up to the Synagogues and into prison, and bring you before kings and rulers for my names sake. And this shall chance you for a testimonial.
International Standard V	<b>Future Persecutions</b> <b>(Matthew 10:16-25; Matthew 24:9-14; Mark 13:9-13)</b>
	"But before all these things take place, people [Lit. they] 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. It will give you an opportunity to testify.
Lexham Bible	But before all these things, they're going to arrest you and persecute you. They'll turn you over to the synagogues and prisons. And you'll be brought before kings and governors because of my name. It'll become an opportunity for you to testify.

Weymouth New Testament	"But before all these things happen they will lay hands on you and persecute you. They will deliver you up to synagogues and to prison, and you will be brought before kings and governors for my sake. In the end all this will be evidence of your fidelity.
Wikipedia Bible Project	But before all this happens, they will seize you and drag you into the synagogues and throw you into prison, and put you on trial before kings and governors because of me. This means you will be able to tell them what you believe.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Before all these things happen, people will lay their hands on you and persecute you; you will be delivered to the synagogues and put in prison, and for my sake you will be brought before kings and governors. This will be your opportunity to bear witness. Mt 10: 17-22; 24:9; Jn 15:20; 16:1-2; Acts 25:13 Acts 5:32; 13:31
The Heritage Bible	But before all these things, they will throw their hands upon you, and pursue you, giving you over to the synagogues, and into prisons, being led away before kings and governors on account of my name. And it will disembark to you for a testimony.
New American Bible (2011)	<b>The Coming Persecution.</b> <sup>g</sup> "Before all this happens,* however, they will seize and persecute you, they will hand you over to the synagogues and to prisons, and they will have you led before kings and governors because of my name. <sup>h</sup> It will lead to your giving testimony. * [21:12] Before all this happens...: to Luke and his community, some of the signs of the end just described (Lk 21:10–11) still lie in the future. Now in dealing with the persecution of the disciples (Lk 21:12–19) and the destruction of Jerusalem (Lk 21:20–24) Luke is pointing to eschatological signs that have already been fulfilled. g. [21:12–15] 12:11–12; Mt 10:17–20; Mk 13:9–11. h. [21:12] Jn 16:2; Acts 25:24.
New Catholic Bible	<b>The Coming Persecution.</b> "But before all this happens, they will seize you and persecute you. You will be handed over to synagogues and imprisoned, and you will be brought before kings and governors because of my name. This will give you an opportunity to bear witness to me.
New Jerusalem Bible	'But before all this happens, you will be seized and persecuted; you will be handed over to the synagogues and to imprisonment, and brought before kings and governors for the sake of my name -and that will be your opportunity to bear witness.
Revised English Bible–1989	"But before all this happens they will seize you and persecute you. You will be handed over to synagogues and put in prison; you will be haled before kings and governors for your allegiance to me. This will be your opportunity to testify.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But before all this, they will arrest you and persecute you, handing you over to the synagogues and prisons; and you will be brought before kings and governors. This will all be on account of me, but it will prove an opportunity for you to bear witness.
Hebraic Roots Bible	But before these things, they will lay hands upon you and persecute you. And they will deliver you to the assemblies and to the prisons. And they will bring you before kings and governors because of My name. But it will return to you for a testimony.
Holy New Covenant Trans.	But before all of these things happen, men will arrest you and persecute you. They will hand you over to their house of worship courts and throw you in jail. Men will lead you to kings and governors because you are associated with my name. "But this will give you an opportunity to tell about all of the things you have seen me do.



The Scriptures 2009	“But before all this, they shall lay their hands on you and persecute you, delivering you up to the congregations and prisons, being brought before sovereigns and rulers for My Name’s sake. “And it shall turn out to you for a witness.
Tree of Life Version	But before all these things, they will grab you and persecute you, handing you over to the synagogues and prisons, and leading you away to kings and governors on account of My name. This will lead you to be a witness.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...before but these all [They] will lay to you* the hands [of] them and [Men] will pursue {you*} Giving (Over) to the assemblies and guards [you*] being led to kings and rulers for the name [of] me [It] will come (out) [for] you* to testimony...
Awful Scroll Bible	(“)Furthermore, before all these things, they will put- their hands -upon yous, and will persecute yous, giving- yous -over-before, to the drawings-together and prisons, being brought yous before governing leaders and rulers, for My name's sake. (“)And it will step-out to yous, for a testimony:
Concordant Literal Version	Yet before all these things they shall be laying their hands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led off to kings and governors on account of My name." Yet it shall be eventuating to you for a testimony.
exeGesés companion Bible	And ere all these, they lay their hands on you and persecute you betraying you to the synagogues and into guardhouses and bring you in front of sovereigns and governors for sake of my name: and it turns to you for a witness.
Orthodox Jewish Bible	But before all these things, they will lay their hands on you and bring redifot (persecutions) on you, handing you over to the shuls and the batei hasohar (prisons), being led away before melachim (kings) and moshelim (governors) because of my Name (Yehoshua, Yeshua). It will turn out for you to be an opportunity for being an eidus (witness) to the edut (testimony).
Rotherham’s Emphasized B.	And before  all these things  They will thrust upon you their hands_ and persecute you, Delivering you up into the synagogues and prisons,— When ye have been led away before kings and governors_ for the sake of my name; But it shall turn out to you for a witness.

### Expanded/Embellished Bibles:

An Understandable Version	But before all these things happen, the authorities will grab hold of you, and persecute you, and turn you over to the synagogues and prisons [ <i>i.e., for punishment and confinement</i> ]. They will take you in front of kings and governors for being loyal to me. It will result in [ <i>an opportunity for</i> ] witnessing to them.
The Expanded Bible	“But before all these things happen, people will ·arrest [seize; <sup>L</sup> lay their hands on] you and ·treat you cruelly [persecute you]. They will ·judge you in their [drag you into the; <sup>L</sup> hand you over to] synagogues and put you in jail and force you to stand before kings and governors, because ·you follow me [of your allegiance to me; <sup>L</sup> of my name]. But this will give you an opportunity to ·tell [testify; bear witness] about me.
Jonathan Mitchell NT	"Yet before all these things, people will continue laying their hands on you folks, and they will be repeatedly chasing and persecuting [you], handing over one after

another unto the synagogues (places of worship and fellowship) and [into] jails and prisons, while you are repeatedly being led off, up before kings and governors – on account of My Name.

"Yet it will continue going away for (or: stepping off among) you folks, [leading] into a witness and a testimony (= an opportunity for giving your evidence).

P. Kretzmann Commentary **Verses 12-19**

Earlier signs:

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.

And it shall turn to you for a testimony.

Syndein/Thieme

"But before all this they will 'seize violently' {epiballo} you and persecute {dioko} you, handing/betraying {paradidomi} you over to the synagogues and prisons.

You will be brought before kings and rulers/governors {hegemony} because of My {Jesus} Name."

" 'This will be a time for you' {apobaino} {idiom: literally 'it shall turn to you' - the result will be} to serve as witnesses {marturion}."

Translation for Translators

But before all these things happen, *some of you* will be persecuted and arrested {people will persecute some of you and arrest you} [MTY]. *Some of you* will be put {They will put some of you} on trial in the places where you gather to worship, and *you will be thrown* into prison. You will be put on trial {They will put you on trial} in front of high government authorities because you are my [MTY] disciples. That will be a time for you to tell *them about me*.

The Voice

**Jesus:** But before any of this happens, they will capture you and persecute you. They'll send you to synagogues *for trial* and to prisons *for punishment*; you'll stand before kings and government officials for the sake of My name. This will be your opportunity—your opportunity to tell your story.

### Bible Translations with Many Footnotes:

Lexham Bible

#### **Persecution of Disciples Predicted**

"But before all these *things*, they will lay their hands on you and will persecute you , [\*Here the direct object is supplied from context in the English translation] handing *you* [\*Here the direct object is supplied from context in the English translation] over to the synagogues and prisons. You will be brought before [\*Here the participle ("be brought before") is translated as a finite verb because of English style] kings and governors because of my name. This will turn out to you for a *time of witness*.

NET Bible®

But before all this,<sup>30</sup> they will seize<sup>31</sup> you and persecute you, handing you over to the synagogues<sup>32</sup> and prisons. You<sup>33</sup> will be brought before kings and governors because of my name. This will be a time for you to serve as witnesses.<sup>34</sup>

<sup>30sn</sup> But before all this. Another note of timing is present, this one especially important in understanding the sequence in the discourse. Before the things noted in vv. 8-11 are the events of vv. 12-19.

<sup>31tn</sup> Grk "will lay their hands on you."

<sup>32sn</sup> Some of the persecution is of Jewish origin (the synagogues). Some fulfillment of this can be seen in Acts. See the note on synagogues in 4:15.

<sup>33tn</sup> Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>34tn</sup> Grk "This will turn out to you for [a] testimony."

### Literal, almost word-for-word, renderings:

- Analytical-Literal Translation "But before all these [things], they will lay their hands on you<sub>p</sub> and persecute [you<sub>p</sub>], handing [you<sub>p</sub>] over to synagogues and prisons, being brought before kings and governors [or, rulers] for My name's sake.  
"And it will lead to [an opportunity] to you<sub>p</sub> for a testimony.
- Charles Thomson NT But before all these events they will lay their hands on you, and persecute you, delivering you up to synagogues and prisons, to be led before kings and governors on account of my name.  
But this will give scope for your testimony.
- Context Group Version But before all these things, they shall lay their hands on you (pl), and shall persecute you (pl), handing you (pl) over to the community centers and prisons, bringing you (pl) before kings and governors for my name's sake. It shall turn out to you (pl) for a testimony.
- Far Above All Translation But before all these things, they will lay their hands on you, and persecute you, delivering you up to synagogues and prisons, as you are brought before kings and governors for my name's sake, and it will result in *an occasion of* a testimony for you.
- Modern Literal Version 2020 But before all these things, they will be putting their hands upon you<sup>o</sup> and will be persecuting you<sup>o</sup>, giving you<sup>o</sup> up to the synagogues and prisons, while being led in front of kings and governors because of my name. But it will be transpiring into a testimony for you<sup>o</sup>.
- New European Version But more significantly than all these things, they shall lay their hands on you and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. It shall turn out to be your opportunity to give a witness.
- New King James Version But before all these things, they will lay their hands on *you* and persecute *you*, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. But it will turn out for you as an occasion for testimony.

**The gist of this passage:** The signs for the disciples will be, the disciples will be grabbed out and taken to the synagogues and to the prisons. They will have to give their testimony for Jesus Christ before governors and rulers.

12-13

Luke 21:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pro (πρό) [pronounced <i>proh</i> ]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
toutôn (τούτων) [pronounced <i>TOO-tone</i> ]	<i>of these, from these [things], those</i>	demonstrative neuter plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
pantôn (πάντων) [pronounced <i>PAHN-tone</i> ]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956

**Translation:** But before all these things [take place],...

The things which take place are the earthquakes, famines and sicknesses; before all of the wars between nations. Before these things take place, there will be some other things which happen.

What Jesus then describes is classic prophecy. He will tell His disciples (and the others who are listening) what will happen in the near future and what will happen in the far future—and it will be the same sets of circumstances. That is, what Jesus warns these people of will take place very shortly to those listening to Him right now; but this will take place in the far future as well.

Luke 21:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiballô (ἐπιβάλλω) [pronounced ep-ee-BALL-low]	<i>to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put [one's hand or mind] upon a thing; to reflect; to belong to</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #1911
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine plural noun; accusative case	Strong's #5495
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...[these religious types] will lay their hands upon you [all]...

Jesus does not specify who is going to lay hands upon His followers, but those will certainly be the **religious** types who have continued to persecute Him. However, those who are not His followers will participate in these actions to be described.

In a previous chapter, Jesus was harangued not only by the **scribes** and **pharisees**, but by the sadducees as well. We tend to think of them as being the same sorts of people, but these are disparate folk. In fact, they are groups in opposition to one another. For the crucifixion, the religious Jews will ally themselves with the Roman government—you could not find two more adversarial parties than these.

## Luke 21:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
διώκω (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #1377

**Translation:** ...and they will persecute [you],...

These people were persecute the Lord's followers. So far, the Lord's followers have not experienced these things. Despite the anger of these various groups against Jesus, the disciples of our Lord have not been touched yet.

## Luke 21:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παράδωμαι (παράδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine plural, present active participle, nominative case	Strong's #3860
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
τας (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
συναγωγὴ (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine plural noun, accusative case	Strong's #4864
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
φυλακὴ (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; accusative case	Strong's #5438

**Translation:** ...delivering [you] over to the assemblies and prisons,...

These oppositional forces will deliver the followers of Jesus over to the feminine plural noun *συναγωγὴ* (συναγωγή) [pronounced soon-ag-oh-GAY] and the feminine plural noun *φυλακὴ* (φυλακή) [pronounced foo-lak-AY]. The first is a word which most of us recognize: *συναγωγὴ*, which means *synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)*. Strong's #4864. **Synagogues** are generally thought to be peaceful places, and Jesus has been teaching in them all of this time.



However, let me suggest that these will be gatherings of people with what are normally thought to be peaceful gatherings, but they will not be peaceful regarding the followers of Jesus. The second word is a place where people are watched or guarded, meaning a prison. Strong's #5438.

Bear in mind, the followers of Jesus are not revolutionaries in the traditional sense. They are not armed insurrectionists. They will not be organizing people to oppose the current authority=ies. But they will be hauled before various peoples as if they are the worst lawbreakers around.

**Illustration:** I write this in 2021 and quite a number of patriots have been rounded up and thrown in prison for the misdemeanor charge of trespassing the capitol building in Washington D.C. The persecutions which Jesus is describing will be very similar. That is, what the people actually do is rather benign; as compared to the persecution that they receive. The followers of Jesus will not in any way oppose the current administration of Rome; but they will speak against the false teachings of **legalism**.

Luke 21:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
απαγῶ (ἀπάγω) [pronounced <i>ahp-AHG-oh</i> ]	<i>leading away; those who are led off to trial (prison, or punishment); carrying, leading (away), and metaphorically being swept away, being seduced</i>	masculine plural, present passive participle, accusative case	Strong's #520
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
βασιλεὺς (βασιλεύς) [pronounced <i>bahs-ee-loose</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine plural noun, accusative case	Strong's #935
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἡγεμῶν (ἡγεμῶν) [pronounced <i>hayg-em-OWN</i> ]	<i>prince, governor, leader, chief</i>	masculine plural noun, accusative case	Strong's #2232
ἕνεκα/ἕνεκεν/εἵνεκεν [pronounced <i>HEN-ek-ah, HEN-ek-en, HInek-en</i> ]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ὄνομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; genitive/ablative case	Strong's #3686

### Luke 21:12d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mou (μοῦ) [pronounced <i>moo</i> ]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...[so that you are] being led away to rulers and governors for My name.

Jesus' followers will be led away before various rulers and governors (federal officials and local leaders both), with the intent of using government to deal with them. They would be questioned as if criminals; and falsely accused. Most of the disciples will die as martyrs. It is believed that all of them save John will be unjustly executed.

Luke 21:12 But before all these things [take place], [these religious types] will lay their hands upon you [all] and they will persecute [you], delivering [you] over to the assemblies and prisons, [so that you are] being led away to rulers and governors for My name. (Kukis mostly literal translation)

### Luke 21:13

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποβαίνῃ (ἀποβαίνω) [pronounced <i>ap-ohb- AH-ee-no</i> ]	<i>to get out; to turn out; literally, to disembark, to come down (from a ship); figuratively, to eventuate, to be the outcome; to become, to go out</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #576
ὑμῖν (ὕμῖν) [pronounced <i>hoo- MEEN</i> ]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
μαρτύριον (μαρτύριον) [pronounced <i>mar- TOO-ree-on</i> ]	<i>a testimony, witness; evidence given; [reference to] the Decalogue</i>	neuter singular noun; accusative case	Strong's #3142

**Translation:** [These persecutions which will take place] will become for you [all] a witness [for Me].

Jesus tells them to use this as an opportunity to be His witness. That is why they will be placed in these situations.

Luke 21:13 [These persecutions which will take place] will become for you [all] a witness [for Me]. (Kukis mostly literal translation)

Most of us believers today, in the 21<sup>st</sup> century, have not faced dramatic persecutions. There have been serious problems for a few individuals in Canada; there has been a call for the sermons of some pastors in Houston; and, quite obviously, Christians face terrible persecution in communist and Islamic countries. But for most of us reading

this, the worst disparagement we have received is an offhanded remark from a stranger on Facebook or Twitter. So why did God require this of the Lord's earliest followers—particularly of His disciples, whom He loved?

In the first century, Jesus revealed Himself to a relatively small number of people. Numbers would be hard to come up with, but perhaps many tens of thousands of the people of Galilee and Judæa had a direct Jesus experience—actually seeing Him and hearing Him. At this point, He may have as many as thousands following Him to Jerusalem and perhaps thousands who will give Him a hearing in Jerusalem. Some of the most powerful people are in direct opposition to Him, as He represents something that they do not believe in (that He is sent from God; that He is the Messiah). Jesus has given more information than that—information about His crucifixion, but even his closest disciples (save one) are really hearing that message.

Those in opposition to the Lord decide, if they can kill the leader of this movement, that will end it. From a human perspective, this seems like sound logic. Jesus has a large following, but He is not universally accepted. Destroy Him, come down hard on the movement, and that should remove this perceived threat.

Jesus had to go to the cross to die for our sins. It was not the pain and suffering of the crucifixion which accomplished our salvation, but during that time, our sins were poured out on the Lord, and God the Father judged them in the body (humanity) of the Lord.

Those who are following Jesus now—particularly His disciples—know what they have seen; and after the death, burial, resurrection and ascension of the Lord, they will remain as His witnesses. All of the Satanic forces on earth will go after these first witnesses.

Although the Lord's disciples will scatter when Jesus will be arrested in the coming chapters; their witness for Him after He is risen from the dead will be strong and unwavering in the face of great opposition. It is because of this stance and the willingness of those who knew the Lord to even die for their testimony will be a part of what begins this great movement, which turns the world upside down. His disciples have to be so committed as to be willing to die rather than retract their testimony as to Who Jesus is.

Despite the opposition that is going to come at the Lord's disciples from all directions, their followers will increase and virtually take over the **Roman empire**.

Also see **Pliny to the Emperor Trajan**, which is the first recorded information about Christian trials.

Luke 21:12–13 **But before all these things [take place], [these religious types] will lay their hands upon you [all] and they will persecute [you], delivering [you] over to the assemblies and prisons, [so that you are] being led away to rulers and governors for My name. [These persecutions which will take place] will become for you [all] a witness [for Me].** (Kukis mostly literal translation)

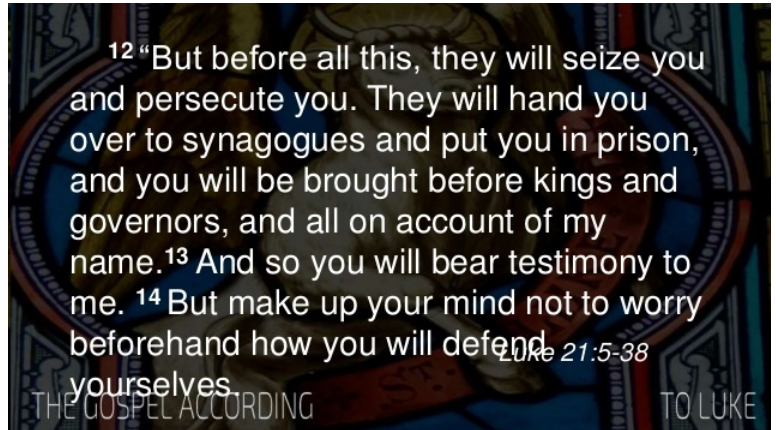
Luke 21:12–13 **But before these great signs and wonders take place, these same religious types will lay their hands upon you and they will persecute you, delivering you over to groups of people who are against you, and to prisons. You will be taken before rulers, governors and judges for My name's sake. All these things will be an opportunity for you to witness for Me.** (Kukis paraphrase)

This passage is mistakenly interpreted, *you don't need to know a damn thing because, when things become difficult, I will bring the right words to your head*. First of all, for most believers (not all), we will never face anything like this—being brought before the authorities over us for believing in Jesus Christ and telling others about it. Secondly, the context for this is, being persecuted in the Tribulation. No one reading this will be persecuted in the Tribulation...unless, somehow this document still exists during the Tribulation. But for believers in the Church Age, we will be **raptured** prior to the Tribulation. Then the **Age of Israel** resumes and the final 7 years of that age play out.

What Jesus has been describing is the Tribulation—all of the great signs and disasters. They will take place during the Tribulation. However, Jesus’ followers will be persecuted during the coming age (the Church Age) and throughout the Tribulation.

The people to whom Jesus is speaking to right now—they will be victims of this sort of persecution. However, many years into the future, there will be believers in the Tribulation, and they will face the same sorts of persecution.

In the Church Age, we do face persecutions and great difficulties. Christians in communist countries (particularly in China today) and in Muslim majority countries face great struggles and hardships—things which I barely can imagine. For believers in any situation, the key is always more Bible doctrine (a better understanding of God and His plan). In some areas, this is somewhere between difficult and nearly impossible. God bless the teachers of the Bible in those areas and God give them protection.



It would be reasonable to assume that God provides a similar strength of tongue in places where accessing the Word of God is nearly impossible.

**Luke 21:12–14 (NIV) (a graphic);** from [Slide Share](#); accessed July 3, 2021.

**You [all] place, therefore, in the hearts of yours no premeditation to defend [yourselves]; for I will give you [all] a mouth and wisdom which they will not be able to oppose which [they will not be able] to refute, all the opposers to you [all].**

Luke 21:14–15

**Do not place, therefore, in your hearts [any] premeditation to defend [yourselves]; for I will give you the oratory [skill] and wisdom which all of your adversaries will not be able to resist or [lit., which] refute.**

**Do not make clear plans to defend yourselves in this or that way when this happens, for I will give your both the oratory skills and wisdom which your adversaries will not be able to refute or resist.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) You [all] place, therefore, in the hearts of yours no premeditation to defend [yourselves]; for I will give you [all] a mouth and wisdom which they will not be able to oppose which [they will not be able] to refute, all the opposers to you [all].
- Complete Apostles Bible Put it then in your hearts not to practice beforehand giving your defense; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict nor to withstand.
- Douay-Rheims 1899 (Amer.) Lay it up therefore in your hearts, not to meditate before how you shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.
- Holy Aramaic Scriptures But, place it in your heart that you shouldn’t be learning how to answer. For, I will give to you a mouth, and wisdom, which all your enemies will not be able to stand against.

James Murdock's Syriac NT	And settle it in your hearts, that ye will not previously seek instruction for making a defence. For I will give you a mouth and wisdom, which all your enemies will be unable to withstand.
Original Aramaic NT	But settle in your hearts that you will not be taught to give an answer. For I will give you a mouth and wisdom which all your enemies will not be able to withstand.*

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	So take care not to be troubled before the time comes, about what answers you will give: For I will give you words and wisdom, so that not one of those who are against you will be able to get the better of you, or to put you in the wrong.
Bible in Worldwide English	So do not trouble your minds about what you will say. I will give you words and sense. All those who are against you will not be able to answer your words or say they are not true.
Easy English	So prepare your minds. You must decide not to think about how to answer the questions of kings and rulers. Wait until that time comes. I will give you the right words to speak at that time. I will help you to be wise. The people who are against you will not be able to argue with you. They will just be quiet.
Easy-to-Read Version–2008	Decide now not to worry about what you will say. I will give you the wisdom to say things that none of your enemies can answer.
God's Word™	So make up your minds not to worry beforehand how you will defend yourselves. I will give you words and wisdom that none of your enemies will be able to oppose or prove wrong.
Good News Bible (TEV)	Make up your minds ahead of time not to worry about how you will defend yourselves, because I will give you such words and wisdom that none of your enemies will be able to refute or contradict what you say.
J. B. Phillips	This will be your chance to witness for me. So make up your minds not to think out your defence beforehand. I will give you such eloquence and wisdom that none of your opponents will be able to resist or contradict it. V. 13 is included for context.
<i>The Message</i>	“But before any of this happens, they'll arrest you, hunt you down, and drag you to court and jail. It will go from bad to worse, dog-eat-dog, everyone at your throat because you carry my name. You'll end up on the witness stand, called to testify. Make up your mind right now not to worry about it. I'll give you the words and wisdom that will reduce all your accusers to stammers and stutters. Vv. 12–13 are included for context.
NIRV	But make up your mind not to worry ahead of time about how to stand up for yourselves. I will give you words of wisdom. None of your enemies will be able to withstand them or prove them wrong.
New Life Version	Do not think about what you will say ahead of time. For I will give you wisdom in what to say and I will help you say it. Those who are against you will not be able to stop you or say you are wrong.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	But before any of this happens, those of you who follow me and are linked to my name will be persecuted, arrested, and handed over for trial by synagogue leaders and even by governors and kings.
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	<p>"I want you to know something. This will be your opportunity to tell people about what I've been teaching you. When this happens, I know you'll want to work up a script about what to say in your defense after you get arrested. Don't do that.</p> <p>"The words you speak are going to come from me. I will put the wisdom in your mind and the words in your mouth. No prosecutor will be able to refute what you have to say. This is vv. 12–15, so that we get a better feeling for the context.</p>
Contemporary English V.	Don't worry about what you will say to defend yourselves. I will give you the wisdom to know what to say. None of your enemies will be able to oppose you or to say that you are wrong.
The Living Bible	Therefore, don't be concerned about how to answer the charges against you, for I will give you the right words and such logic that none of your opponents will be able to reply!
New Berkeley Version	.
New Living Translation	So don't worry in advance about how to answer the charges against you, for I will give you the right words and such wisdom that none of your opponents will be able to reply or refute you!
The Passion Translation	Yet determine in your hearts not to prepare for your own defense. Simply speak with the words of wisdom that I will give you that moment, and none of your persecutors will be able to withstand the grace and wisdom that comes from your mouths.
UnfoldingWord Simplified T.	So be determined not to worry ahead of time about what you will say to defend yourselves, because I will give you the right words and wisdom so that you will know what to say. As a result, none of the people accusing you will be able to say you are wrong.
William's New Testament	So you must purpose in your hearts not to prepare beforehand how to make your defense, for I will give you such wisdom of speech as all your opponents combined will not be able to resist and refute.

#### **Partially literal and partially paraphrased translations:**

American English Bible	'[But when this happens], don't bother to plan your defense. For I'll give you a mouth and enough wisdom so that anyone who lies about you will be unable to resist or contradict you.
Beck's American Translation	.
Breakthrough Version	So place in your hearts not to be concerned beforehand to be defended. You see, I will give you a mouth and insight that absolutely all the people lying in opposition to you will not be able to stand in opposition or talk in opposition to.
Common English Bible	.
Len Gane Paraphrase	"Therefore settle it in your hearts, not to thing ahead of time what you will answer. "For I will give you a mouth and wisdom which all your enemies will not be able to argue or resist.
A. Campbell's Living Oracles	Be, therefore, resolved not to premeditate what defense you shall make; for I will give you an utterance, and wisdom, which none of your adversaries shall be able to refute or resist.
New Advent (Knox) Bible	Resolve, then, not to prepare your manner of answering beforehand; I will give you such eloquence and such wisdom as all your adversaries shall not be able to withstand, or to confute.
NT for Everyone	So settle it in your hearts not to work out beforehand what tale to tell; I'll give you a mouth and wisdom, which none of your opponents will be able to resist or contradict.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	Resolve within your heart then, not to question yourself before you answer: For I will inspire you with eloquence and wisdom, which none of your adversaries will be able to counter or resist.
Revised Ferrar-Fenton Bible	Resolve in your hearts, therefore, not to premeditate a defence; for I will Myself give you eloquence and wisdom, which none of your opponents will be able to refute or withstand.
God's Truth (Tyndale)	Let it stick therefore fast in your hearts, not once to study before, what you shall answer: for I will give you a mouth and wisdom, where against, all your adversaries shall not be able to speak nor resist.
International Standard V	So purpose in your hearts not to prepare your defense ahead of time, because I will give you the ability to speak, along with wisdom, that none of your opponents will be able to resist or refute.
Riverside New Testament	Settle it, then, in your hearts not to prepare beforehand to defend yourselves. For I will give you a mouth and wisdom which all your opponents will be unable to resist or reply to.
Leicester A. Sawyer's NT	Settle it in your minds, therefore, not to premeditate what defense you shall make, for I will give you a mouth and wisdom which all your enemies shall not be able to resist or dispute.
Urim-Thummim Version	<i>Settle it therefore in your hearts, not to meditate before what you will answer: Because I will give you a mouth and Wisdom (Sophia), that all your adversaries will not be able to gainsay nor resist.</i>
Weymouth New Testament	.
Wikipedia Bible Project	So don't worry thinking in your heads about what to say to defend yourselves, because I will give you words to speak, and wisdom that your enemies won't be able to oppose or to contradict. This is simply v. 14 in the WikiBible.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So keep this in mind: do not worry in advance about what to say, for I will give you words and wisdom that none of your opponents will be able to withstand or contradict. Jn 14:18; 15:26
The Heritage Bible	Place it therefore in your hearts not to premeditate to make your legal plea, Note Luke 12:11 <sup>11</sup> 12:11 <b>legally plead</b> , apologeomai, to legally plead your cause, to defend yourself or your cause. The apologists of early Christian history were those who defended the faith by presenting logical arguments before rulers from the Bible and philosophy proving the truth of Christianity. Because I will give you a mouth and wisdom, which all those stretched out against you will not have the power to withstand nor refute.
New American Bible (2011)	Remember, you are not to prepare your defense beforehand, <sup>1</sup> for I myself shall give you a wisdom in speaking* that all your adversaries will be powerless to resist or refute. * [21:15] A wisdom in speaking: literally, "a mouth and wisdom." i. [21:15] Acts 6:10.
New Catholic Bible	But do not even consider preparing your defense beforehand, for I myself will give you a depth of wisdom and eloquence that none of your adversaries will be able to resist or contradict.
New English Bible—1970	This will be your opportunity to testify; so make up your minds not to prepare your defence beforehand, because I myself will give you power of utterance and a wisdom which no opponent will be able to resist or refute. V. 13 is included for context.
New Jerusalem Bible	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	So make up your minds not to worry, rehearsing your defense beforehand; for I myself will give you an eloquence and a wisdom that no adversary will be able to resist or refute.
Holy New Covenant Trans.	Don't worry about how you will answer them or what you will say. I will give you the ability to speak well with much wisdom. None of your enemies will be able to show that you are wrong.
Tree of Life Version	So make up your minds not to prepare ahead of time to defend yourselves— for I Myself will give you speech and wisdom that none of your opponents will be able to resist or refute.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...place! so in the hearts [of] you* not to premeditate to account I for will give [to] you* mouth and wisdom whom not will have (ability) to resist or to deny All The [Men] Opposing you*...
Alpha & Omega Bible	“SO MAKE UP YOUR MINDS NOT TO PREMEDITATE YOUR VERBAL DEFENSE; FOR I WILL GIVE YOU UTTERANCE AND WISDOM WHICH NONE OF YOUR OPPONENTS WILL BE ABLE TO RESIST OR REFUTE.
Awful Scroll Bible	(“)Be put- it -forth yourselves, therefore, in the sensibility of you all's hearts, not to care-about-it-beforehand, to consider-of it, for I will grant to yous a mouth and wisdom, which all they laying-over-against yous, will not be able to speak-against, and- are -not to stand-against.
Concordant Literal Version	Ponder, then, in your hearts not to be premeditating a defense, for I will be giving you a mouth and wisdom, which all those opposing you shall not be able to withstand or contradict.”
exeGesés companion Bible	So place in your hearts, to not premeditate what you plead: for I give you a mouth and wisdom, which all your adversaries can neither refute nor withstand:...
Orthodox Jewish Bible	Therefore, keep in your levavot (hearts) not to prepare to defend yourselves. For I will give to you a peh (mouth) and chochmah which none of your mitnaggedim will be able to resist or to contradict.
Rotherham's Emphasized B.	Settle_ then_ in your hearts, not to be studying beforehand_ how to make defence; For      will give you a mouth and wisdom_ which one-and-all' who are setting themselves against you_ shall be unable to withstand or gainsay.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	So make up your minds not to prepare beforehand to defend yourselves; for I will give you [skillful] words and wisdom which none of your opponents will be able to resist or refute.
An Understandable Version	Determine in your hearts, therefore, not to plan ahead how you will answer them [when interrogated], for I will give you a mouth [i.e., the ability to speak properly] and wisdom [i.e., the knowledge of what to say], which none of your opponents will be able to resist or speak against.
The Expanded Bible	[ <sup>L</sup> So; Therefore] ·Make up your minds [Resolve; <sup>L</sup> Put it in your hearts] not to ·worry [or rehearse] ahead of time about what you will say [12:11]. [ <sup>L</sup> For] I will give you ·the wisdom to say things [words and wisdom] that none of your enemies will be able to ·stand against [resist] or ·prove wrong [refute; contradict].
Jonathan Mitchell NT	"Therefore, you people put [it] in your hearts not to be habitually premeditating or rehearsing beforehand to make [your] defenses.

Syndein/Thieme	<p>"You see, I Myself will continue giving to you people a mouth (= ability and an opportunity to speak) as well as wisdom, to which all your opponents, who are repeatedly lying in ambush against you, will not continue being able to at any point stand in opposition to or resist, nor to speak against or contradict.</p> <p>"Therefore 'make up your mind/right lobe' {idiom: tithemi literally 'Setting it in your heart'} not to rehearse ahead of time {promeletao} how to make your defense {apologeomai}."</p> <p>"For I {Jesus} will give you 'the words' {stoma - literally 'a mouth' means He will put the 'Words in their mouths'} along with the wisdom {sophia} that all of your adversaries will absolutely not {ouk} be able to contradict/'speak against' {antepo} or withstand {anthistemi}."</p>
Translation for Translators	<p>So determine within yourselves not to be worrying before that happens what you will say to defend yourselves, because I will make you wise [HEN] so that you will <i>know</i> what to say. As a result, none of your enemies will be able to oppose what you say or &lt;refute you/show that you are wrong&gt;.</p>
The Voice	<p><b>Jesus:</b> Make up your mind in advance not to plan your strategy for answering their questions, for when the time comes, I will give you the words to say—wise words—which none of your adversaries will be able to answer or argue against.</p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>Therefore make up your minds [Literally “therefore place in your hearts”] not to prepare in advance to speak in your own defense, for I will give you a mouth and wisdom that all your opponents will not be able to resist or contradict..</p>
NET Bible®	<p>Therefore be resolved<sup>35</sup> not to rehearse<sup>36</sup> ahead of time how to make your defense. For I will give you the words<sup>37</sup> along with the wisdom<sup>38</sup> that none of your adversaries will be able to withstand or contradict.</p> <p><sup>35tn</sup> Grk “determine in your hearts.”</p> <p><sup>36tn</sup> This term could refer to rehearsing a speech or a dance. On its syntax, see BDF §392.2.</p> <p><sup>37tn</sup> Grk “a mouth.” It is a metonymy and refers to the reply the Lord will give to them.</p> <p><sup>38tn</sup> Grk “and wisdom.”</p>
The Spoken English NT	<p>So make up your minds<sup>i</sup> not to rehearse your defense beforehand. Because I’m going to give you such an ability to speak,<sup>j</sup> and such wisdom, that none of the people who are against you will be able to resist it or contradict it.</p> <p>i. Lit. “set it in your hearts.”</p> <p>j. “such an ability to speak”: lit. “a mouth.”</p>
Wilbur Pickering’s New T.	<p>So settle it in your hearts not to practice giving a defense beforehand; because I will give you a mouth and wisdom such that all your adversaries will not be able to contradict or withstand.<sup>3</sup></p> <p>(3) This was true of Stephen; they couldn’t answer him, so they killed him.</p>

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"So put [it] in your<sub>p</sub> hearts [fig., make up your<sub>p</sub> minds] not to be preparing beforehand to speak in your<sub>p</sub> own</p>
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defense, for I will give to you, a mouth and wisdom which all the ones opposing you, will not be able to refute nor to resist.

**Far Above All Translation** So lay it to your hearts not to premeditate how to speak in defence, for I will give you a mouth and wisdom, which none of those opposing you will be able to contradict or resist.

**Legacy Standard Bible** So set in your hearts not to prepare beforehand to defend yourselves; for I will give you a mouth and wisdom which none of your opponents will be able to resist or refute.

**Luke 21:15 (NKJV)** (a graphic); from [Pinterest](#); accessed July 3, 2021.

**Modern Literal Version 2020** Therefore place° it into your° hearts, not to meditate beforehand on how to make a defense. For\* I will be giving you° a mouth and wisdom, which all who lay in opposition to you° will not be able to stand against, nor to speak against.

**New American Standard** So make up your minds [Lit *put in your hearts*] not to prepare beforehand to defend yourselves; for I will provide you eloquence [Lit *a mouth*] and wisdom which none of your adversaries will be able to oppose or refute.

**New Matthew Bible** Let it therefore stick fast in your hearts not once to concern yourselves beforehand what to answer, for I will give you a mouth and wisdom against which none of your adversaries will be able to speak or resist.

**NT (Variant Readings)** Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or refute.

**The gist of this passage:** Jesus warns to believer in the Tribulation not to concentrate on one’s defense, but to allow God to work through him to present a defense that one’s court adversary cannot stand against.

14-15

Luke 21:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tithēmi (τίθημι) [pronounced TITH-ā-mee]	set [put, place] [a person or thing; lay [something] down; set [something in its proper place]; assign to a place; appoint, make; constitute	2 <sup>nd</sup> person plural, aorist active imperative	Strong’s #5087
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong’s #3767
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong’s #1722
tais (ταῖς) [pronounced taiç]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	feminine plural definite article; dative, locative and instrumental cases	Strong’s #3588
kardiai (καρδία) [pronounced kahr-DEE-ī]	hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites	feminine plural noun, dative, locative or instrumental case	Strong’s #2588



Luke 21:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humōn (ὁμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
promeletāō (προμελετάω) [pronounced prom-ehl-eh-oh]	<i>to premeditate, to practice beforehand, to meditate ahead of time, to prepare in advance</i>	present active infinitive	Strong's #4304
apologéomai (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ah-ee]	<i>to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self</i>	aorist (deponent) passive infinitive	Strong's #626

**Translation:** Do not place, therefore, in your hearts [any] premeditation to defend [yourselves];...

This would be an easy verse to confuse and misinterpret. Jesus is not telling His followers to stop learning doctrine, or to stop moving towards **spiritual maturity**.

Now, when you are arrested, you begin to think, *what can I do or say to get out of this?* You are not necessarily considering the spiritual repercussions of where you are. You are not thinking about, *how do I glorify God in this situation?* You begin to plan out some sort of defense, some way to get out of jail. Your focus is on you. You think back to all of the individual steps which got you to where you are, and what can be done in order to reverse those steps, legally. Because of **mental attitude sins** like worry, you might find yourself all out of sorts, and unable to consider this a spiritual circumstance.

**Illustration:** I write this in 2021, when the United States appears to be devolving into chaos and perversion. We have just had a presidential election where anywhere from a third to a half of the nation believes was fraudulent. Some conservatives are even speaking in terms of revolution (which would be wrong). The believer should understand this to be an opportunity. God is clearly dealing with the United States as a national entity. We are a **client nation** to Him. Therefore, our solutions are not political. Now, some political things might take place and they might be reasonable and rational, but that should not be the thrust of your thought process. The believer is *not* to think, "Our country was founded on a revolution for freedom, and by dog, we just may have to do that again." What has happened in our country was/is a beautiful experiment in divided government. God has blessed our nation unlike any other nation in the world. The believer needs to understand that revolution is wrong—even if the 2020 election was fraudulent (and I personally believe that it was). See the doctrine of **Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Application:** What should believers do today? Just the same thing that believers that Jesus was speaking to should do. We keep growing in knowledge and wisdom of our Lord Jesus Christ; and we continue to evangelize our friends, loved ones and associates.

The verb used here is apologéomai (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ah-ee], and it means, *to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a*

*defense, to excuse (self), to speak for self.* Strong's #626. Do you see here how the focus of this verb is on the individual making a defense for himself? Jesus is saying, *that should not be your focus.*

Luke 21:14 **Do not place, therefore, in your hearts [any] premeditation to defend [yourselves];...** (Kukis mostly literal translation)

They should not focus how they ought to defend themselves in advance. It is too easy to focus upon oneself and *how would we extricate ourselves from this position.* In the Church Age, we depend upon the doctrine and guidance of the Lord (guidance through Bible doctrine); and in the Tribulation, the believer is going to know less, but God has promised to help him under these circumstances.

Luke 21:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #1325
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; accusative case	Strong's #4750
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sophia (σοφία) [pronounced soh-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; accusative case	Strong's #4678

**Translation:** *...for I will give you the oratory [skill] and wisdom...*

This is too often understood to mean, God will do everything. You just open your mouth and let God's words just flow out. I believe that this more depends upon the believer who has learned some principles and is able to apply and speak them (as Saint Stephen does in the book of Acts).

The Tribulation is going to be quite the different matter (remember, all of this will take place at different times). In the Tribulation, there is only 7 years and, because of that, the believer will not have the chance to take in doctrine over enough time to reach maturity. Things are going to happen quickly. In this case, it appears that God the Holy Spirit (and Jesus, in fact) will help the person who is unjustly arrested.

Although I do not have any concrete examples, it is possible that there are believers in this situation throughout the world. That is, believers who do not have an easy access to Scripture; and yet are captured and taken before a negative audience. These would be believers under communism or socialism who have been snapped up; or those who have believed in Jesus and they live in an Islamic nation.

Bear in mind, it is okay to flee such a nation; it is also okay to return to such a nation to evangelize (if that is your gift). But even the evangelist needs training and **spiritual growth**. If there is nowhere nearby for a believer to grow, then it is perfectly legitimate to move where such opportunities exist. However, during the Tribulation, there is going to be less access to accurate teaching. People cannot take a leisurely 30 year walk toward spiritual maturity as many of us have been able to do.

Luke 21:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἧ) [pronounced hey]	to whom, in which, by what, to that, by whose	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	to be able, to have power to; to be able to do something; to be capable, strong and powerful	3 <sup>rd</sup> person plural, imperfect (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
anthístēmi (ἀνθίστημι) [pronounced anth-IHS-tay-mēe]	to oppose, to stand against, to resist, to withstand	aorist active infinitive	Strong's #436
The Byzantine Greek text has, instead:			
antilegō (ἀντίλεγω) [pronounced an-TIHL-ehg-oh]	to dispute, to refuse; to answer [back, again], to contradict, to deny; to speak	aorist active infinitive	Strong's #483
hê (ἧ) [pronounced hey]	to whom, in which, by what, to that, by whose	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
I thought perhaps that this might have been the disjunction <i>or</i> ; so I checked the other texts, and a lot of strange things popped up...none of them being the use of the disjunctive here, however.			
The Scrivener Textus Receptus and the Byzantine Greek text have instead:			
oude (οὐδέ) [pronounced oo-DEH]	but not, neither, never, nor, not even, no more, not yet	negative conjunction	Strong's #3761

### Luke 21:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The infinitives are reversed in the Scrivener Textus Receptus. The Byzantine Greek text has Strong's #483, and the second infinitive is Strong's #436.			
antépō (ἀντέπω) [pronounced an-TEHP-oh]	<i>to say in return, to refute or deny, to say against</i>	aorist active infinitive	Strong's #471
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, nominative case	Strong's #537
The Scrivener Textus Receptus and the Byzantine Greek text have instead:			
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
antíkeimai (ἀντίκειμαι) [pronounced an-TIHK-ī-mahee]	<i>being set over against, being opposite to, opposing, being contrary to; being adverse to, withstanding; being repugnant</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #480
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** ...which all of your adversaries will not be able to resist or [lit., which] refute.

In v. 15b, there are clearly some problems and disagreements between some of the important manuscripts, as noted above in the Greek exegesis. However, it is very common in most instances of a textual discrepancy for the difference to not be a problem. In nearly every instance I have come across, there appears to be no devious motive (to somehow present a more Catholic, more protestant, more Armenian, more Calvinist viewpoint). It seems to be nothing more than a problem with the text. Let me suggest, for example, that some of these words became mostly unreadable when a new manuscript of was being written up. There could have been enough of the letters and context to suggest one of these alternative writings. So, rather than leave out a few words, a scribe made a decision to fill in what he believed the correct words to be. In these circumstances, it is clear that someone of a particular theological bend is not trying to better get his view of the Bible across; but simply someone to made a reasonable guess to replace what was missing from the text he had before him.

The New Testament with variant readings—a text I depend upon to point out these alternate readings—was unhelpful at this point, not even suggesting that there were any alternate readings. However, the alternate readings would have resulted in essentially the same translation, and trying to insert the alternative readings in the English would not have made much sense to the English-only reader. As I mentioned, the only reason I became aware of this is, I thought there *might* be an alternate reading; and there was, but not the one I was expecting.



With regards to these alternate readings. Sometimes, there are enough specific differences in the English translations to make me check out the other ancient manuscripts (obviously, I don't have any ancient manuscripts; I trust the painstaking transcribing done by others for e-sword). I don't doubt that, on occasion, I miss a few alternate readings. On the other hand, in most cases, I suspect that those alternate readings alter nothing substantial.

What we should understand here is, there will be some debate and discussion that will go on between the accusers and the accused (the believer). God will assist the believer so that his testimony, wherever given, will glorify God.

Luke 21:15 ...for I will give you the oratory [skill] and wisdom which all of your adversaries will not be able to resist or [lit., which] refute. (Kukis mostly literal translation)

**Luke 21:15 (NIV)** (a graphic); from [Ocean View Baptist Church](#); accessed June 22, 2021.

### Chapter Outline

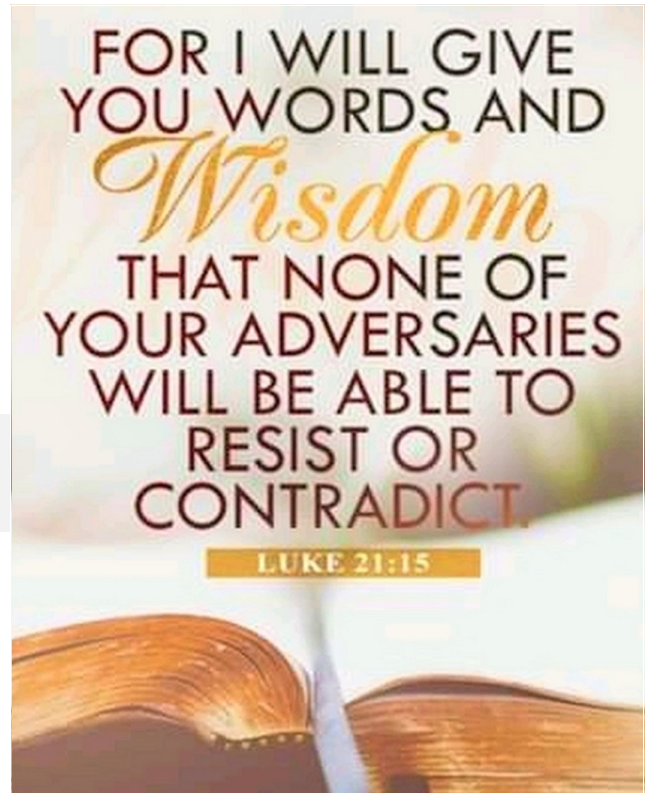
#### Charts, Graphics and Short Doctrines

Luke 21:14–15 Do not place, therefore, in your hearts [any] premeditation to defend [yourselves]; for I will give you the oratory [skill] and wisdom which all of your adversaries will not be able to resist or [lit., which] refute. (Kukis mostly literal translation)

Too often, people interpret this as simply facing persecution with an empty head, and just open your mouth and see what comes out. So we need to clarify this. For the disciples, who would face difficult persecutions in the future, they were to know Jesus and the Word of God. It was unnecessary for them to think out in advance what to say exactly. "If they accuse me of this, then I will say...; and if they say that to me, then I will say..." If they have souls filled with doctrine and if they maintain the **filling of the Spirit** (by not sinning or recovering from sin through **rebound** as necessary); then the apply and speak the word of God as is necessary.

When it comes to the persecution of believers in the Tribulation—and they will be heavily persecuted—they will not have had the same blessing that we have had, to sit under a well-qualified pastor-teacher and learn for years and years and years. Jesus promises them that God will have their backs in this moment. God will give them testimony as is necessary. If you or I faced persecution at this point, what would we do? Apart from facing some panic (which we would rebound), we might have a good enough background to deal with that accusations. But much of that has come through years of study. Those in the Tribulation don't have that same background; and so, God will help them when they need His guidance and His words.

Luke 21:14–15 Do not make clear plans to defend yourselves in this or that way when this happens, for I will give you both the oratory skills and wisdom which your adversaries will not be able to refute or resist. (Kukis paraphrase)





**But you will be delivered over even by parents and brothers and relatives and friends; they will put to death out from you [all]. And you [all] will be hated by all through the name of Me. And a hair from the head of yours will not [certainly] not be destroyed. In the constancy of yours, you will acquire the souls of yours.**

Luke  
21:16–19

**You will be delivered over even by parents, brothers, relatives and friends; they will put some of you to death. And you [all] will be hated by everyone because of My name. [Yet] a hair from your head will definitely not be destroyed [apart from My will]. By your patience [or, *perseverance*], you [all] will purchase your souls.**

**You will be delivered over to dishonest authorities even by your parents, brothers, relatives and friends. Some of you will even be executed. You will be hated by many because of My name. Yet, apart from My will, not even a hair of your head will be harmed. By your patient endurance, you will purchase your souls.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But you will be delivered over even by parents and brothers and relatives and friends; they will put to death out from you [all]. And you [all] will be hated by all through the name of Me. And a hair from the head of yours will not [certainly] not be destroyed. In the constancy of yours, you will acquire the souls of yours.
Complete Apostles Bible	You will be betrayed even by parents and relatives, friends and brothers; and they will put some of you to death. And you will be hated by all people for My name's sake. But not a hair of your head shall by any means perish. By your patient endurance you shall possess your souls.
Douay-Rheims 1899 (Amer.)	And you shall be betrayed by your parents and brethren and kinsmen and friends: and some of you they will put to death. And you shall be hated by all men for my name's sake. But a hair of your head shall not perish. In your patience you shall possess your souls.
Holy Aramaic Scriptures	But, your parents, and your brothers, and your relatives, and your friends, will betray you. And they will kill some of you. And you will be hated by all mankind, because of My Name. And not a hair from your head will perish! Then, through your patience, you will possess naphshakun {your soul}.
James Murdock's Syriac NT	And your parents, and your brothers, and your relatives, and your friends, will deliver you up, and cause some of you to die. And ye will be hated by every one, on account of my name. But a hair of your head shall not perish. And by your patience, will ye preserve your souls.
Original Aramaic NT	But your parents and your brothers and your relatives and your friends* shall deliver you over, and they shall put some of you to death. And you shall be hated by every man, because of my name. A hair of your heads shall not be lost. But by your perseverance you shall possess your souls.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But you will be given up even by your fathers and mothers, your brothers and relations and friends; and some of you will be put to death.
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	And you will be hated by all men, because of me. But not a hair of your head will come to destruction. By going through all these things, you will keep your lives. Even your parents, brothers, family people, and friends will give you over to trouble. They will kill some of you. All people will hate you because you are true to me. But you will not lose one hair from your heads. If you keep on being true to me, you will live for ever.
Bible in Worldwide English	Even your parents, brothers, family people, and friends will give you over to trouble. They will kill some of you. All people will hate you because you are true to me. But you will not lose one hair from your heads. If you keep on being true to me, you will live for ever.
Easy English	Even your parents and other people in your family will take hold of you. They will make you stand in front of kings and rulers. They will even kill some of you. Everybody will hate you because you are my disciples. But your life will be safe with me. You will not lose even one hair from your head. Yes, you will have true life, if you remain strong.
Easy-to-Read Version–2008	Even your parents, brothers, relatives, and friends will turn against you. They will have some of you killed. Everyone will hate you because you follow me. But none of these things can really harm you. You will save yourselves by continuing strong in your faith through all these things.
God's Word™	"Even parents, brothers, relatives, and friends will betray you and kill some of you. Everyone will hate you because you are committed to me. But not a hair on your head will be lost. By your endurance you will save your life.
Good News Bible (TEV)	You will be handed over by your parents, your brothers, your relatives, and your friends; and some of you will be put to death. Everyone will hate you because of me. But not a single hair from your heads will be lost. Stand firm, and you will save yourselves.
J. B. Phillips	But you will be betrayed, even by parents and brothers and kinsfolk and friends. and there will be some of you who will be killed and you will be hated everywhere for my name's sake. Yet, not a hair of your head will perish. Hold on, and you will win your souls!
The Message	"You'll even be turned in by parents, brothers, relatives, and friends. Some of you will be killed. There's no telling who will hate you because of me. Even so, every detail of your body and soul—even the hairs of your head!—is in my care; nothing of you will be lost. Staying with it—that's what is required. Stay with it to the end. You won't be sorry; you'll be saved.
NIRV	Even your parents, brothers, sisters, relatives and friends will hand you over to the authorities. The authorities will put some of you to death. Everyone will hate you because of me. But not a hair on your head will be harmed. Remain strong in the faith, and you will receive eternal life.
New Life Version	"You will be handed over by your parents and your brothers and your family and your friends. They will kill some of you. All men will hate you because of Me. Yet not one hair of your head will be lost. But stay true and your souls will have life.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	"The words you speak are going to come from me. I will put the wisdom in your mind and the words in your mouth. No prosecutor will be able to refute what you have to say. Some of you will be turned over to the authorities by your parents, your brothers, or other relatives and friends. You need to know this: some of you will be executed. You will be hated by everyone around you because you have linked yourself to my name. But not a hair from your head is going to get destroyed. Your unshakable loyalty will win you a prize: eternal life.[2] v. 15 is included for context. <sup>2</sup> 21:19The more literal translation is "your souls."
Contemporary English V.	You will be betrayed by your own parents, brothers, family, and friends. Some of you will even be killed. Because of me, you will be hated by everyone. But don't worry! You will be saved by being faithful to me.

The Living Bible	Even those closest to you—your parents, brothers, relatives, and friends will betray you and have you arrested; and some of you will be killed. And everyone will hate you because you are mine and are called by my name. But not a hair of your head will perish! For if you stand firm, you will win your souls.
New Berkeley Version New Living Translation	. Even those closest to you—your parents, brothers, relatives, and friends—will betray you. They will even kill some of you. And everyone will hate you because you are my followers. [Greek <i>on account of my name.</i> ] But not a hair of your head will perish! By standing firm, you will win your souls.
The Passion Translation	“You can expect betrayal even by your parents, your brothers, your relatives and friends—and yes, some of you will die as martyrs. You will be hated by all because of my life in you. But don’t worry. My grace will never desert you or depart from your life. And by standing firm with patient endurance you will find your souls’ deliverance.”
UnfoldingWord Simplified T.	And even your parents and brothers and other relatives and friends will betray you, and they will kill some of you. In general, everybody will hate you because you believe in me. But not even one hair from your head shall be destroyed. If you go through difficult times and prove your trust in God, you will save yourselves.”
William's New Testament	Yes, you will be betrayed even by parents and brothers and kinsmen and friends, and they will put some of you to death, and you will be continuously hated by everyone, because you bear my name. And yet not a single hair on your head will perish. By your endurance you will win your souls.

#### Partially literal and partially paraphrased translations:

American English Bible	‘However, your own brothers and parents... Yes, even your own families and friends will betray you and kill some of you! And although everyone will dislike you because of my name, not a hair on your heads will be harmed. ‘So by your endurance, you’ll have gained your own lives! <b>Commentary</b> from the AEB on the soul is in the <b>Addendum</b> .
Beck’s American Translation Breakthrough Version	. You will even be turned in by parents, brothers, relatives, and friends. And they will put some from you to death. And you will be people hated by everyone because of My name. And a hair from your head will not in any way be ruined. Get your souls in your persistence <i>to do what is right</i> .
Common English Bible	You will be betrayed by your parents, brothers and sisters, relatives, and friends. They will execute some of you. Everyone will hate you because of my name. Still, not a hair on your heads will be lost. By holding fast, you will gain your lives.
A. Campbell's Living Oracles	And you shall be given up even by parents, and brothers, and kinsmen, and friends; and some of you will be put to death. And, on my account, you shall be universally hated. Yet not a hair of your head shall be lost. Save your souls by your perseverance.
New Advent (Knox) Bible	You will be given up by parents and brethren and kinsmen and friends, and some of you will be put to death; all the world will be hating you because you bear my name; and yet no hair of your head shall perish. It is by endurance that you will secure possession of your souls.
NT for Everyone	‘You will be betrayed by parents, brothers and sisters, relatives and friends, and they will kill some of you. You will be hated by everyone because of my name. But no hair of your head will be lost. The way to keep your lives is to be patient.’

#### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And you shall be betrayed by your parents, and brothers, and family, and friends; and some of you will be betrayed by them and sent to your death. And you shall be
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	hated by men for supporting me. But not a hair on your head be harmed. In your patience hold on to your faith.
Revised Ferrar-Fenton Bible	You will, however, be betrayed by parents, brothers, relatives, and friends; while some among you will be murdered: and you will be universally hated because of My name. Not a hair of your heads, however, shall be lost. By your patience you shall preserve your lives.
Free Bible Version	You will be betrayed even by your parents, brothers, relatives, and friends, and they will kill some of you. Everyone will hate you because of me. But not a single hair of your head will be lost. By standing firm you will gain your lives*.
God's Truth (Tyndale)	You and you shall be betrayed of your fathers and mothers, and of your brethren, and kinsmen, and lovers, and some of you shall they put to death. And hated shall you be of all men for my names sake. Yet there shall not one hair of your heads perish. With your patience possess your souls.
International Standard V	"You will be betrayed even by parents, brothers, relatives, and friends, and they will put some of you to death. You will be hated continuously by everyone because of my name. And yet not a hair on your head will be lost. By your endurance you will protect your lives."
NIV, ©2011	You will be betrayed even by parents, brothers and sisters, relatives and friends, and they will put some of you to death. Everyone will hate you because of me. But not a hair of your head will perish. Stand firm, and you will win life.
Weymouth New Testament	You will be betrayed even by parents, brothers, relatives, friends; and some of you they will put to death. You will be the objects of universal hatred because you are called by my name; and yet not a hair of your heads shall perish. By your patient endurance you will purchase your lives.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You will be betrayed even by parents and brothers, by relatives and friends, and some of you will be put to death. But even though, because of my name, you will be hated by everyone, not a hair of your head will perish. By your patient endurance you will save your souls. Mic 7:6 11:49; Jn 15:18; Lk 8:15; 12:51 12:7 Jn 17:24
The Heritage Bible	And you will also be given up by parents, and brothers, and relatives, and friends, and they will kill <i>some</i> of you. And you will be hated by all men because of my name. And absolutely not a hair of your head will be destroyed. In your cheerful endurance you acquire for yourself your souls.
New American Bible (2011)	<sup>j</sup> You will even be handed over by parents, brothers, relatives, and friends, and they will put some of you to death. <sup>k</sup> You will be hated by all because of my name, but not a hair on your head will be destroyed. <sup>l</sup> By your perseverance you will secure your lives. <sup>m</sup> j. [21:16–18] Mt 10:21–22. k. [21:16] 12:52–53. l. [21:18] 12:7; 1 Sm 14:45; Mt 10:30; Acts 27:34. m. [21:19] 8:15.
New Catholic Bible	"You will be betrayed even by parents and brothers, relatives and friends, and some of you will be put to death. You will be hated by all because of my name, but not a hair of your head will be lost. By standing firm you will gain life.
Revised English Bible–1989	Even your parents and brothers, your relations and friends, will betray you. Some of you will be put to death; and everyone will hate you for your allegiance to me. But not a hair of your head will be lost. By standing firm you will win yourselves life.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	You will be betrayed even by parents, brothers, relatives and friends; some of you they will have put to death; and everyone will hate you because of me. But not a hair of your head will be lost. By standing firm you will save your live.
Hebraic Roots Bible	And your parents and your brothers and your relatives and your friends will betray you. And they will kill some of you. And you will be hated by all because of My name. And a hair of your head shall in no way perish. By your patience you will gain your souls.
Holy New Covenant Trans.	Even your parents, brothers, relatives, and friends will turn against you. They will have some of you put to death. All people will hate you because of my name, but not one hair on your head will be harmed. By enduring all of these things, you will keep your souls.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...[You*] will be given (over) but and by parents and brothers and [men] related and [men] liked and [They] will kill {some ones} from you* and [You*] will be Being Hated by all [men] because of the name [of] me and Hair from the head [of] you* not not may lose {herself} in the endurance [of] you* acquire! the lives [of] you*...
Awful Scroll Bible	(")But yous will be given-over-before, even by parents and brothers, and the kindred-with yous and friends, and those out of yous, they will put to death. (")And yous will be, by all manner, their hating, because of My name. (")And in no way, a hair of you all's head shall itself perish-away. (")From-within you all's abiding-under it, be yous acquiring you all's beings.
Concordant Literal Version	Yet you shall be given up by parents also, and brothers and relatives and friends, and they shall be putting some of you to death." And you shall be hated by all because of My name. And a hair of your head should by no means be perishing. By your endurance shall you be acquiring your souls. ..- and you are betrayed - both by parents and brothers and kin and friends; and some of you, they deathify: and you become hated of all men for sake of my name: but a hair of your head never no way destructs. In your endurance you possess your souls.
Orthodox Jewish Bible	And you will be handed over also by horim and achim and krovey mishpachot (relatives) and chaverim (friends), and they will have some of you executed and you will die al kiddush ha-Shem, And you will be the focus of sinas chinom (baseless hatred) from everyone because of my Name (Yehoshua, Yeshua). And not even a hair of your rosh will by any means perish. In your savlanut (patience) and endurance you will gain your nefashot (souls).
Rotherham's Emphasized B.	But ye will be delivered up  even by parents_ and brethren, and kinsfolk_ and friends , And they will put to death some from among you; And ye will be hated by all_ because of my name: And  a hair of your head  in nowise shall perish,—  By your endurance  shall ye gain your lives for a possession. <sup>a</sup>

<sup>a</sup> Cp. Mt. x. 21, 22.**Expanded/Embellished Bibles:**



The Amplified Bible	But you will be betrayed and handed over even by parents and brothers and relatives and friends, and they will put some of you to death, and you will be <i>continually</i> hated by everyone because of [your association with] My name. But not a hair of your head will perish. By your [patient] endurance [empowered by the Holy Spirit] you will gain your souls.
An Understandable Version	But you will be turned over [ <i>i.e., to the authorities for punishment</i> ] even by [ <i>your own</i> ] parents and brothers and relatives and friends. And they will [ <i>even</i> ] put some of you to death. And you will be hated by all people for being loyal to me. However, not one hair of your head will be lost. [ <i>But</i> ], by holding out steadfastly, you will gain your life. [ <i>Note: This means either "preserve your earthly life," or "attain never ending life"</i> ].
The Expanded Bible	Even your parents, brothers [and sisters], relatives, and friends will ·turn against you [betray you; <sup>L</sup> hand you over], and they will kill some of you. All people will hate you because ·you follow me [ <sup>L</sup> of my name]. But ·none of these things can really harm you [ <sup>L</sup> not a hair on your head will perish; <sup>C</sup> a metaphor for living forever with God]. By ·continuing to have faith [your endurance/perseverance] you will ·save your lives [or gain/win your souls].
Jonathan Mitchell NT	<p>"Now you people will even proceed in being turned in (or: handed over) by parents and brothers and relatives and friends – and folks will keep on putting some of you to death.</p> <p>"Furthermore, you folks will continue being ones being constantly regarded and treated with ill will, and even hated, by all – because of My Name (= because of your association with Me, or, because you bear and proclaim My Name).</p> <p>"And yet, not a hair from out of your head can by any means be lost (or: should by no means be loosed-away or destroyed).</p> <p>"Within the midst of your persistent, supportive remaining-under (or: In union with your patient endurance), be progressively gaining possession of your souls (or: continue acquiring your inner life; make it a habit to procure and possess yourself; [with other MSS: you folks will repeatedly gain and progressively acquire your lives/selves]).</p>
P. Kretzmann Commentary	<p>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.</p> <p>And ye shall be hated of all men for My name's sake.</p> <p>But there shall not an hair of your head perish.</p> <p>In your patience possess ye your souls.</p>
Syndein/Thieme	<p>Kretzmann's <b>commentary</b> on Luke 21:12–19 is in the <b>Addendum</b>.</p> <p>"But you {His disciples} will be betrayed {paradidomi} even by parents, brothers {adelphos}, relatives {suggenes}, and friends {philos}, and {some} of you they will put to death {thanatoo}."</p> <p>{Note: In the horrors of the siege of Jerusalem, the 'survivors' resorted to murder and cannibalism even of their own relatives to survive.}</p> <p>"And, you will keep on being hated {miseo} by all {people} because of My name." {Jesus' Promise to believers in the 70AD Destruction}</p> <p>"Yet absolutely not {ouk} a hair of your head will perish {apollumi}."</p>
Translation for Translators	<p>"By your 'patient endurance' {hupomone} {this is the Practice of the Faith Rest Technique} you will 'gain your lives' {idiom: literally 'take to yourselves your souls'}.</p> <p>And there will also be other evil things that will happen: Even your parents and brothers and other relatives and friends who do not believe in me will «betray you/help your enemies to seize you». They will kill some of you. In general, most people will [HYP] hate you because you believe in me [MTY]. But your souls will be absolutely safe [IDM]. By enduring all these things people will do to you, you will preserve your eternal life [SYN]."</p>

## The Voice

**Jesus:** Your own parents, brothers, relatives, and friends will turn on you and turn you in. Some of you will be killed, and all of you will be hated by everyone for the sake of My name.

But whatever happens, not a single hair of your heads will be harmed. By enduring all of these things, you will find *not loss but gain*—not death but authentic life.

## Bible Translations with Many Footnotes:

## NET Bible®

You will be betrayed even by parents,<sup>39</sup> brothers, relatives,<sup>40</sup> and friends, and they will have some of you put to death. You will be hated by everyone because of my name.<sup>41</sup> Yet<sup>42</sup> not a hair of your head will perish.<sup>43</sup> By your endurance<sup>44</sup> you will gain<sup>45</sup> your lives.<sup>46</sup>

<sup>39sn</sup> To confess Christ might well mean rejection by one's own family, even by parents.

<sup>40tn</sup> Grk "and brothers and relatives," but *kai* (*kai*) has not been translated twice here since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>41sn</sup> See Luke 6:22, 27; 1 Cor 1:25-31.

<sup>42tn</sup> Here *kai* (*kai*) has been translated as "yet" to indicate the contrast present in this context.

<sup>43sn</sup> Given v. 16, the expression not a hair of your head will perish must be taken figuratively and refer to living ultimately in the presence of God.

<sup>44sn</sup> By your endurance is a call to remain faithful, because trusting in Jesus is the means to life.

<sup>45tc</sup> Some important Greek witnesses plus the majority of mss (א D L W Ψ Ë<sup>1</sup> İ) read the aorist imperative κτ σασθε (*kthsasqe*) here, though some mss (A B Θ Ë<sup>13</sup> 33 pc lat sa) read the future indicative κτ σεσθε (*kthsesqe*). A decision is difficult because the evidence is so evenly balanced, but the aorist imperative is the harder reading and better explains the rise of the other. J. A. Fitzmyer assesses the translation options this way: "In English one has to use something similar [i.e., a future indicative], even if one follows the [aorist imperative]" (Luke [AB], 2:1341); in the same vein, although this translation follows the aorist imperative, because of English requirements it has been translated as though it were a future indicative.

<sup>46tn</sup> Grk "your souls," but ψυχ (*yuch*) is frequently used of one's physical life. In light of v. 16 that does not seem to be the case here. The entire phrase could be taken as an idiom meaning "you will save yourselves" (L&N 21.20), or (as in v. 18) this could refer to living ultimately in the presence of God.

## The Spoken English NT

But you'll even be turned in by parents, brothers and sisters, relatives, and friends. And they'll have some of you put to death.<sup>k</sup> And you'll be hated by everyone because of my name. Yet not one hair of your head will be lost. By your endurance you'll win your lives.<sup>l</sup>

<sup>k.</sup> Or "And they'll put some of you to death." But it isn't, for example, the friend, who kills you—the friend betrays you to the government, and gives information against you so that you get the death penalty.

<sup>l.</sup> Or "your souls."

## Wilbur Pickering's New T.

You will be betrayed even by parents and relatives, friends and 'brothers'; and they will put some of you to death. And you will be hated by all because of my name.<sup>4</sup> (Not even one hair of your head will be wasted<sup>5</sup> —you must secure your souls by your endurance.).

(4) This is already happening around the world. Those who defend biblical values are hated.

(5) I have to take this by faith. We have to work and war by faith, since we are often not allowed to see the results. I take it that the Lord is assuring us that nothing we do for Him will be wasted. But we must 'hang in there'.

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation "But you<sup>p</sup> will be betrayed even by parents and relatives and friends and brothers, and they will put [some] of you<sup>p</sup> to death.  
"And you<sup>p</sup> will be continually hated by all because of My name.  
"And a hair from your<sup>p</sup> head shall by no means perish.  
"In [or, By] your<sup>p</sup> patient endurance acquire your<sup>p</sup> souls.
- Charles Thomson NT You will indeed be delivered up by parents, and brothers, and kinsmen, and friends. And some of you will be put to death. And on the account of my name you will be hated by all. But not a hair of your head shall be lost. By your perseverance preserve your lives;...
- Context Group Version But you (pl) shall be handed over even by parents, and brothers, and relatives, and confidants; and [some] of you (pl) they shall cause to be put to death. And you (pl) shall be spurned of all men for my name's sake. And not a hair from your (pl) head shall be lost. In your (pl) patience you (pl) win your (pl) lives.
- Far Above All Translation And you will also be betrayed by parents and relations and friends and brothers, and they will put some of you to death. And you will be hated by everyone on account of my name. But not a hair of your head will in any way be lost. Hold on to your lives in your endurance.
- Modern Literal Version 2020 But you<sup>o</sup> will be given up even by parents and relatives and friends, and brethren, and they will be slaying some out-of you<sup>o</sup>. And you<sup>o</sup> will be hated by everyone because of my name. And a hair out-of your<sup>o</sup> head should never perish. You<sup>o</sup> will procure<sup>o</sup> your<sup>o</sup> souls in your<sup>o</sup> endurance.
- New Matthew Bible Yea and you will be betrayed by your fathers and mothers, and by your brethren and kinsmen and friends, and some of you they will put to death. And you will be hated by all men for my name's sake. Yet not one hair of your heads shall perish. With your patience possess your souls. steadfastness

**The gist of this passage:** Jesus warns His disciples of difficulties that they would face. This looks into the future of the disciples to whom Jesus is speaking; to some believers in the Church Age; and to believers in the Tribulation.

16-19

<b>Luke 21:16a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παράδιδωμαι) [pronounced pah-rah- DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	2 <sup>nd</sup> person plural, future passive indicative	Strong's #3860
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259

Luke 21:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gonês (γονής) [pronounced gon-YAYCE]	<i>fathers, parents; progenitors, ancestors</i>	masculine plural noun; genitive/ablative case	Strong's #1118
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively)</i>	masculine plural noun, genitive/ablative case	Strong's #80
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
suggeneis (συγγενεῖς) [pronounced soong-ghen-ICE]	<i>relatives, cousins, kin, of the same kin, related by blood; in a wider sense, of the same nation, a fellow countrymen</i>	feminine plural noun/adjective; genitive/ablative case	Strong's #4773
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
philoι (φίλοι) [pronounced FEE-loy]	<i>[close] friends, associates; neighbors people one is actively fond of, that is, friendly</i>	masculine plural adjective; genitive/ablative case	Strong's #5384

**Translation:** You will be delivered over even by parents, brothers, relatives and friends;...

There is a future for some believers—immediate for some of the believers to whom Jesus is speaking—when they will face great persecution. In fact, even those close to them will turn them in to the authorities for being Christians.

This no doubt occurred throughout the first century in the Roman empire; and it occurs in any country where there is a large number of anti-Christian types.

**Illustration:** Although we are far away from being under persecution here in the United States, it seemed that there were some authorities who could not wait to close down the churches during the covid pandemic. This sentiment was acted upon with more force in Canada and Australia, which nations, until the pandemic, appeared to be as free as the United States.

**Illustration:** One of the tricks of socialism and communism is to separate children from their parents and to raise the children as wards of the state. That way, the impressionable child can be more easily manipulated. It has not been unusual for family members to turn other family members in to the communist party.

Jesus is specifically speaking to His disciples about the difficulties that they would face in the future. Although this is also true of believers later in the Church Age, in certain conditions, Jesus is not necessarily speaking of that. And, also, in the Tribulation, there will be great persecutions, and some of which are initiated by close relatives.

### Luke 21:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
thanatōō (θανατώω) [pronounced <i>thahn-ahh-OH-oh</i> ]	<i>to put to death, to kill (literally or figuratively), to become dead, to (cause to be) put to death, to destroy</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2289
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...they will put some of you to death.

Some people will be executed, simply for being Christian. This applied specifically to some of the disciples to whom Jesus was speaking. This will also be true of some believers who are in Jerusalem when the Romans come to destroy it (Jesus will tell them how to avoid this in vv. 20–21). Similar concerns for believers will also come to pass in the Tribulation.

Luke 21:16 **You will be delivered over even by parents, brothers, relatives and friends; they will put some of you to death.** (Kukis mostly literal translation)

This will also take place during the Tribulation. They will begin without any believers, but people will be, by various means, be converted to Christ early on in the Tribulation.

**You will be hated... (Luke 21:16 Mark 13:12 Micah 7:6–8)** (a graphic); from [Slide Share](#); accessed July 3, 2021.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

**ISRAEL365** by Amen Eal

### Luke 21:16, You Will Be Hated

- <sup>NAU</sup> Luke 21:16...betrayed..parents and brothers and relatives and friends..put some of you to death,
- Mark 13:12 "Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. <sup>13</sup> "And you will be hated by all for My name's sake. But he who endures to the end shall be saved.
- Micah 7:6 For son treats father contemptuously, Daughter rises up against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household. <sup>7</sup> But as for me, I will watch expectantly for the LORD; I will wait for the God of my salvation. My God will hear me. <sup>8</sup> Do not rejoice over me, O my enemy. Though I fall I will rise; Though I dwell in darkness, the LORD is a light for me.

### Luke 21:17

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i> ]	<i>future tense of "to be"</i>	2 <sup>nd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)



Luke 21:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μισέω (μισέω) [pronounced <i>mihs-EH-oh</i> ]	<i>those who hate, pursuing with hatred, the ones who detest; passive: those who are hated, the ones being detested</i>	masculine plural, present active participle, nominative case	Strong's #3404
ὑπό (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
παντῶν (πάντων) [pronounced <i>PAHN-tone</i> ]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
διὰ (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
το (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ὄνομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
μου (μοῦ) [pronounced <i>moou</i> ]; also ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)



**Translation:** And you [all] will be hated by everyone because of My name.

People who believe in Jesus will feel isolated from time to time. Throughout history, there have been nations which are very opposed to Jesus and those who believe in Him.

Luke 21:17 And you [all] will be hated by everyone because of My name. (Kukis mostly literal translation)

**You will be hated by all because of My name** (a graphic); from [Facebook](#); accessed July 3, 2021.

This is not to say that some Christians are just naturally obnoxious. However, the context is, believers will be hated simply for being believers.

There are some discussion pages on the internet where the animosity toward believers is unmistakable.

Luke 21:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
thrix/trichos (θρίξ/τριχός) [pronounced <i>threeks, treekh-OSS</i> ]	<i>the hair of the head; the hair of animals</i>	feminine singular noun; nominative case	Strong's #2359
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kephalê (κεφαλή) [pronounced <i>keh-fahl-AY</i> ]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; genitive/ablative case	Strong's #2776
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
apollumi (ἀπόλλυμι) [pronounced <i>ap-OL-loo-mee</i> ]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 <sup>rd</sup> person singular, aorist middle subjunctive	Strong's #622

**Translation:** [Yet] a hair from your head will definitely not be destroyed [apart from My will].

God has a plan for each one of us; and if His plan calls for no harm to come to us, then no harm will come to us. We simply need to trust Him and to understand His plan.

Luke 21:18 [Yet] a hair from your head will definitely not be destroyed [apart from My will]. (Kukis mostly literal translation)

John, for instance, will be kept alive until he apparently dies of old age. He ends up being one of the biggest contributors to the New Testament, even though he apparently does no writing until about age 70 or 80.

**But not a hair of your head will perish (Luke 21:18–19)** (a graphic); from [Facebook](#); accessed July 3, 2021.



The key to this passage is following God’s directions. The end of believers during this time is not simply up for grabs or a matter of chance. It is based upon God’s faithfulness and the believer knowing and following the Word of God.

As an aside, key to the life of the believer in the Church Age: knowing and following the Word of God.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

Luke 21:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong’s #3588
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohh-AY]	<i>steadfastness, constancy, endurance; to remain under pressure, to have a relaxed mental attitude under pressure; not swerving from a deliberate purpose and from loyalty to faith and piety through even the greatest trials and sufferings; patiently, and steadfastly; a patient, steadfast waiting for; a patient enduring, sustaining, perseverance</i>	feminine singular noun; dative, locative or instrumental case	Strong’s #5281
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong’s #5216 (genitive case of #5210)
ktáomai (κτάομαι) [pronounced KHAH-om-ah-ee]	<i>to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase, to procure; to marry (a wife)</i>	2 <sup>nd</sup> person plural, future (deponent) middle indicative	Strong’s #2932
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong’s #3588

Luke 21:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psuchai (ψυχᾶί) [pronounced psoo- KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections</i>	feminine plural noun; accusative case	Strong's #5590
humôn (ὕμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** *By your patience [or, perseverance], you [all] will purchase your souls.*

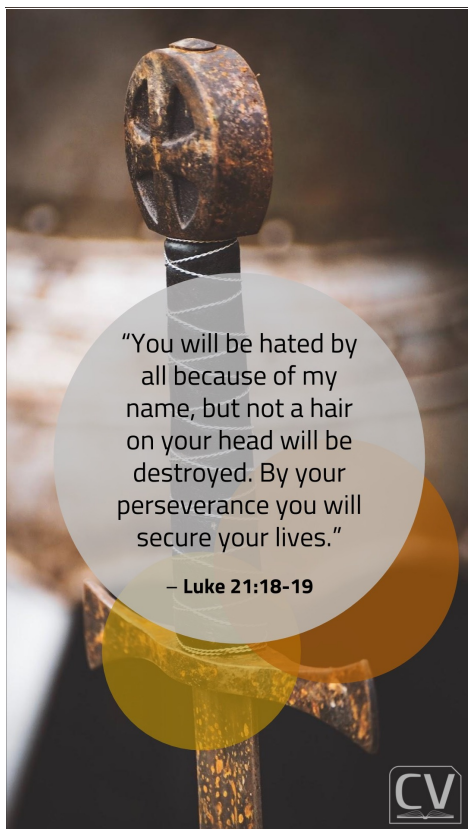
Jesus is not teaching salvation by works here. Jesus has ultimately purchased our souls. Jesus is speaking to those who have believed in Him. Therefore, He is not giving them a brand new salvation message.

The purchase of our souls, therefore, should be understood to reference reward and blessing. So, for those who, under great pressure, are able to hold up, they will receive great rewards.

Luke 21:19 *By your patience [or, perseverance], you [all] will purchase your souls.* (Kukis mostly literal translation)

**Luke 21:19 (NIV)** (a graphic); from [Pinterest](#); accessed June 22, 2021.

Luke 21:16–19 *You will be delivered over even by parents, brothers, relatives and friends; they will put some of you to death.*



"You will be hated by all because of my name, but not a hair on your head will be destroyed. By your perseverance you will secure your lives."

– Luke 21:18-19

*And you [all] will be hated by everyone because of My name. [Yet] a hair from your head will definitely not be destroyed [apart from My will]. By your patience [or, perseverance], you [all] will purchase your souls.* (Kukis mostly literal translation)

Luke 21:16–19 *You will be delivered over to dishonest authorities even by your parents, brothers, relatives and friends. Some of you will even be executed. You will be hated by many because of My name. Yet, apart from My will, not even a hair of your head will be harmed. By your patient endurance, you will purchase your souls.* (Kukis paraphrase)

**Luke 21:17–19 (New American Bible Revised Edition)** (a graphic); from [One Walk](#); accessed June 22, 2021.

Luke 21:12–19 *But before all these things [take place], [these religious types] will lay their hands upon you [all] and they will persecute [you], delivering [you] over to the assemblies and prisons, [so that you are] being led away to rulers and governors for My name. [These persecutions which will take place] will become for you [all] a witness [for Me]. Do not place, therefore, in your hearts [any] premeditation to defend [yourselves]; for I*





will give you the oratory [skill] and wisdom which all of your adversaries will not be able to resist or [lit., *which*] refute. You will be delivered over even by parents, brothers, relatives and friends; they will put some of you to death. And you [all] will be hated by everyone because of My name. [Yet] a hair from your head will definitely not be destroyed [apart from My will]. By your patience [or, *perseverance*], you [all] will purchase your souls. (Kukis mostly literal translation)

Luke 21:12–19 But before these great signs and wonders take place, these same religious types will lay their hands upon you and they will persecute you, delivering you over to groups of people who are against you, and to prisons. You will be taken before rulers, governors and judges for My name’s sake. All these things will be an opportunity for you to witness for Me. Do not make clear plans to defend yourselves in this or that way when this happens, for I will give your both the oratory skills and wisdom which your adversaries will not be able to refute or resist. You will be delivered over to dishonest authorities even by your parents, brothers, relatives and friends. Some of you will even be executed. You will be hated by many because of My name. Yet, apart from My will, not even a hair of your head will be harmed. By your patient endurance, you will purchase your souls. (Kukis paraphrase)

I will break up this teaching by Jesus of Luke 21:8–28 into smaller pieces. We will get less lost that way.

The ESV (capitalized) will be used below. There are considerable differences here.

**Luke 21:12–19: Persecution of the Faithful (Matthew, Mark and Luke)**

Matthew	Mark	Luke	Text/Commentary
<p>Matthew 24:9 "Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake.</p>	<p>Mark 13:9 "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them.</p>	<p>Luke 21:12 But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake.                      Luke 21:13 This will be your opportunity to bear witness.</p>	
	<p>Mark 13:10 And the gospel must first be proclaimed to all nations.</p>		
	<p>Mark 13:11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.</p>	<p>Luke 21:14–15 Settle it therefore in your minds not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.</p>	



Luke 21:12–19: Persecution of the Faithful (Matthew, Mark and Luke)			
Matthew	Mark	Luke	Text/Commentary
Matthew 24:10–12 And then many will fall away and betray one another and hate one another. And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold.			
	Mark 13:12 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death.	Luke 21:16 You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death.	
		Luke 21:17 You will be hated by all for my name's sake.	
		Luke 21:18 But not a hair of your head will perish.	
Matthew 24:13 But the one who endures to the end will be saved.	Mark 13:13 And you will be hated by all for my name's sake. But the one who endures to the end will be saved.	Luke 21:19 By your endurance you will gain your lives.	
Matthew 24:14 And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.			

[Chapter Outline](#)

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**The Destruction of Jerusalem**  
*Compare to Matthew 24:15-21; Mark 13:14-19*

**End Times** (a graphic); from [Dust off the Bible](#); accessed June 28, 2021.

There are *end times* and there are *end times*. When the Temple is destroyed and the recalcitrant Jews are scattered, that will mark the end of the people of Israel living in Israel as a nation.

There are also the end times which come after the [rapture](#) and before the [Millennium](#). That period of time is known as the Tribulation.



But when you [all] might see [her] being surrounded by military camps Jerusalem, then know [you all] that has come near the devastation of her. Then the [ones] in the Judæa they must flee to the mountains; and the [ones] in the middle of her must depart; and the [ones] in the country regions let them not enter into her. [This is] because [the] days of vengeance are, the fulfillment [of] all the things having been written.

Luke  
21:20–22

When you [all] see Jerusalem being surrounded by military encampments, then know that the devastation of Jerusalem [lit., her] is fast approaching [lit., come near]. Then the [ones who are] in Judæa must flee to the mountains; and the [ones who are] inside the city [lit., her] must leave; and let not those in the countryside [come back] and enter into the city [lit., her]. [This is] because the days of vengeance have come [lit., are]; [and] the fulfillment [of] all the things which were written [has come].

When you realize that Jerusalem has been surrounded by multiple military units, then recognize that the devastation of Jerusalem is fast approaching. Anyone who is in Judæa needs to flee into the mountains; and the ones who are in the city must quickly leave. If you happen to be in the countryside already, then stay there! The days of vengeance have come to pass, fulfilling all the things written about this in the Scriptures.

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) But when you [all] might see [her] being surrounded by military camps Jerusalem, then know [you all] that has come near the devastation of her. Then the [ones] in the Judæa they must flee to the mountains; and the [ones] in the middle of her must depart; and the [ones] in the country regions let them not enter into her. [This is] because [the] days of vengeance are, the fulfillment [of] all the things having been written.
- Complete Apostles Bible "But when you see Jerusalem surrounded by armies, then know that its desolation has drawn near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the fields enter into her. For these are the days of vengeance, to fulfill all that has been written.
- Douay-Rheims 1899 (Amer.) And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand.

Holy Aramaic Scriptures	<p>Then let those who are in Judea flee to the mountains: and those who are in the midst thereof depart out: and those who are in the countries not enter into it. For these are the days of vengeance, that all things may be fulfilled, that are written. But, when you have seen Urishlim {Jerusalem}, that an army surrounds her, then know that her devastation has come.</p> <p>Then those who are in Yehud {Judea}, they should flee unto the Tura {the Mountain}. And those who are within her, they should flee. And those in the villages, shouldn't enter her.</p> <p>Because, these are the days of vengeance, so that all which is written might be fulfilled.</p>
James Murdock's Syriac NT	<p>And when ye shall see Jerusalem with an army encompassing it, then know ye, that its destruction draweth nigh.</p> <p>Then let them who shall be in Judaea, flee to the mountain [district]; and let them, who are in the midst of it, flee away; and those in the fields, not enter it.</p> <p>For these are days of vengeance, to fulfill all that is written.</p>
Original Aramaic NT	<p>But whenever you will see Jerusalem being surrounded by armies, know then that its destruction has come near to it.</p> <p>And let those who are in Judea flee to the mountains, and those who are within it escape, and those in the villages, let them not enter into it.</p> <p>These are the days of vengeance, to fulfill everything whatsoever that has been written.</p>

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	<p>But when you see armies all round about Jerusalem, then be certain that her destruction is near.</p> <p>Then let those who are in Judaea go in flight to the mountains; and those who are in the middle of the town go out; and let not those who are in the country come in. For these are the days of punishment, in which all the things in the Writings will be put into effect.</p>
Bible in Worldwide English	<p>When you see soldiers all around Jerusalem, then you will know that it will soon be broken down.</p> <p>Then the people in Judea must go quickly to the hills. Those who are in the city must leave it. Those who are in the country must not come into the city. Those will be days of punishment. All that has been written in the holy writings must happen.</p>
Easy English	<p>One day you will see Jerusalem with armies all around it. Then you will know that enemies will soon destroy that city. People in Judea must then run away to the hills to hide. People that are inside the city must leave it. People that are outside in the fields must not go back into the city. This is when God will punish Israel's people. Then all the things will happen that his servants wrote about in the Bible.</p>
Easy-to-Read Version–2008	<p>"You will see armies all around Jerusalem. Then you will know that the time for its destruction has come. The people in Judea at that time should run away to the mountains. The people in Jerusalem must leave quickly. If you are near the city, don't go in! The prophets wrote many things about the time when God will punish his people. The time I am talking about is when all these things must happen.</p>
God's Word™	<p>"When you see armies camped around Jerusalem, realize that the time is near for it to be destroyed. Then those of you in Judea should flee to the mountains. Those of you in Jerusalem should leave it. Those of you in the fields shouldn't go back into them. This will be a time of vengeance. Everything that is written about it will come true.</p>

J. B. Phillips

“But when you see Jerusalem surrounded by armed forces, then you will know that the time of her devastation has arrived. Then is the time for those who are in Judea to fly to the hills. And those who are in the city itself must get out of it, and those who are already in the country must not try to get into the city. For these are the days of vengeance, when all that the scriptures have said will come true.

*The Message***The Day of Reckoning**

“When you see soldiers camped all around Jerusalem, then you’ll know that she is about to be devastated. If you’re living in Judea at the time, run for the hills. If you’re in the city, get out quickly. If you’re out in the fields, don’t go home to get your coat. This is the Day of Reckoning—everything written about it will come to a head.

NIRV

“A time is coming when you will see armies surround Jerusalem. Then you will know that it will soon be destroyed. Those who are in Judea should then escape to the mountains. Those in the city should get out. Those in the country should not enter the city. This is the time when God will punish Jerusalem. Everything will come true, just as it has been written.

New Life Version

**Days of Trouble and Pain and Sorrow**

“When you see armies all around Jerusalem, know that it will soon be destroyed. Those in the country of Judea must run to the mountains. Those in the city must leave at once. Those in the country must not go into the city. People will be punished in these hard days. All things will happen as it is written.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

“The next time you see an army surround Jerusalem, that’s your sign. That’s when you’ll know the city is about to get decimated. Those of you who are anywhere near the city—anywhere in the region of Judea—you’ll need to run to the mountains. Those of you inside the city will need to evacuate immediately. And if you’re living in the countryside, don’t go anywhere near the city. The prophets wrote about the coming days of punishment. These are those days. The predictions will come true.

Contemporary English V.

When you see Jerusalem surrounded by soldiers, you will know that it will soon be destroyed. If you are living in Judea at that time, run to the mountains. If you are in the city, leave it. And if you are out in the country, don’t go back into the city. This time of punishment is what is written about in the Scriptures.

The Living Bible

“But when you see Jerusalem surrounded by armies, then you will know that the time of its destruction has arrived. Then let the people of Judea flee to the hills. Let those in Jerusalem try to escape, and those outside the city must not attempt to return. For those will be days of God’s judgment, [literally, “days of vengeance.”] and the words of the ancient Scriptures written by the prophets will be abundantly fulfilled.

New Berkeley Version

New Living Translation

“The next time you see an army surround Jerusalem, that’s your sign. That’s when you’ll know the city is about to get decimated. Those of you who are anywhere near the city—anywhere in the region of Judea—you’ll need to run to the mountains. Those of you inside the city will need to evacuate immediately. And if you’re living in the countryside, don’t go anywhere near the city. The prophets wrote about the coming days of punishment. These are those days. The predictions will come true.

The Passion Translation

“When you see Jerusalem being surrounded by armies, you will know for sure that its devastation is imminent. At that time all who are living in Judea must flee to the mountains. Those who live inside the city gates, go out and flee, and those who live outside the city must not enter it seeking refuge. For these are the days of God’s vengeance to fulfill what has been written against Jerusalem.

UnfoldingWord Simplified T.

“When you see armies surround Jerusalem, then you will know that they will soon destroy this city. At that time those of you who are in the region of Judea must flee to the mountains. And those of you who are in this city must leave. Those of you

who are in the nearby countryside must not come into the city. For this will be the time when God will punish this city; when he does, the words in the scriptures will come true.

William's New Testament "When you see Jerusalem being surrounded by armies, then understand that her devastation is near. Then let those in Judea begin to fly to the mountains, and those within the city begin to get out of it, for these are the days of vengeance when all that is written in the Scriptures will be fulfilled.

### Partially literal and partially paraphrased translations:

- American English Bible 'Now, when you see armies camped around JeruSalem, know that her destruction is near. Then those in Judea should run to the mountains... Yes, everyone in her midst should flee, and those who are in [fields] must not come back into her! For those will be days of avenging and for accomplishing all that's been written about her.
- Beck's American Translation .  
Breakthrough Version When you see Jerusalem being surrounded by army camps, at that time know that her uninhabitedness has come near. At that time, the *people* in Judea must escape into the mountains, the people in the middle of her must get out, and the *people* in the rural areas must not go into her because these are days of retaliation, of the 'to accomplish all the *things* that have been written' *kind*.
- Common English Bible .  
A. Campbell's Living Oracles Now, when you shall see Jerusalem invested with armies, know that its desolation is nigh. Then let those in Judea flee to the mountains; let those in the city make their escape, and let not those in the country enter the city: for these will be days of vengeance, in which all the denunciations of the scriptures shall be accomplished.
- New Advent (Knox) Bible But when you see Jerusalem surrounded by armies, be sure that the time has come when she will be laid waste. Then those who are in Judaea must take refuge in the mountains, those who are in the city itself withdrawing from it, and those who are in the country-side not making their way into it; these will be days of vengeance, bringing fulfilment of all that has been written.
- NT for Everyone **The Distress of Jerusalem Predicted**  
'But,' continued Jesus, 'when you see Jerusalem surrounded by armies, then you will know that her time of desolation has arrived. Then people in Judaea should run off to the hills, people in Jerusalem itself should get out as fast as they can, and people in the countryside shouldn't go back into the city. Those will be the days of severe judgment, which will fulfil all the biblical warnings.
- 20<sup>th</sup> Century New Testament As soon, however, as you see Jerusalem surrounded by armed camps, then you may know that the hour of her desecration is at hand. Then those of you who are in Judea must take refuge in the mountains, those who are in Jerusalem must leave at once, and those who are in the country places must not go into it. For these are to be the Days of Vengeance, when all that Scripture says will be fulfilled.

### Mostly literal renderings (with some occasional paraphrasing):

- Conservapedia Translation And when you see Jerusalem surrounded by armies, then you will know that the end times are near. Then let those who are in Judaea flee to the mountains; and let those who are in the midst of it depart; and do not let those who are in the outlying areas enter back in. For these are the days of vengeance, when all things that are foreseen may be fulfilled.
- Revised Ferrar-Fenton Bible **The Destruction of Jerusalem.**  
"But when you shall see Jerusalem encompassed with armies, reflect that as her desolation is near. Then let those in Judea take flight to the hills; let those within



	her make their escape; and let not those in the neighborhood enter therein: because these will be the days of her punishment, when all the recorded denunciations will be accomplished.
God's Truth (Tyndale)	And when you see Jerusalem besieged with an host, then understand that the desolation of the same is nigh. Then let them which are in Jewrye fly to the mountains. And let them which are in the midst of it, depart out. And let not them that are in other countries, enter therein. For these be the days of vengeance, to fulfil all that are written.
International Standard V	<b>Signs of the End</b> <b>(Matthew 24:15-21; Mark 13:14-19)</b>
	"When you see Jerusalem surrounded by armies, then understand that its devastation is approaching. 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, because these are the days of vengeance when all that is written will be fulfilled.
Riverside New Testament	"But when you see Jerusalem encircled by camps, then know that her desolation is near. Then those who are in Judaea are to flee to the mountains, and those in the midst of it are to depart, and those in the country places must not come into the city; for these are days of vengeance, that all the prophecies may be fulfilled.
Weymouth New Testament	"But when you see Jerusalem with armies encamping round her on every side, then be certain that her overthrow is close at hand. Then let those who shall be in Judaea escape to the hills; let those who are in the city leave it, and those who are in the country not enter in. For those are the DAYS OF VENGEANCE and of fulfilling all that is written.
Wikipedia Bible Project	"But when you see Jerusalem surrounded by legions of soldiers, you can be sure that the destruction of the city will soon occur. Those who live in Judea should run away to the mountains, and those who are living in Jerusalem should leave, and whoever's in the countryside don't go into the city. Because these are days of punishment, so that everything written in prophecy should be fulfilled.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When you see Jerusalem surrounded by armies, then know that the time has come when it will be reduced to a wasteland. If you are in Judea, flee to the mountains! If you are in Jerusalem, leave! If you are outside the city, don't enter it! For these will be the days of its punishment, and all that was announced in the Scriptures will be fulfilled. Mt 24: 15-21; Mk 13: 14-19; Lk 17:31
The Heritage Bible	And when you see Jerusalem being encircled by armies, then know that its being laid waste is drawing near. Then let those in Judæa flee into the mountains, and let those in its midst go out, and do not let those in those regions enter into it, Because these are the days of vindication, <sup>22</sup> the fulfillment of all things having been written. <sup>22</sup> 21:22 vindication, ekdikesis, out of righteousness, what comes as a result of God's righteousness.
New American Bible (2011)	<b>The Great Tribulation.*</b> <sup>n</sup> "When you see Jerusalem surrounded by armies, know that its desolation is at hand. <sup>o</sup> Then those in Judea must flee to the mountains. Let those within the city escape from it, and let those in the countryside not enter the city, <sup>p</sup> for these days are the time of punishment when all the scriptures are fulfilled. * [21:20–24] The actual destruction of Jerusalem by Rome in A.D. 70 upon which Luke and his community look back provides the assurance that, just as Jesus' prediction of Jerusalem's destruction was fulfilled, so too will be his announcement of their final redemption (Lk 21:27–28).

n. [21:20–24] Mt 24:15–21; Mk 13:14–19.

o. [21:20–22] 19:41–44.

p. [21:21] 17:31.

New Catholic Bible

**The Great Trial.**<sup>[e]</sup> “When you see Jerusalem surrounded by armies, you may be certain that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are within the city must escape from its boundaries, and those who are in country areas must not return. For those will be days of retribution when all that is written will come to pass.

[e] The evils that overtake the holy city are like a judgment of God upon it. But the tragic fate of Jerusalem and its temple inaugurates the laborious period in which is born the new world until all the pagans have heard the Good News of salvation and Israel itself is converted (see Rom 11:25-27).

New English Bible–1970

**The Destruction of Jerusalem Foretold (Olivet)**

[ Lk.21.20-24 → ] - Mt.24.15-21, Mk.13.14-19

‘But when you see Jerusalem encircled by armies, then you may be sure that her destruction is near. Then those who are in Judaea must take to the hills; those who are in the city itself must leave it, and those who are out in the country must not enter; because this is the time of retribution, when all that stands written is to be fulfilled.

New Jerusalem Bible

‘When you see Jerusalem surrounded by armies, then you must realise that it will soon be laid desolate. Then those in Judaea must escape to the mountains, those inside the city must leave it, and those in country districts must not take refuge in it. For this is the time of retribution when all that scripture says must be fulfilled.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“However, when you see Yerushalayim surrounded by armies, then you are to understand that she is about to be destroyed. Those in Y’hudah must escape to the hills, those inside the city must get out, and those in the country must not enter it. For these are the days of vengeance, when everything that has been written in the *Tanakh* will come true.

Hebraic Roots Bible

And when you see Jerusalem being encircled by armies, then recognize that its destruction has come near.

Then let those in Judea flee into the mountains; and those in its midst, let them go out. And those in the villages let them not go into her.

For these are days of vengeance when all things that have been written are to be fulfilled.

Holy New Covenant Trans.

"You will see armies all around Jerusalem. Then you will know that the time for the destruction of Jerusalem is very near. At that time the ones in Judea should run away to the mountains. Those inside Jerusalem must leave quickly. If you are near the city, don't go in! The prophets wrote many things about the time when God will punish His people. This is the time when all of these things must occur.

The Scriptures 2009

“And when you see Yerushalayim surrounded by armies, then know that its laying waste is near.

“Then let those in Yehu?ah flee to the mountains, and let those who are in the midst of her go out, and let not those who are in the fields enter her.

“Because these are days of vengeance, to fill all that have been written.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...when but [You\*] may see being surrounded by armies jerusalem then know! for has approached The Desolation [of] her then The [Men] in the judea flee! to the mountains and The [Men] in [thing] middle [of] her leave! and The [Men] in the lands

	not enter! to her for Days [of] vengeance These are the+ to be filled all the [things] having been written...
Alpha & Omega Bible	<p>“BUT WHEN YOU SEE JERUSALEM SURROUNDED BY ARMIES, THEN RECOGNIZE THAT HER DESOLATION IS NEAR.</p> <p>“THEN THOSE WHO ARE IN JUDEA MUST FLEE TO THE MOUNTAINS, AND THOSE WHO ARE IN THE MIDST OF IT (<i>the city</i>) MUST LEAVE, AND THOSE WHO ARE IN THE COUNTRY MUST NOT ENTER IT (<i>the city</i>); BECAUSE THESE ARE DAYS OF VENGEANCE, SO THAT ALL THINGS WHICH ARE WRITTEN WILL BE FULFILLED.</p>
Awful Scroll Bible	<p>(“)But as-when- yous -shall perceive Jerusalem, being encircled by armies, as-when-this occurs, be came to know that, her desolation has drawn near.</p> <p>(“)As-when- comes about -this, they from-within Judæa, be fleeing to the mountains, and they from-within the midst of her, be spacing-away, and they from-within the fields, be coming- not -towards into her</p> <p>(“)since, these are days of punishing-away. All that is having been written, is to be realized.</p>
Concordant Literal Version	<p>Now whenever you may be perceiving Jerusalem surrounded by encampments, then know that her desolation is near.”</p> <p>Then let those in Judea flee into the mountains, and let those in her midst be coming out into the country, and let not those in the country be entering into her, for days of vengeance are these, to fulfill all that is written.”</p>
exeGesés companion Bible	<p>And whenever you see Yeru Shalem surrounded by warriors, then know that the desolation thereof approaches: Then they in Yah Hudah, flee to the mountains; and they in her midst, depart; and they in the regions, enter not. For these are the days of vengeance, to fulfill/shalam all that is scribed.</p>
Orthodox Jewish Bible	<p>But when you see Yerushalayim being surrounded by machanot (encamping armies), then have daas that the sho’ah of it has drawn near. Then the ones in Yehudah, flee to the mountains, and the ones inside Halr (the City), let them get out, and the ones in the sadot (fields), let them not enter into Halr (the City), Because these are the Yemei Nekamah (Days of Vengeance), as a fulfillment of all the Kitvei Hakodesh. [Isa 63:4; Dan 9:24-27; Hos 9:7]</p>
Rotherham’s Emphasized B.	<p>&lt;But whensoever ye shall see Jerusalem [being encompassed by armies]&gt; [Then] know that her desolation hath drawn near.</p> <p>&lt;Then’ they who are in Judæa&gt; Let them flee into the mountains, &lt;And they who are in her midst&gt; Let them go forth,— &lt;And they who are in the fields&gt; Let them not enter into her; For [days of avenging]<sup>b</sup> are [these] for all’ the things written to be fulfilled.</p> <p><sup>b</sup> Ho. ix. 7.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>“But when you see Jerusalem surrounded by [hostile] armies, then understand [with confident assurance] that her complete destruction is near. At that time, those who are in Judea must flee to the mountains, and those who are inside the city (Jerusalem) must get out, and those who are [out] in the country must not enter the</p>
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city; for these are days of vengeance [of rendering full justice or satisfaction], so that all things which are written will be fulfilled.

An Understandable Version "So, when you see Jerusalem surrounded by [Roman] armies, then you will know that her total destruction is near. Then those [of you] in Judea are to run away into the [nearby] mountains. And those who are inside of the city are to leave it [immediately]. And those who are in the countryside should not enter the city. For these are times for punishment [i.e., to be inflicted on Jerusalem], so that everything written [i.e., by the prophets] may be fulfilled [i.e., about Jerusalem's destruction. See Dan. 9:26-27].

The Expanded Bible

### Jerusalem Will Be Destroyed

"When you see armies all around Jerusalem, you will know it will soon be destroyed [its desolation draws near/is at hand]. At that time, the people in Judea should run away to the mountains. The people in Jerusalem must get out, and those who are near the city [in the countryside] should not go in. These are the days of punishment [vengeance; retribution] to bring about [fulfill] all that is written in the Scriptures.

Jonathan Mitchell NT

"Now later, when you folks see Jerusalem being continuously surrounded by encamped armies, at that time realize and know from that experience that her desolation has drawn near and is now present.

"At that point, let the people in Judea progressively flee into the hill country and mountains; then let the people within the midst of her [i.e., Jerusalem] proceed departing out of that place, and don't let (or: let not) the folks in the country or the district continue coming (or: going) into her,

"because these are days of executing justice – of bringing about what is fair and right and of establishing what accords with the Way pointed out – with a view to have fulfilled all the things having been written (or: for all that is written to be fulfilled)!

P. Kretzmann Commentary

### Verses 20-24

A special prophecy concerning Jerusalem:

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

Then let them which are in Judea 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. For these be the days of vengeance, that all things which are written may be fulfilled.

Syndein/Thieme

{Note: This Luke 21 deals with the 70 AD siege of Jerusalem. The Matthew Chapter 24 passage is a millennial passage.}

{Note: Matthew Chapter 24:3 First question is answered - "When will the Stones of the Temple be torn down?"}

{Jesus Prophecy of 70AD when the 5th Cycle of Discipline would hit Israel}

"And when you shall see Jerusalem surrounded {kukloo} with armies, then know {ginosko - knowledge is always the key} that the desolation {eremosis} {5th cycle of discipline} thereof is near - in the past with the result that you are there {eggizo - perfect tense}."

"Then let them who are in Judea flee to the mountains; and let them who are in the middle of it get out. And let not them that are in the counties enter there into."

{Note: In 70 AD the city of Jerusalem was going to go down under the Roman Army. Jesus tells the inhabitants to flee out of the city to the mountains.}

"For these be the days of vengeance {5th Cycle of discipline administered}, that all things which are written may be fulfilled {pleroo} {Leviticus 26:27 and following - 5th cycle of discipline was prophesized and Joel Chapter 3}."

Translation for Translators

**Jesus predicted that Jerusalem would be destroyed.**

*Luke 21:20-24*

“But when you see that Jerusalem has been surrounded by the armies of *your enemies*, you will know that it is time for *this city* to be completely destroyed {them to completely destroy *this city*}. At that time those of *you* who are in Judea *district* must flee to the *higher* hills. Those who are in this city must *leave quickly*. Those who are in the nearby countryside must not go back into the city to get any of their possessions before they flee. You must obey what I tell you because, in order that all the things that are written in the Scriptures will be fulfilled, God will very severely punish the people who stay in this city.

The Voice

**Jesus:** Here’s how you will know that the destruction of Jerusalem *and her temple* is imminent: Jerusalem will be surrounded by armies. When that happens, *there’s only one thing to do*: if you’re in Judea, flee to the mountains; and if you’re inside the city, escape; and if you’re outside the city, stay there—don’t enter— because the time has come for the promised judgment to fall.

### Bible Translations with Many Footnotes:

Lexham Bible

#### *The Desolation of Jerusalem*

“But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then those in Judea must flee to the mountains, and those inside it [Literally “in the midst of it”] must depart, and those in the fields must not enter into it, because these are days of vengeance, so that all the things that are written can be fulfilled.

NET Bible®

#### *The Desolation of Jerusalem*

“But when you see Jerusalem<sup>47</sup> surrounded<sup>48</sup> by armies, then know that its<sup>49</sup> desolation<sup>50</sup> has come near. Then those who are in Judea must flee<sup>51</sup> to the mountains. Those<sup>52</sup> who are inside the city must depart. Those<sup>53</sup> who are out in the country must not enter it, because these are days of vengeance,<sup>54</sup> to fulfill<sup>55</sup> all that is written.

<sup>47map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>48sn</sup> See Luke 19:41-44. This passage refers to the events associated with the fall of Jerusalem, when the city is surrounded by armies.

<sup>49tn</sup> Grk “her,” referring to the city of Jerusalem (the name “Jerusalem” in Greek is a feminine noun).

<sup>50sn</sup> The phrase its desolation is a reference to the fall of the city, which is the only antecedent present in Luke’s account. The parallels to this in Matt 24:15 and Mark 13:14 refer to the temple’s desolation, though Matthew’s allusion is clearer. They focus on the parallel events of the end, not on the short term realization in a.d. 70. The entire passage has a prophetic “two events in one” **typology**, where the near term destruction (a.d. 70) is like the end. So the evangelists could choose to focus on the near time realization (Luke) or on its long term fulfillment, which mirrors it (Matthew, Mark).

<sup>51sn</sup> Fleeing to the mountains is a key OT image: Gen 19:17; Judg 6:2; Isa 15:5; Jer 16:16; Zech 14:5.

<sup>52tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>53tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>54tn</sup> Or “of punishment.” This is a time of judgment.

<sup>55tn</sup> The passive construction with the infinitive πλησθῆναι (plhsqhnaí) has been translated as an active construction for simplicity, in keeping with contemporary English style.

The Spoken English NT

***Jesus Prophesies the Invasion and Occupation of Jerusalem (Mt. 24:15-28; Mk 13:14-23)***



When you see Jerusalem being surrounded by armies, then you should know that the moment of its abandonment is near.<sup>m</sup> Then the people who live in Judea should flee into the hills, and the people of integrity<sup>n</sup> in the city should leave. And the people who live out in the countryside shouldn't go into the city.<sup>o</sup> Because those are days of payback, the time for all the scriptures to be fulfilled.

<sup>m.</sup> Or "has gotten close."

<sup>n.</sup> Traditionally: "the righteous."

<sup>o.</sup> Lit. "and those who are in the districts shouldn't go into it [i.e. Jerusalem]."

Wilbur Pickering's New T.

### Jerusalem will be destroyed

"But when you see Jerusalem surrounded by armies, then know that her desolation is at hand. Then let those who are in Judea flee to the mountains; let those who are in the city get out, and let those who are in the country not enter her. Because these are days of vengeance, that all the written things may be fulfilled.

### Literal, almost word-for-word, renderings:

A Faithful Version	But when you see Jerusalem being surrounded by armies, then know that her desolation has drawn near. Then let those who are in Judea flee to the mountains, and let those within her go out, and let not those in the countries come into her; For these are the days of vengeance, so that all things that have been written may be accomplished.
Analytical-Literal Translation	"But when you <sub>p</sub> see Jerusalem having been surrounded by armies, then know that her desolation [or, desecration] has drawn near. "Then the [ones] in Judea must be fleeing into the mountains, and the [ones] in her midst must depart, and the [ones] in the fields must not come into her. "Because these are days of vengeance, to fulfill all the [things] having been written. And when you see Jerusalem being encircled by encampments, then know that her desolation has drawn near. Then those in Judea, let them flee to the mountains; and those in her midst, let them depart out; and those in the countries, let them not enter into her. For these are the days of avenging, to fulfill all things having been written.
Berean Literal Bible	And when you see Jerusalem being encircled by armies, then recognize that its destruction has come near. Then let those in Judea flee into the mountains; and those in its midst, let them go out. And those in the open spaces, let them not go into her. For these are days of vengeance when all things that have been written are to be fulfilled.
Green's Literal Translation	And when you see Jerusalem being encircled by armies, then recognize that its destruction has come near. Then let those in Judea flee into the mountains; and those in its midst, let them go out. And those in the open spaces, let them not go into her. For these are days of vengeance when all things that have been written are to be fulfilled.
Legacy Standard Bible	"But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. Then those who are in Judea must flee to the mountains, and those who are in the midst of the city [Lit <i>her</i> ] must leave, and those who are in the countryside must not enter the city [Lit <i>her</i> ]; because these are days of vengeance, so that all things which are written will be fulfilled.
Modern English Version	<b>The Destruction of Jerusalem Foretold</b> "When you see Jerusalem surrounded by armies, then you know that its desolation has drawn near. Then let those who are in Judea flee to the mountains, and let those who are in the city depart, and let not those who are in the country enter it. For these are the days of vengeance, that all things which are written may be fulfilled.
Modern Literal Version 2020	But whenever you <sup>o</sup> see Jerusalem surrounded by encamped armies, then know <sup>o</sup> that her desolation has drawn near. Then the ones <i>who are</i> in Judea, let <sup>o</sup> them flee to the mountains, and the ones <i>who are</i> in the midst of her, let <sup>o</sup> them vacate, and the ones who are in the <i>various</i> regions, do not let <sup>o</sup> them enter in it. Because these are days of vengeance, of which all things that have been written are to be fulfilled.

New Matthew Bible

And when you see Jerusalem besieged with a host, then understand that its desolation is near. Then let the people who are in Judea flee to the mountains, and let those who are in the city get out. And let not those who are in other countries enter in. For these are the days of vengeance, to fulfil all the things that are written.

**The gist of this passage:** Jesus prophesies what is going to take place in A.D. 70, when Jerusalem will be destroyed by the Roman armies.

20-22

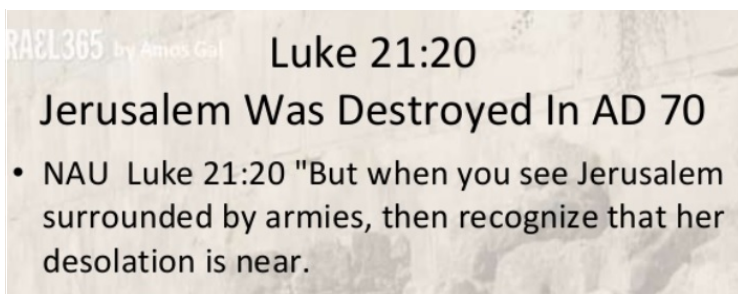
Luke 21:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as</i> in reference to a future event, <i>then, at that time</i>	particle, adverb, conjunction	Strong's #3752
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1492
kuklôd (κυκλώω) [pronounced koo-KLOH-oh]	<i>surrounding, those compassing about, being encompass, being encircle; those standing round about</i>	feminine singular, present passive participle, accusative case	Strong's #2944
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
stratópedon (στρατόπεδον) [pronounced strat-OHP-ed-oh]	<i>camp, a camping-ground, a military camp, (by implication) a body of troops, an army, soldiers</i>	neuter plural noun, genitive/ablative case	Strong's #4760
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** When you [all] see Jerusalem being surrounded by military encampments,...

I believe that we are hearing a prophetic utterance from the Lord (Who, in His humanity, was a prophet) which has a double-fulfillment. There is a near-fulfillment (A.D. 70, when Jerusalem will be completely destroyed by the Romans) and a far fulfillment (in the Tribulation when armies from all around Jerusalem converge on this city to destroy the city and the people there).

Luke 21:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive, a Jewish idiom for sexual intercourse between a man and a woman; become acquainted with</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1097
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #1448
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
erēmōsis (ἐρήμωσις) [pronounced ehr-AY-moe-sihs]	<i>devastation, a making desolate, desolation</i>	feminine singular noun, nominative case	Strong's #2050
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

**Translation:** ...then know that the devastation of Jerusalem [lit., her] is fast approaching [lit., come near].



The destruction or devastation of Jerusalem has come. This has been prophesied in the past and Jesus, right now, is prophesying that it will come to pass.

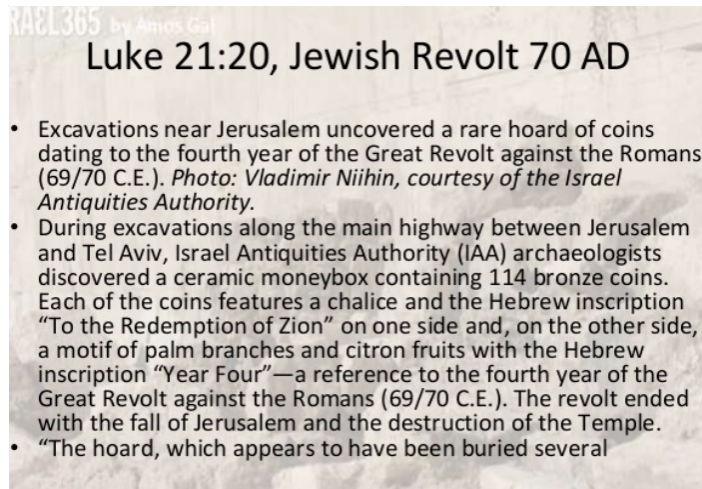
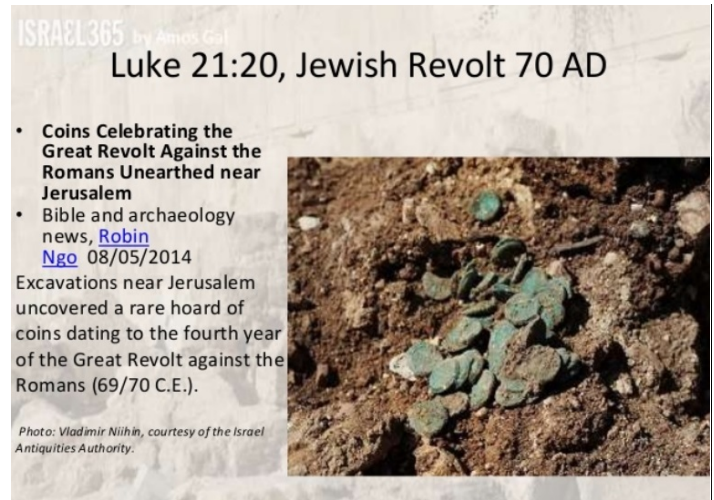
Luke 21:20 **When you [all] see Jerusalem being surrounded by military encampments, then know that the devastation of Jerusalem [lit., her] is fast approaching [lit., come near].** (Kukis mostly literal translation)

**Luke 21:20 (NAU)** (a graphic); from [Slide Share](#); accessed June 28, 2021.

**Luke 21:20 The Jewish Revolt** (a graphic): from [Slide Share](#); accessed June 28, 2021.

**Luke 21:20 The Jewish Revolt Coins** (a graphic): from [Slide Share](#); accessed June 28, 2021.

This particular slide show has some good history and some fair to middling theology.



The event of the destruction of Jerusalem is one of the most well-known events in the history of this time.

It is this event which causes liberal theologians to place the writing of the gospels after A.D. 70. It is because they believe that Jesus could not have prophesied this. More on this topic at the end of this passage.

Luke 21:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588



Luke 21:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loudaia (Ιουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised</i> ; transliterated, <i>Judæa, Juda</i>	feminine singular proper noun/locative; dative, locative or instrumental case	Strong's #2449
pheugō (φεύγω) [pronounced FYOO-go]	<i>escape, flee (away), run away (literally or figuratively)</i> ; by implication <i>shun</i> ; by analogy <i>vanish</i>	3 <sup>rd</sup> person plural, present active imperative	Strong's #5343
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
oroi (ὄροι, οὐς, τό) [pronounced OH-roy]	<i>mountains, hills, mountainous country, hilly, hill-country</i>	neuter plural noun; accusative case	Strong's #3735

**Translation:** Then the [ones who are] in Judæa must flee to the mountains;...

All of those who know this prophecy must believe it and run into the mountains. This must be an immediate response. This is not one of those family trips where you gather your things and leave first thing the next morning.

You will recall that the Israelites during the exodus had to do the same thing. When it was time, then it was time.

Luke 21:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3319



Luke 21:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
ekchōrēō (ἐκχωρέω) [pronounced ehk-kho-REH-oh]	<i>go out, depart (from), remove from in the sense of fleeing from</i>	3 <sup>rd</sup> person plural, present active imperative	Strong's #1633

**Translation:** ...and the [ones who are] inside the city [lit., her] must leave;...

Anyone who is inside the city must leave (the feminine pronominal references in this passage are properly applied to Jerusalem).

Again, leaving must be immediate. The moment you realize what is happening, it is time to flee.

Luke 21:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
chōra (χώρα, ας, ῆ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine plural noun, dative, locative or instrumental case	Strong's #5561
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>enter [in]; go in [through]; come in [through]; arise, come to be; bring to mind</i>	3 <sup>rd</sup> person plural, present (deponent) middle/passive imperative	Strong's #1525

Luke 21:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** ...and let not those in the countryside [come back] and enter into the city [lit., her].

"If you happen to already be out in the countryside (outside of the city), then stay there. Do not come back into the city!" No matter what is inside the city, you will not be able to go back and rescue it.

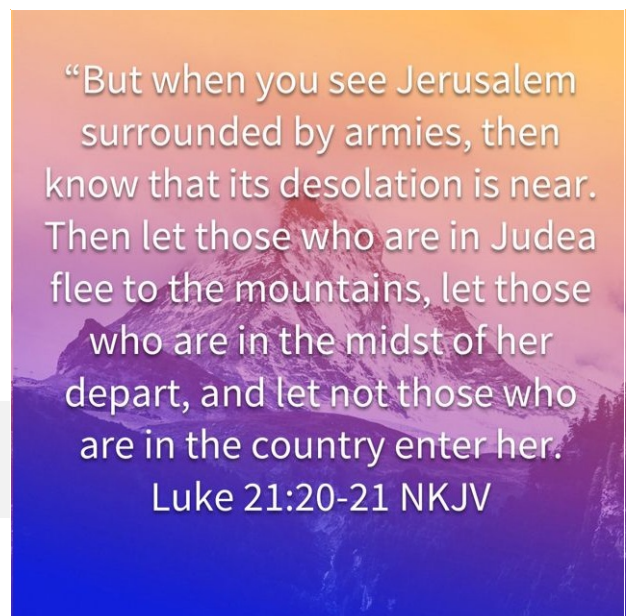
Luke 21:21 Then the [ones who are] in Judæa must flee to the mountains; and the [ones who are] inside the city [lit., her] must leave; and let not those in the countryside [come back] and enter into the city [lit., her]. (Kukis mostly literal translation)

**Luke 21:20–21 (NKJV)** (a graphic); from [Pinterest](#); accessed July 3, 2021.

### Chapter Outline

#### Charts, Graphics and Short Doctrines

This warning was delivered to the Jewish people, warning them about what was coming in A.D. 70. Jesus is speaking around A.D. 30.



Luke 21:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
ekdíkēsis (ἐκδίκησις) [pronounced ek-DIHK-ay-sis]	<i>giving of justice; vengeance, a revenging, retribution, punishment; vindication</i>	feminine singular noun, genitive/ablative case	Strong's #1557
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)

**Translation:** [This is] because the days of vengeance have come [lit., are];...

These orders have been given because the days of vengeance have come. For the events of A.D. 70, God removes Jerusalem as the religious center of the Jewish people. There will be no more Temple; there will be no more Temple rituals. The reality had already come and the religious class—those who should have known—were unable to recognize it. Instead, they crucified the Lord of Glory.

God’s vengeance is His judgment of Israel and the religious class. The Romans will take vengeance upon this rebellious people.

Despite the fact that the Romans and the Jewish religious class will work together to put Jesus to death, this does not mean that they have solidified an alliance here. Both groups want power. The Romans have legitimate military and political power, and because the Jewish religious class opposes them, they will crush the Jewish religious class. That phony **priesthood** will end (phony, because they did not recognize their true High Priest).

**Illustration:** I write this in the year 2021, at a point that we do not yet know what will happen with the true results of the 2020 election. One side has an illegitimate victory and we do not know if that is going to stand. However, despite the apparent unity on that side, the Democratic party is made up of some very disparate groups, which, in most circumstances, would be at each other’s throats (for instance, the LGBTQ community and the Muslims, both of which vote overwhelmingly for Democrats). If their illegitimate victory is upheld, then they will, at some point, likely turn on one another (just as the Romans and Jewish religious class turned on one another).

The illegitimate union of the Romans and the Jewish religious class against Jesus is an untenable union, and they will turn on one another, which is the time that Jesus is speaking about.

Luke 21:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong’s #3588
plēthō (πλήθω) [pronounced PLAY-thoh]	to be filled [with something], to be totally imbued, affected or influenced [by something]	aorist passive infinitive	Strong’s #4130
panta (πάντα) [pronounced PAHN-ta]	all, everyone, anyone, all things	neuter plural adjective; accusative case	Strong’s #3956
ta (τά) [pronounced tau]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong’s #3588
graphō (γράφω) [pronounced GRAF-oh]	being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written	neuter plural, perfect passive participle; accusative case	Strong’s #1125

**Translation:** ...[and] the fulfillment [of] all the things which were written [has come].

There are two sets of Scriptures: the Old and the New Testaments. The Old Testament had been written and it was considered to be the Word of God by most (but not all) of the people in the gospels and Acts.

In the Old Testament, there are multiple prophecies and fulfillments of prophecy regarding the **fifth cycle of discipline** (or the **5<sup>th</sup> Stage of National Discipline**). Once the Jewish nation gets *too far out there*, God brings great discipline upon them. That is what will take place in 70 A.D. This is not only disperse Israel, but nation Israel would be destroyed for nearly 2000 years.

Also, by A.D. 70, portions of the New Testament will have been written and circulated (including 3 of the biographies of Jesus). These biographies (one of which we are studying right now) will contain these prophecies about Jerusalem specifically. That is what we are studying.

Luke 21:22 [This is] because the days of vengeance have come [lit., are]; [and] the fulfillment [of] all the things which were written [has come]. (Kukis mostly literal translation)

**These are the days of vengeance (Luke 21:22; NKJV)** (a graphic); from [Pinterest](#); accessed July 3, 2021.

Luke 21:20–22 When you [all] see Jerusalem being surrounded by military encampments, then know that the devastation of Jerusalem [lit., her] is fast approaching [lit., come near]. Then the [ones who are] in Judæa must flee to the mountains; and the [ones who are] inside the city [lit., her] must leave; and let not those in the countryside [come back] and enter into the city [lit., her]. [This is] because the days of vengeance have come [lit., are]; [and] the fulfillment [of] all the things which were written [has come]. (Kukis mostly literal translation)



### Scholars say that the gospels were not written until A.D. 80 or so:

It is because of this passage (and the one that follows) that you will hear skeptics speak with great authority when they say, “The gospels of Matthew, Mark and Luke were not written until after A.D. 70.” Or, “Scholars tell us that the **synoptic gospels** were not written until around 80 A.D., at which point, Matthew, Mark and Luke were probably dead.” The way that *the scholars* come up with this date is, because they make the assumption that Jesus could not have prophesied what we read here. Therefore, these words had to have been written after the destruction of Jerusalem, one of the most well-established historical incidents from this era.

These same people will conclude that the gospels are, therefore, unreliable and written too late to have been written by eyewitnesses. And, therefore, Jesus as we think of Him could not have existed.

So, you see the circular reasoning. Jesus cannot be a prophet, because such things are impossible. And therefore we can conclude that Jesus did not do any of the amazing things written about Him in the Scriptures (including prophecy). This is also known as circular reasoning.

This is why there are so many atheists who make the claims that Jesus was not divine; or was mythologize; or did not exist in the first place. And much of the basis for this claim is, making the assumption that He could not have prophesied about the future.

To add an interesting footnote to this: Matthew and Mark do not appear to have the prophecy of the 70 A.D. destruction of the Temple in them. They have a very similar prophecy of the surrounding of Jerusalem by armies, which will take place in the Tribulation. At the end this passage (vv. 20–24), I will show these prophecies to be



different. This means, one of the chief reasons to make the claim that Matthew and Mark were written after 70 A.D. is not even legitimate.

Luke 21:20–22 When you realize that Jerusalem has been surrounded by multiple military units, then recognize that the devastation of Jerusalem is fast approaching. Anyone who is in Judæa needs to flee into the mountains; and the ones who are in the city must quickly leave. If you happen to be in the countryside already, then stay there! The days of vengeance have come to pass, fulfilling all the things written about this in the Scriptures. (Kukis paraphrase)

I certainly had some problems with translating the following passage. I think I have provided a reasonable translation, but I have some questions about some portions of it.

Woe to the [ones] in womb—the ones having—and the [ones] nursing in those the days, for will be distress great on the earth and wrath to the people this. And will be cast down by a mouth of a sword and they will be taken captive toward the gentiles all. And Jerusalem will be trampled under gentiles until whose might be fulfilled times of gentiles.

Luke  
21:23–24

Woe to the ones having [a child] in the womb and to the [ones] nursing in those days, for [there] will be great distress in the land and [there will be] judgment [lit., *anger, wrath*] against [lit., *to, towards*] this people. In fact, they will be cut down [lit., *cast down*] by the edge of the sword or they will be led away captive into all the gentile nations. But Jerusalem will be trampled down under the gentiles until the times of the gentiles are fulfilled.

Woe to any woman carrying a child in the womb or any mother who might be nursing a young child in those days, for there will be great pressures in the land as well as God's judgment coming down upon this people. In fact, they will find themselves either cut down by the sword and led away captive into various gentile nations. Jerusalem will indeed be trampled down by the gentiles until the epoch of the gentiles is fulfilled.

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) Woe to the [ones] in womb—the ones having—and the [ones] nursing in those the days, for will be distress great on the earth and wrath to the people this. And will be cast down by a mouth of a sword and they will be taken captive toward the gentiles all. And Jerusalem will be trampled under gentiles until whose might be fulfilled times of gentiles.
- Complete Apostles Bible But woe to those who are pregnant and to those who are nursing a baby in those days! For there will be great distress in the land and wrath among this people. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.
- Douay-Rheims 1899 (Amer.) But woe to them that are with child and give suck in those days: for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captives into all nations: and Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled.



Holy Aramaic Scriptures	But, woe unto those who are batnan {pregnant}, and unto those who maynaqan {are nursing children} in those days! For, there will be great tribulation in the land, and wrath upon this people. And they will fall by the edge of the kharba {the sword} and be led away unto every land. And Jerusalem {Urishlim} will be trampled by the Amme {the Peoples/the Gentiles}, until the times of the Gentiles are finished.
James Murdock's Syriac NT	But woe to them that are with child, and to them that nurse children, in those days; for then will be great distress in the land, and wrath upon this people. And they will fall by the edge of the sword, and be carried captive to every place. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles shall be completed.
Original Aramaic NT	But woe to those who are pregnant and those who nurse in those days, for there shall be great suffering in the land and wrath upon this people. And they shall fall by the mouth of the sword* and they shall be led captive to every region, and Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles will be finished.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	It will be hard for women who are with child, and for her with a baby at the breast, in those days. For great trouble will come on the land, and wrath on this people. And they will be put to death with the sword, and will be taken as prisoners into all the nations; and Jerusalem will be crushed under the feet of the Gentiles, till the times of the Gentiles are complete.
Bible in Worldwide English	In those days it will be very hard for women who are to have a child. It will be very hard for mothers who have babies. There will be big trouble on the earth. God will show his anger to these people. They will be killed by swords or long knives. They will be taken away as prisoners to every country. Jerusalem will be broken down by people who are not Jews. They will walk over it until the end of their allowed time.
Easy English	That will be a very bad time for women who are soon to have a baby! It will also be a bad time for those women who have little babies! Yes, very bad things will happen to all the people of this country. God will be very angry with the people who live here. At that time, enemies will fight God's people and kill many of them in war. They will take some of them away as prisoners to live in all the other countries. They will not be free to return home. People that are not Jews will destroy Jerusalem. They will rule here until it is time for them to stop.'
Easy-to-Read Version–2008	During that time it will be hard for women who are pregnant or have small babies, because very bad times will come to this land. God will be angry with these people. Some of the people will be killed by soldiers. Others will be made prisoners and taken to all the different countries. The holy city of Jerusalem will be under the control of foreigners until their time is completed.
God's Word™	<p style="margin-left: 40px;">  People that were not Jews ruled Jerusalem until 1948.</p> <p>"How horrible it will be for women who are pregnant or who are nursing babies in those days. Indeed, the land will suffer very hard times, and its people will be punished. Swords will cut them down, and they will be carried off into all nations as prisoners. Nations will trample Jerusalem until the times allowed for the nations to do this are over.</p>
Good News Bible (TEV)	How terrible it will be in those days for women who are pregnant and for mothers with little babies! Terrible distress will come upon this land, and God's punishment will fall on this people. Some will be killed by the sword, and others will be taken as

	prisoners to all countries; and the heathen will trample over Jerusalem until their time is up.
J. B. Phillips	Alas for those who are pregnant and those who have tiny babies in those days! For there will be bitter misery in the land and great anger against this people. They will die by the sword. They will be taken off as prisoners into all nations. Jerusalem will be trampled under foot by the heathen until the heathen's day is over.
<i>The Message</i>	Pregnant and nursing mothers will have it especially hard. Incredible misery! Torrential rage! People dropping like flies; people dragged off to prisons; Jerusalem under the boot of barbarians until the nations finish what was given them to do.
NIRV	How awful it will be in those days for pregnant women! How awful for nursing mothers! There will be terrible suffering in the land. There will be great anger against those people. Some will be killed by the sword. Others will be taken as prisoners to all the nations. Jerusalem will be taken over by Gentiles until the times of the Gentiles come to an end.
New Life Version	"It will be hard for women who will soon be mothers. It will be hard for those feeding babies in those days. It will be very hard for the people in the land and anger will be brought down on them. People will be killed by the sword. They will be held in prison by all nations. Jerusalem will be walked over by the people who are not Jews until their time is finished.
New Simplified Bible	»Woe to those who are pregnant and those who nurse a child in those days! There will be great distress upon the land, and wrath to this people. »They will be killed by the edge of the sword. Some will be led captive into all the nations. The people of the nations will tread down Jerusalem until the time of the Nations is fulfilled.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	"How incredibly tragic this is going to be for pregnant women and for mothers nursing their babies. Everyone in the land is going to suffer, and people will grow to hate the Jerusalem Jews. People will die, slaughtered by swords. Others will be taken captive and sent away as slaves to other countries. The city itself will be torn down by people who are not Jews. The city will stay that way until those non-Jewish people eventually lose their power and influence.
Contemporary English V.	It will be an awful time for women who are expecting babies or nursing young children! Everywhere in the land people will suffer horribly and be punished. Some of them will be killed by swords. Others will be carried off to foreign countries. Jerusalem will be overrun by foreign nations until their time comes to an end.
The Living Bible	Woe to expectant mothers in those days, and those with tiny babies. For there will be great distress upon this nation [literally, "upon the land," or "upon the earth."] and wrath upon this people. They will be brutally killed by enemy weapons, or sent away as exiles and captives to all the nations of the world; and Jerusalem shall be conquered and trampled down by the Gentiles until the period of Gentile triumph ends in God's good time.
New Berkeley Version New Living Translation	. How terrible it will be for pregnant women and for nursing mothers in those days. For there will be disaster in the land and great anger against this people. They will be killed by the sword or sent away as captives to all the nations of the world. And Jerusalem will be trampled down by the Gentiles until the period of the Gentiles comes to an end.
The Passion Translation	It will be extremely difficult for pregnant women and for those nursing little ones in that day, for there will be great persecution and wrath against this nation. Many will be cut down by the sword or scattered as prisoners in many countries. And Jerusalem shall be trampled down by nations until the days of world empires come to an end."

UnfoldingWord Simplified T.	How terrible it will be for the pregnant women and those nursing their babies in those days, because there will be great suffering in the land, and its people will suffer enormously because God will be angry with them. Many of them will die because soldiers will attack them with weapons. Others will become prisoners and they will be sent to many places around the world. The Gentiles will keep marching their troops through the streets of Jerusalem for as long as God allows."
William's New Testament	Alas for the women who are pregnant and those who have nursing babies in those days! For there will be great misery in the land and wrath on this people. They will fall by the edge of the sword and will be carried off as captives among all the nations, and Jerusalem will be trampled under the feet of the heathen, until the times of the heathen come to full measure.

### Partially literal and partially paraphrased translations:

American English Bible	'Woe to those who are pregnant and nursing babies in those days, for there'll be great distress in the land as [God's] wrath is brought upon these people. They'll either be cut down by swords or be carried off to the nations as captives. 'Then JeruSalem will be trampled by the gentiles until the times of the nations are filled.
Beck's American Translation . Breakthrough Version	What a tragedy <i>it will be</i> to the women having a <i>baby</i> in <i>their</i> womb and the <i>women</i> nursing in those days. You see, there will be a huge shortage on the earth and punishment to this ethnic group. And they will fall by the edge of a knife and will be forcibly incarcerated into all the nations. And Jerusalem will be traipsed by non-Jews until a <i>time</i> that <i>the</i> appointed times of the non-Jews will be accomplished.
Common English Bible	How terrible it will be at that time for women who are pregnant or for women who are nursing their children. There will be great agony on the earth and angry judgment on this people. They will fall by the edge of the sword and be taken away as captives among all nations. Jerusalem will be plundered by Gentiles until the times of the Gentiles are concluded.
New Advent (Knox) Bible	It will go hard with women who are with child, or have children at the breast, in those days; it will be a time of bitter distress over all the land, and retribution against this people. They will be put to the sword, and led away into captivity all over the world; and Jerusalem will be trodden under the feet of the Gentiles, until the time granted to the Gentile nations has run out.
NT for Everyone	Woe betide pregnant women, and nursing mothers, in those days! There is going to be huge distress on the earth, and divine anger against this people. The hungry sword will eat them up; they will be taken off as prisoners to every nation; and Jerusalem will be trampled by the pagans, until the times of the pagans are done.
20 <sup>th</sup> Century New Testament	Alas for the women that are with child, and for those that are nursing infants in those days! For there will be great suffering in the land, and anger against this people. They will fall by the edge of the sword, and will be taken prisoners to every land, and 'Jerusalem will be under the heel of the Gentiles,' until their day is over-- as it shall be.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	How miserable those days will be for pregnant and nursing mothers. For there will be great distress upon the land and wrath against this people. They will fall by the edge of the sword and be led captive into all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.
Conservapedia Translation	But woe to them who are pregnant, and to those who nurse, in those times! For there shall be great distress across the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away as prisoners to other

nations: and Jerusalem shall be beaten into submission by the Gentiles, until the prophesy regarding the Gentiles is fulfilled.

Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
International Standard V	“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 [Or on earth] and wrath against this people. 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 [Lit. gentiles ; i.e. unbelieving non-Jews] until the times of the unbelievers [Lit. gentiles ; i.e. unbelieving non-Jews] are fulfilled.” anguish
NIV, ©2011	How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.
Riverside New Testament	Alas for the women with child and the nursing mothers in those days! For there will be great distress on earth and wrath upon this people, and they will fall by the edge of the sword and will be taken as captives into all the nations. And Jerusalem will be trodden down by the Gentiles until the times of the Gentiles have gone by.
Leicester A. Sawyer's NT	But woe to those with child, and having children at the breast in those days; for there shall be great distress on the earth, and wrath against this people. And they shall fall by the edge of the sword, and be carried away captive to all nations, and Jerusalem shall be trodden down by gentiles, till the times of gentiles are fully accomplished.
Weymouth New Testament	"Alas for the women who at that time are with child or who have infants; for there will be great distress in the land, and anger towards this People. They will fall by the sword, or be carried off into slavery among all the Gentiles. And Jerusalem will be trampled under foot by the Gentiles, till the appointed times of the Gentiles have expired.
Wikipedia Bible Project	“How sad for those who are pregnant or nursing at that time! For there will be terrible disaster in the land and anger against this people. They will be cut down by the sword and taken away as prisoners into all the nations. Jerusalem will be trodden underfoot by the heathen nations until their time is completed.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	How hard will it be for pregnant women, and for mothers with babies at the breast! For a great calamity will come upon the land, and wrath upon this people. They will be put to death by the sword, or taken as slaves to other nations; and Jerusalem will be trampled upon by the pagans, until the time of the pagans is fulfilled. Romans 11:25; Zec 12:3; Dn 12:7; Rev 11:2
The Heritage Bible	And woe to those having a <i>child</i> in the womb, and those giving suck in those days, because there will be great necessity upon the land and violent passion upon this people. And they will fall by the mouth of the sword, and shall be led away captive into all races, and Jerusalem will be trampled down by <i>the</i> races until the set times of <i>the</i> races is fulfilled.
New American Bible (2011)	Woe to pregnant women and nursing mothers in those days, for a terrible calamity will come upon the earth and a wrathful judgment upon this people. <sup>q</sup> They will fall by the edge of the sword and be taken as captives to all the Gentiles; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles* are fulfilled. <sup>r</sup> * [21:24] The times of the Gentiles: a period of indeterminate length separating the destruction of Jerusalem from the cosmic signs accompanying the coming of the Son of Man.

q. [21:23] 1 Cor 7:26.

r. [21:24] Tb 14:5; Ps 79:1; Is 63:18; Jer 21:7; Rom 11:25; Rev 11:2.

New English Bible–1970

Alas for women who are with child in those days, or have children at the breast! For there will be great distress in the land and a terrible judgement upon this people. They will fall at the sword's point; they will be carried captive into all countries; and Jerusalem will be trampled down by foreigners until their day has run its course.

New Jerusalem Bible

Alas for those with child, or with babies at the breast, when those days come! 'For great misery will descend on the land and retribution on this people. They will fall by the edge of the sword and be led captive to every gentile country; and Jerusalem will be trampled down by the gentiles until their time is complete.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

What a terrible time it will be for pregnant women and nursing mothers! For there will be great distress in the Land and judgment on the people. Some will fall by the edge of the sword, others will be carried into all the countries of the *Goyim*, and Yerushalayim will be trampled down by the *Goyim* until the age of the *Goyim* has run its course.

Holy New Covenant Trans.

"At that time it will be horrible for pregnant women and nursing mothers because very hard times will come to this land. God will be angry with the Jewish people. Some of the people will be killed by soldiers. Other people will be made prisoners and taken to every nation. The holy city of Jerusalem will be walked on by people of the world until their time is completed.

The Scriptures 2009

"And woe to those who are pregnant and to those who are nursing children in those days! For there shall be great distress in the earth and wrath upon this people.

"And they shall fall by the edge of the sword, and be led away captive into all nations. And Yerushalayim shall be trampled underfoot by the nations<sup>b</sup> until the times of the nations are filled.

<sup>b</sup>See Gen. 48:19, Psalm 79:1, Rom. 11:25.

### Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament

...Woe {will become} [to] the [women] in belly having {something} and [to] the [women] nursing in those the days will be for Need Great on the earth and {will be} Anger [to] the people this and [They] will fall [by] mouth [of] sword and [They] will be captured to the nations all and jerusalem will be Being Trod by nations until whom may be filled Times [of] nations...

Awful Scroll Bible

(")But woe from-among those holding in the womb, and those giving suck, from-within those days! For there will be great enfolds-over, on the land, and wrath, from-among this-same people.

(")And they will fall by the mouth of the smallsword, and they will be led captive into all manner of nations. And Jerusalem will be crumbling down, by the nations, until the times of the nations shall be fulfilled.

Concordant Literal Version

Yet woe to those who are pregnant, and to those suckling in those days; for there will be great necessity in the land and indignation on this people." And they shall be falling by the edge of the sword and shall be led into captivity into all nations. And Jerusalem shall be trodden by the nations, until the eras of the nations may be fulfilled."

exeGesés companion Bible

And woe to them who have in womb  
and to them who nipple in those days!  
for mega need becomes upon the earth  
and wrath upon this people:  
and they fall by the mouth of the sword,  
and are captured into all goyim:



and Yeru Shalem becomes trampled by the goyim, until the seasons of the goyim fulfill/shalam.

Orthodox Jewish Bible Oy to the ones with child and to the ones nursing in yamim hahem (those days). For there will be Tzarah Gedolah (Great Tribulation) upon Eretz Yisroel and kaas (anger) against this people, And they will fall by the edge of the cherev (sword) and they will all be led captive into the Golus, and Yerushalayim will be trampled down by the Goyim, until the times of the Goyim are fulfilled. [YESHAYAH 5:5; 63:18; DANIEL 8:13]

### Expanded/Embellished Bibles:

- The Amplified Bible* Woe to those women who are pregnant and to those who are nursing babies in those days! For great trouble *and* anguish will be on the land, and wrath *and* retribution on this people [Israel]. And they will fall by the edge of the sword, and will be led captive into all nations; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled (completed).
- An Understandable Version It will be too bad for pregnant women and those who are nursing [babies] in those days! For there will be great distress in this land [i.e., Judea, and especially Jerusalem], and raging anger [will be shown] against these people [i.e., by the Roman armies]. And people will die by the sword and be led captive into all nations. And Jerusalem will be trampled on by the [unconverted] Gentiles [i.e., by the Romans and later by others] until the times of [domination by] the Gentiles are fulfilled.
- The Expanded Bible ·How terrible it will be for [· Woe to] women who are pregnant or have nursing babies [·in those days]! [·For; Because] Great ·trouble [distress; calamity] will come upon this land, and ·God will be angry with these people [·wrath will come against this people]. They will ·be killed by [·fall by the mouth of] the sword and taken as ·prisoners [captives] to all nations. Jerusalem will be ·crushed [trampled] by Gentiles until the time of the Gentiles is ·over [fulfilled].
- Jonathan Mitchell NT "Tragic will be the situation for the women then being pregnant, and for the ones still nursing [babies] in those days. You see there will progressively be a great compressive force upon the Land, and inherent fervor bringing internal swelling emotion on this People.  
"And so, folks will keep on falling by [the] mouth of a sword, and [others] will proceed being led captive into all the nations (or: into the midst to unite with every ethnic group) – and Jerusalem will continue being progressively trampled by and under pagans (non-Jews; those of the nations) until where they can (or: should) be fulfilled. And then there will progress being seasons of the ethnic multitudes (or: fitting situations pertaining to the nations; or: occasions which have the qualities and characteristics of the pagans; or: fertile moments with regard to non-Jews). [cf Rev. 11]
- P. Kretzmann Commentary 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.  
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.
- Syndein/Thieme Kretzmann's commentary on Luke 21:20–24 is placed in the **Addendum**.  
"But woe unto them who are with child, and to them who give suck, in those days! {very difficult for a woman with small children to flee danger} For there shall be great distress in the land, and wrath upon this people."  
"And they shall fall by the edge of the sword {nearly 1.9 million Jews were killed in 70 AD}, and shall be led away captive into all nations {97,000 Jews were taken away}. And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled {end of the 5th cycle of discipline and 2nd Advent of Christ}."

Translation for Translators *I feel very sorry for women in this city who will be pregnant, and women who will be nursing their babies in those days, because it will be very difficult for them to run away! I feel sorry because the people in this land will suffer greatly [MTY] when God punishes them. Many of them will be killed {Their enemies will kill many of them} with swords. Others will be captured and taken {They will capture others and take them} to [HYP] other countries. Non-Jewish people will trample over Jerusalem until the time that God has determined for them to rule the city is ended.”*

The Voice **Jesus:** How sad it will be for all the pregnant women, for all the nursing mothers in those days! All the land of Israel and all her people will feel the distress, the anger, falling on them like rain. The sword will cut some down, the outsider nations will take others captive, and this holy city, this Jerusalem, will be trampled upon by the outsiders until their times are fulfilled.

### Bible Translations with Many Footnotes:

Lexham Bible *Woe to those who are pregnant [Literally “who have in the womb”] and to those who are nursing their babies [\*The words “their babies ” are not in the Greek text but are supplied as a necessary clarification] in those days! For there will be great distress on the earth and wrath against this people, and they will fall by the edge of the sword, and will be led captive into all the nations, [The same Greek word, occurring three times in this verse, can be translated “nations” or “Gentiles” depending on the context] and Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.*

NET Bible® *Woe to those who are pregnant and to those who are nursing their babies in those days! For there will be great distress<sup>56</sup> on the earth and wrath against this people. They<sup>57</sup> will fall by the edge<sup>58</sup> of the sword and be led away as captives<sup>59</sup> among all nations. Jerusalem<sup>60</sup> will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.<sup>61</sup>*

<sup>56sn</sup> Great distress means that this is a period of great judgment.

<sup>57tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>58tn</sup> Grk “by the mouth of the sword” (an idiom for the edge of a sword).

<sup>59sn</sup> Here is the predicted judgment against the nation until the time of Gentile rule has passed: Its people will be led away as captives.

<sup>60tn</sup> Grk “And Jerusalem.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>61sn</sup> Until the times of the Gentiles are fulfilled implies a time when Israel again has a central role in God’s plan.

Rotherham’s Emphasized B. *Alas! for the women with child,  
And for them who are giving suck, [in those’ days];  
For there will be great distress upon the land,<sup>c</sup>  
And anger against this people.  
And they will fall by the edge of the sword,  
And be carried away captive into all the nations,  
And [Jerusalem] shall be trodden down by the nations,<sup>d</sup>  
Until the seasons of the nations shall be fulfilled {and shall be}.*

<sup>c</sup> Or: “earth.”

<sup>d</sup> Zech. xii. 3 (Sep); Is. lxiii. 18; Ps. lxxix. 1; Dan. viii. 10.

The Spoken English NT *It’ll be bad for pregnant women and nursing mothers in those days. Because there’s going to be terrible distress on the earth, and wrath on this country.<sup>p</sup> And people are going to die by the sword<sup>q</sup> and be taken captive to all the nations, and Jerusalem is going to be trampled by the nations, until the times of the Gentiles are fulfilled.*

<sup>p</sup> Lit. “great stress upon the land and wrath upon this people” (spiritual gift.).

<sup>q</sup> Lit. “fall to the edge of a sword.”

Wilbur Pickering's New T. But woe to those who are pregnant and to those nursing babies in those days! There will be great distress in the land, and wrath to this people. Yes, they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles, until the times of the Gentiles are fulfilled.<sup>6</sup>  
 (6) Jerusalem was destroyed in 70 A.D. and was 'trampled by Gentiles' until 1967, when it returned to the control of Israel. So now the things mentioned in verse 25 and following can happen at any time.

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation "But how horrible it will be to the ones having in the womb [fig., who are pregnant] and to the ones nursing [babies] in those days! For [there] will be great distress on the land and wrath among this people.  
 "And they will fall by [the] mouth [fig., edge] of the sword, and they will be led captive into all the nations. And Jerusalem will be continually trampled down by [the] Gentiles until the times of [the] Gentiles are fulfilled.
- Charles Thomson NT Because these are days of vengeance that all which are written may be accomplished; alas therefore for the women with child and for them who give suck in those days; for there will be great distress in this land and wrath on this people. They shall fall by the edge of the sword, and be led captives to all nations: and Jerusalem shall be trampled down by nations until the times of nations shall be fulfilled. V. 22 is included for context.
- Context Group Version Woe to those that are pregnant and to those that nurse in those days! for there shall be great distress on the land, and retaliation to this people. And they shall fall by the edge of the sword, and shall be led captive into all the ethnic groups: and Jerusalem shall be trodden down of the ethnic groups, until the times of the ethnic groups be fulfilled.
- Far Above All Translation And alas for to those *who* are with child and those *who are* breastfeeding in those days, for there will be great anxiety on the earth and wrath among this people. And they will fall by *the* blade of *the* sword, and will be taken captive to all the Gentiles, and Jerusalem will be trampled on by Gentiles until the times of *the* Gentiles are fulfilled.
- Modern Literal Version 2020 But woe to the ones who are holding a child in their womb {i.e. pregnant} and to the ones who are nursing in those days! For\* a great calamity will be upon the land, and wrath among this people. And they will be falling by the edge of the sword and will be captured into all the nations, and Jerusalem will be trampled on by the Gentiles, till the times of the Gentiles should be fulfilled.

**The gist of this passage:** Jesus warns how difficult this will be for pregnant and nursing women.  
 23-24

Luke 21:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouai (οὐαί) [pronounced oo-AH-ee]	<i>alas, woe</i>	onomatopoetic interjection	Strong's #3759
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588

Luke 21:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
gastêr (γαστήρ; –τρός, ῆ) [pronounced gas-TAIR]	<i>belly, inward parts of body [not subject to human observation]; womb</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1064
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine plural, present active participle; dative, locative or instrumental case	Strong's #2192
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
thēlázō (θηλάζω) [pronounced thay-LAD-zoh]	<i>nursing, giving the breast; sucking, suckling</i>	feminine plural, present active participle, dative, locative or instrumental case	Strong's #2337
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ekeinaiç (ἐκεῖναιç) [pronounced ehk-Ī-nice]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

**Translation:** Woe to the ones having [a child] in the womb and to the [ones] nursing in those days,...

Jesus is describing a time of great destruction that will come to Jerusalem. Those who suffer the most during times like these are women with children in the womb or with young children. A mother is extremely protective of her children, and it is frustrating beyond belief when she cannot protect them.

Luke 21:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om- ahee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
anakê (ἀνάγκη) [pronounced ahn-ahg- KAY]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, nominative case	Strong's #318
meγas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; nominative case	Strong's #3173
epí (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

**Translation:** ...for [there] will be great distress in the land...

During this period of time, there will be great calamity in the land. They are facing the fifth cycle of discipline, which is God's maximum discipline is leveled against nation Israel.

Luke 21:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath</i>	feminine singular noun, nominative case	Strong's #3709



Luke 21:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i> ]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992
toutô (τούτῳ) [pronounced <i>TWO-toh</i> ]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

**Translation:** ...and [there will be] judgment [lit., anger, wrath] against [lit., to, towards] this people.

The text speaks of anger or wrath against this people, and I would understand this to be God's judgment against them for their apostasy and hard-heartedness.

Now, bear in mind that Jesus has told them what will happen and what to do when that happens.

Luke 21:23 **Woe to the ones having [a child] in the womb and to the [ones] nursing in those days, for [there] will be great distress in the land and [there will be] judgment [lit., anger, wrath] against [lit., to, towards] this people.** (Kukis mostly literal translation)

Women who are pregnant or who are nursing a child have an extremely difficult circumstance, because it is in their DNA to protect that child; at a time when the mother and child should be protected.

Luke 21:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
piptô (πίπτω) [pronounced <i>PIHP-toh</i> ]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 <sup>rd</sup> person plural, future (deponent) middle/passive indicative	Strong's #4098

Luke 21:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4750
máchaira (μάχαιρα) [pronounced MAHKH-ah-ee-rah]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, judicial punishment</i>	feminine singular, genitive/ablative case	Strong's #3162

**Translation:** In fact, they will be cut down [lit., cast down] by the edge of the sword...

The people of Jerusalem face two possible ends. One is that they will be killed by the invading Roman soldiers. In the second fulfillment of this scenario, there will be outside invading armies converging on Jerusalem.

Luke 21:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
aichmalōtízō (αἰχμαλωτίζω) [pronounced aheekh-mal-oh-TIHD-zoh]	<i>to take captive, to make captive, to lead away captive, to bring (take, carry) into captivity</i>	3 <sup>rd</sup> person plural, future passive indicative	Strong's #163
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484

### Luke 21:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956

**Translation:** ...or they will be led away captive into all the gentile nations.

In the alternative, some of the people will be taken as slaves, carried off into various gentile territories.

It is possible that this is one of the outcomes for Jerusalem residents during the Tribulation and the final assault on Jerusalem.

### Luke 21:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
pateō (πατέω) [pronounced pahT-EH-oh]	<i>being trampled (literally or figuratively), being tread (down, under foot)</i>	masculine singular, present passive participle, nominative case	Strong's #3961.
hupō (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
ethnos (ἔθνος, οὐς, τό) [pronounced EHTH-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

**Translation:** But Jerusalem will be trampled down under the gentiles...

All of Jerusalem will be trampled down under the feet of the gentiles. Everything that speaks of Jewishness in that city will be destroyed. Their Temple will be completely destroyed.

Luke 21:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction:	Strong's #891
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
Or....			
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 <sup>rd</sup> person plural, aorist passive subjunctive	Strong's #4137
The next two words are bracketed, for some reason, in my Westcott Hort text:			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)
These words are not found in the Scrivener Textus Receptus or in the Byzantine Greek text.			
kairoi (καιροί) [pronounced kī-ROY]	<i>times, as chunks or definite periods of time; epochs; seasons; events of time</i>	masculine plural noun, nominative case	Strong's #2540
ethnos (ἔθνος, οὖς, τό) [pronounced EHTH-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

**Translation:** ...until the times of the gentiles are fulfilled.

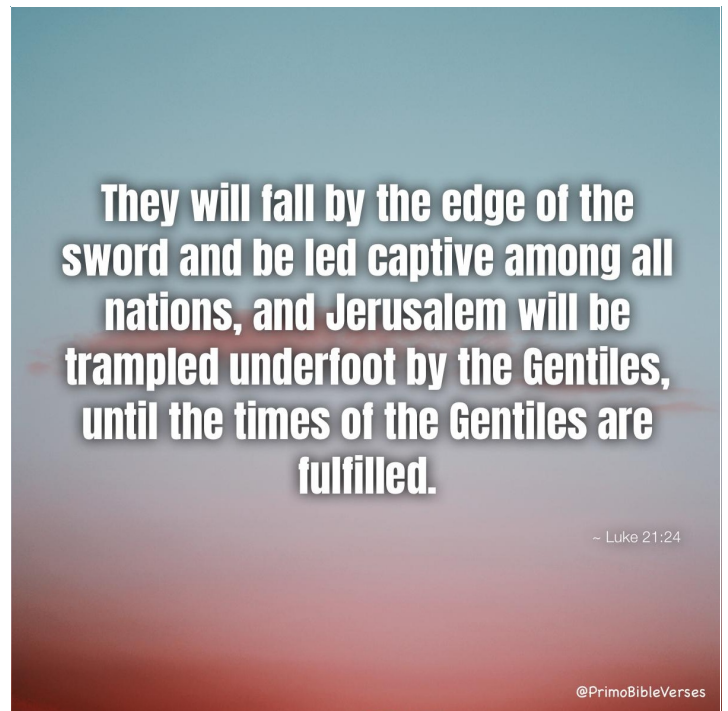
The times of the gentiles is another name for the Church Age, in this context. Although Jesus will be presented to all nations and all races, there will be no preference given to the Jews.

Luke 21:24 In fact, they will be cut down [lit., cast down] by the edge of the sword or they will be led away captive into all the gentile nations. But Jerusalem will be trampled down under the gentiles until the times of the gentiles are fulfilled. (Kukis mostly literal translation)

**Luke 21:24 (ESV)** (a graphic); from [Bible Verses](#); accessed June 22, 2021.

Luke 21:23–24 Woe to the ones having [a child] in the womb and to the [ones] nursing in those days, for [there] will be great distress in the land and [there will be] judgment [lit., anger, wrath] against [lit., to, towards] this people. In fact, they will be cut down [lit., cast down] by the edge of the sword or they will be led away captive into all the gentile nations. But Jerusalem will be trampled down under the gentiles until the times of the gentiles are fulfilled. (Kukis mostly literal translation)

Luke 21:23–24 Woe to any woman carrying a child in the womb or any mother who might be nursing a young child in those days, for there will be great pressures in the land as well as God's judgment coming down upon this people. In fact, they will find themselves either cut down by the sword and led away captive into various gentile nations. Jerusalem will indeed be trampled down by the gentiles until the epoch of the gentiles is fulfilled. (Kukis paraphrase)







**Image from the Arch of Titus in Rome (82AD)** (a photograph); from [Thoughts from Eb](#); accessed June 22, 2021. The wall shows Roman soldiers removing sacred objects from the Temple in Jerusalem. According to R. B. Thieme, Jr., this is one of the most well-documented events from ancient history.



**The Siege and Destruction of Jerusalem by the Romans Under the Command of Titus, A.D. 70** (a painting by David Roberts); from [Useum](#); accessed June 28, 2021. Roberts is apparently a contemporary artist.

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**The Destruction of the Temple of Jerusalem** (a painting by Francesco Hayez); from [Jewish Times](#); accessed June 29, 2021.

### Chapter Outline

### Charts, Graphics and Short Doctrines

What I originally attempted to do was to compare the text of Luke 21:20–24 to its counterparts in Matthew and Mark, but even though there are some similar passages, a careful examination tells us that Luke 21:20–24 is all about the destruction of Jerusalem. The passages which may seem to be parallel—Matthew 24:15–28 and Mark 13:14–23—are not. They take place during the Tribulation. And it is quite weird for that to be the case, as what comes before and comes after is parallel to text in Luke 21. This is actually quite an oddity, but not a contradiction. Matthew and Peter (the source for Mark) heard one portion of the sermon, and Luke’s source heard another. What they heard was very similar, but what Jesus was teaching was two separate events.

The ESV (capitalized) is used below. Mark and Matthew are parallel passages. However, they do not match up with the Lukian text.

### The non-Parallel Passages in Matthew 24, Mark 13 and Luke 21

Matthew 24:15–16 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.  
Matthew 24:17–18 Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak.

## The non-Parallel Passages in Matthew 24, Mark 13 and Luke 21

Matthew 24:19 And alas for women who are pregnant and for those who are nursing infants in those days!  
 Matthew 24:20 Pray that your flight may not be in winter or on a Sabbath.  
 Matthew 24:21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.  
 Matthew 24:22 And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.  
 Matthew 24:23 Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it.  
 Matthew 24:24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.  
 Matthew 24:25 See, I have told you beforehand.  
 Matthew 24:26 So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it.  
 Matthew 24:27 For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man.  
 Matthew 24:28 Wherever the corpse is, there the vultures will gather.

Mark 13:14 "But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.  
 Mark 13:15–16 Let the one who is on the housetop not go down, nor enter his house, to take anything out, and let the one who is in the field not turn back to take his cloak.  
 Mark 13:17 And alas for women who are pregnant and for those who are nursing infants in those days!  
 Mark 13:18 Pray that it may not happen in winter.  
 Mark 13:19 For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be.  
 Mark 13:20 And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days.  
 Mark 13:21 And then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it.  
 Mark 13:22 For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect.  
 Mark 13:23 But be on guard; I have told you all things beforehand.

Luke 21:20 "But when you see Jerusalem surrounded by armies, then know that its desolation has come near.  
 Luke 21:21–22 Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, to fulfill all that is written.  
 Luke 21:23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.  
 Luke 21:24 They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

Both passages deal with Jerusalem. In Luke, the passage is all about the destruction which is going to come to Jerusalem in A.D. 70. In Matthew and Mark, it is all about the abomination of desolation, which is going to mark a parallel time in the future.

This lack of parallelism throws a wrench into the theories of liberal theologians, who claim that Matthew, Mark and Luke were all written after the destruction of Jerusalem. This is because Luke contains this prophecy about the destruction of Jerusalem (and liberal theologians do not believe in prophecy); which means that Luke had to be written after A.D. 70 (after the destruction of the Temple). However, the same thing cannot be said of Matthew and Mark, as these prophecy the desecration of the Temple in a different era.

I find this to be quite remarkable, and did not catch this until I tried to line these passages up side-by-side and realized that I really couldn't. You cannot line up two prophecies, if they are about different periods of time.

Despite all of this, there are some clear parallels between the destruction of the Temple prophecy in Luke 21 and the Abomination of Desolation prophecy in Matthew and Mark.

How many disciples heard this message of Jesus and, when He appeared to begin to repeat Himself, they just mentally turned it off. "I've already heard that!" It seems like that may be the case with Matthew, Peter, and Luke's source.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Great Signs Following by the Coming of the Son of Man

*Matthew 24:29-31; Mark 13:24-27*

And will be signs in sun and moon and stars and upon the earth distress of gentiles in perplexity, a sound of sea and tossing. A fainting of men from fear and apprehension of occurrences in the world, for the powers of the skies will be shaken.

Luke  
21:25-26

[There] will be signs [which can be observed] in the sun, moon and stars; and the gentiles upon the earth [will be feeling great] anxiety [while] in a state of confusion. [There will be] roaring of the seas and a [great] surge. Men will faint from fear and apprehension concerning the things taking place in the world, for the powers of the heavens will be shaken.

People will see great signs in the sun, moon and stars; and the gentiles who are alive at that time will be feeling great anxiety and distress in their state of confusion. There will be massive upheavals in the seas causing great destruction. Men will lose their strength due to fear and apprehension regarding all of the things taking place in the world. Even the powers in the heavens will be shaken.

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) And will be signs in sun and moon and stars and upon the earth distress of gentiles in perplexity, a sound of sea and tossing. A fainting of men from fear and apprehension of occurrences in the world, for the powers of the skies will be shaken.
- Complete Apostles Bible "And there shall be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, as the sea and the waves roar, men's hearts failing them from fear and the expectation of those things which are coming upon the earth, for the powers of heaven shall be shaken.
- Douay-Rheims 1899 (Amer.) And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves:  
Men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved.
- Holy Aramaic Scriptures And there will be signs in the shemsha {the sun}, and in the sahra {the moon}, and in the kukbe {the stars}, and in the Ara {the Earth}, distress of the Amme {the Peoples/the Nations}, and anxiety {lit. claspings hands} from the astonishment of the sound of the yama {the sea},  
and upheaval that casts out the souls of the sons of mankind, from the fear of the thing that is about to come upon the Ara {the Earth}. And the powers of the Shmaya {the Heavens} will be shaken.



James Murdock's Syriac NT	And there will be signs in the sun, and in the moon, and in the stars; and distress of nations on the earth; and clasping of hands, from astonishment at the noise of the sea; and dismay that driveth out the souls of men, from fear of that which is to come on the earth; and the powers of heaven will be moved.
Original Aramaic NT	And there shall be signs in the sun and in the moon and in the stars and in the earth, suffering of nations and clasping of hands*, from the alarm of the sound of the sea, And an earthquake* which drives out the souls of the children of men by the terror of whatever is going to come on the earth, and the hosts of the Heavens shall be shaken.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And there will be signs in the sun and moon and stars; and on the earth, fear among the nations and doubt because of the loud noise of the sea and the waves; Men's strength will go from them in fear and in waiting for the things which are coming on the earth; for the powers of the heavens will be moved.
Bible in Worldwide English	There will be signs in the sun, moon, and stars. And there will be much trouble for the people on earth. They will not know what to do. It will be like the sound of big waves of the sea. Men will be weak with fear. They will be afraid of the things that will be happening to the world. The powers in the sky will be shaken.
Easy English	'You will see strange things happen to the sun and to the moon and to the stars. Down on earth, things that happen will make people in many countries very afraid. The sea will move up and down and make a lot of noise. There will be great storms. These things will frighten people because they do not understand them. The powerful things in the sky will shake. People will be very afraid about what will happen next in the world. They will become very weak and fall to the ground.
Easy-to-Read Version—2008	"Amazing things will happen to the sun, moon, and stars. And people all over the earth will be upset and confused by the noise of the sea and its crashing waves. They will be afraid and worried about what will happen to the world. Everything in the sky will be changed.
<i>God's Word</i> <sup>TM</sup>	"Miraculous signs will occur in the sun, moon, and stars. The nations of the earth will be deeply troubled and confused because of the roaring and tossing of the sea. People will faint as they fearfully wait for what will happen to the world. Indeed, the powers of the universe will be shaken.
Good News Bible (TEV)	"There will be strange things happening to the sun, the moon, and the stars. On earth whole countries will be in despair, afraid of the roar of the sea and the raging tides. People will faint from fear as they wait for what is coming over the whole earth, for the powers in space will be driven from their courses.
J. B. Phillips	There will be signs in the sun and moon and stars, and on the earth there will be dismay among the nations and bewilderment at the roar of the surging sea. Men's courage will fail completely as they realise what is threatening the world, for the very powers of heaven will be shaken.
<i>The Message</i>	"It will seem like all hell has broken loose—sun, moon, stars, earth, sea, in an uproar and everyone all over the world in a panic, the wind knocked out of them by the threat of doom, the powers-that-be quaking.
NIRV	"There will be signs in the sun, moon and stars. The nations of the earth will be in terrible pain. They will be puzzled by the roaring and tossing of the sea. Terror will make people faint. They will be worried about what is happening in the world. The sun, moon and stars will be shaken from their places.

New Life Version

**Jesus Will Come Again in His Shining-Greatness**

“There will be special things to look for in the sun and moon and stars. The nations of the earth will be troubled and will not know what to do. They will be troubled at the angry sea and waves. The hearts of men will give up because of being afraid of what is coming on the earth. The powers of the heavens will be shaken.

New Simplified Bible

»There will be signs in sun and moon and stars. The earth will experience distress of nations in disarray for the roaring of the sea and the waves. »Men will faint out of fear for expectation of the things coming on the world. The powers of the heavens shall be shaken.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible

“You will see unusual activity in the sky, with the sun, moon, and stars. You’ll see signs on the ground too. The sea will roar and surge, confusing and terrifying countries throughout the world. People, terrified about what’s going to happen all over the world, will get so worked up that some of them will pass out. Heaven’s power will be unleashed.

Contemporary English V.

Strange things will happen to the sun, moon, and stars. The nations on earth will be afraid of the roaring sea and tides, and they won’t know what to do. People will be so frightened that they will faint because of what is happening to the world. Every power in the sky will be shaken.

The Living Bible

“Then there will be strange events in the skies—warnings, evil omens and portents in the sun, moon and stars; and down here on earth the nations will be in turmoil, perplexed by the roaring seas and strange tides. The courage of many people will falter because of the fearful fate they see coming upon the earth, for the stability of the very heavens will be broken up.

New Berkeley Version

New Living Translation

“And there will be strange signs in the sun, moon, and stars. And here on earth the nations will be in turmoil, perplexed by the roaring seas and strange tides. People will be terrified at what they see coming upon the earth, for the powers in the heavens will be shaken.

The Passion Translation

“Expect to witness amazing and perplexing signs throughout the universe with the sun, the moon, and the stars. The raging of the sea will bring desperation and turmoil to many nations. Earthquakes will bring panic and disaster. What men see coming to the earth will cause the fear of doom to grip their hearts, for they will even see the powers of the heavenly realm shaken!

UnfoldingWord Simplified T.

"At this time, strange things will happen to the sun, the moon, and the stars. And on earth, people groups will become very frightened, and they will become confused because of the roaring ocean and its huge waves. People will be so afraid that they will faint, because they are waiting for what will happen next in the world. The stars in the sky will have to leave from their usual places.

William's New Testament

**Partially literal and partially paraphrased translations:**

American English Bible

‘At that time there’ll be signs in the sun, moon, and stars. And on the earth, the nations will all be in distress, for they’ll be confused by the roaring and the rolling surges of the seas.

‘Then men’s hearts will become weak with fear in expectation of the things that will be coming upon the habitation of mankind, as [they see] the powers in the heavens being shaken.

Beck’s American Translation

Breakthrough Version

And indicators will be in the sun, moon, and stars. And on the earth, nations will be distressed with perplexity of a reverberation of the sea and surge as people stop

breathing from fear and expectation of the events coming upon the civilized world. You see, the abilities of the heavenly regions will be disturbed.

Common English Bible  
New Advent (Knox) Bible

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The sun and the moon and the stars will give portents, and on earth the nations will be in distress, bewildered by the roaring of the sea and of its waves; men's hearts will be dried up with fear, as they await the troubles that are overtaking the whole world; the very powers of heaven will rock

NT for Everyone

'There will be signs in the sun, the moon and the stars. On earth the nations will be in distress and confusion because of the roaring and swelling of the sea and its waves. People will faint from fear, and from imagining all that's going to happen to the world. The powers of the heavens will be shaken.

20<sup>th</sup> Century New Testament

There will be signs, too, in the sun and moon and stars, and on the earth despair among the nations, in their dismay at the roar of the sea and the surge. Men's hearts will fail them through dread of what is coming upon the world; for 'the forces of the heavens will be convulsed.'

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

There will be signs in the sun and moon and stars, and on the earth dismay among the nations, bewildered by the roaring of the sea and the surging of the waves. Men will faint from fear and anxiety over what is coming upon the earth, for the powers of the heavens will be shaken.

Conservapedia Translation

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth turmoil across nations, with panic; the sea and the waves roaring; The hearts of Men failing out of fear, and for looking upon those things which are taking place on Earth: for the powers of heaven shall be shaken.

Revised Ferrar-Fenton Bible  
Free Bible Version

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"There will be signs in the sun, moon, and stars, and on the earth the nations will be in distress, confused by the sea's rolling and crashing. People will be faint from fear, terrified about what is happening to the world, for the powers of heaven will be shaken.

God's Truth (Tyndale)  
International Standard V

### *The Coming of the Son of Man* (Matthew 24:29-31; Mark 13:24-27)

"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. 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.

The Spoken English NT

### *The Coming of the Human One (Mt. 24:29-31; Mk 13:24-27)*

There are going to be signs in the sun and the moon and the stars. And on the earth, there'll be stress and anxiety among the nations about the roaring and heaving of the ocean.

People are going to be fainting from fear and dread of the things that are coming on the world. Because the powers of the heavens are going to be shaken up.

Montgomery NT

"And there will be signs in the sun and the moon and the stars; and on the earth distress of nations in perplexity at the roar of the sea and the billows;

"men lifeless through fear, and foreboding of that which is about to come upon the habitable earth. For the powers of the heavens shall be shaken,

"and then shall they see the Son of man coming in a cloud, with power and great glory. V. 27 is included for context.

Riverside New Testament

"There will be portents in the sun and in the moon and in the stars, and on earth distress of nations in perplexity at the roar of the sea and its surges, men fainting from fear and foreboding of what is coming upon mankind. For the powers of the heavens will be shaken.

- Weymouth New Testament "There will be signs in sun, moon, and stars; and on earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; while men's hearts are fainting for fear, and for anxious expectation of what is coming on the world. For THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED.
- Wikipedia Bible Project "There will be miraculous signs in the sun, moon, and stars, and on the earth the nations will be in agony, bewildered by the crashing of the sea and its surging waves. People will be fainting away because of fear, terrified about what is going to happen to the world, for the powers of heaven will shake to and fro.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) **The coming of the Son of Man**  
Then there will be signs in sun and moon and stars, and on the earth anguish of nations, perplexed when they hear the roaring of the sea and its waves. People will faint with fear at the mere thought of what is to come upon the world, for the forces of the universe will be shaken.  
Mt 24: 29-30; Mk 13: 24-26; Is 13:10; Ezk 32:7; Is 34:4
- The Heritage Bible  
And signs will be in the sun, and moon, and stars, and upon the earth racial pressures<sup>25</sup> in perplexity of confused noise as the sea and the billows,  
Men fainting from fear and apprehension of those things coming on the inhabited earth, because the powers of the heavens will be shaken.  
<sup>25</sup> 21:25 racial pressures, sunoche ethnos, a pressing together causing strain or compression from different races, a holding together races under great pressure. Ethnos is the English word ethnic.
- New American Bible (2011) **The Coming of the Son of Man.**  
<sup>s</sup> "There will be signs in the sun, the moon, and the stars, and on earth nations will be in dismay, perplexed by the roaring of the sea and the waves.<sup>t</sup> People will die of fright in anticipation of what is coming upon the world, for the powers of the heavens\* will be shaken.<sup>u</sup>  
\* [21:26] The powers of the heavens: the heavenly bodies mentioned in Lk 21:25 and thought of as cosmic armies.  
s. [21:25–28] Mt 24:29–31; Mk 13:24–27.  
t. [21:25] Wis 5:22; Is 13:10; Ez 32:7; Jl 2:10; 3:3–4; 4:15; Rev 6:12–14.  
u. [21:26] Hg 2:6, 21.
- New Catholic Bible **The Coming of the Son of Man.**<sup>[f]</sup> "There will be signs in the sun, the moon, and the stars, and on earth nations will be in great distress, bewildered at the roaring of the sea and its waves. 26 Men will grow faint with terror and apprehension at what is coming upon the earth, for the powers of the heavens will be shaken.  
[f] At the end of the final crisis, which is described in the violent images dear to the Prophets and the authors of the apocalypses (see Isa 13:10; 24:23; 34:4; Ezek 32:7-8; Joel 4:15), Jesus, the victorious Christ, will come to judge the world and deliver those who have remained faithful and are ready to welcome him (see Dan 7:13). The signs, especially persecutions, are pledges of hope and deliverance (see Rom 8:23; Eph 1:14; 4:30).
- New English Bible–1970 **The Coming of the Son of Man [ Lk.21.25-28 → ] - Mt.24.29-31, Mk.13.24-37**  
'Portents will appear in sun, moon, and stars. On earth nations will stand helpless, not knowing which way to turn from the roar and surge of the sea; [ Is.34.4. ] men will faint with terror at the thought of all that is coming upon the world; for the celestial powers will be shaken.
- New Jerusalem Bible .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“There will appear signs in the sun, moon and stars; and on earth, nations will be in anxiety and bewilderment at the sound and surge of the sea, 26 as people faint with fear at the prospect of what is overtaking the world; for <b>the powers in heaven will be shaken</b> . [Haggai 2:6, 21]
Holy New Covenant Trans.	Amazing things will occur with the sun, moon, and stars. On earth, people without God will feel trapped. The oceans will be upset and the people will not know why. Men will become so afraid that they will faint. They will be very worried about the things which will happen to the whole world. The powers in the universe will be moved.
The Scriptures 2009	“And there shall be signs in the sun, and moon, and stars, and on the earth anxiety of nations, in bewilderment at the roaring of the sea, and agitation, men fainting from fear and the expectation of what is coming on the earth, for the powers of the heavens shall be shaken. Haggai 2:6, Haggai 2:21.
Tree of Life Version	There will be signs in the sun and moon and stars. And upon the earth nations will be confused by the roaring of the sea and its waves. People will lose heart from fear and anticipation of what is overtaking the earth, for the powers of the heavens will be shaken.

### Weird English, ©ldε English, Anachronistic English Translations:

Accurate New Testament	...and will be Signs in sun and [in] moon and [in] stars and on the earth {will be} Distress [of] nations in perplexity [of] noise [of] sea and [of] surf fainting men from fear and [from] expectation [of] the [ones] coming [to] the land The for Powers [of] the heavens will be shaken...
Awful Scroll Bible	(")And there will be signs from-within: the sun and moon and stars and on the land, holdings-together of nations, from-within being without-procedures, the sea even weltering roaring, men waning-away because of fear, and watching-with-regards-to, of that coming-upon habitations, for the Powers, of the Expanse, will be shaken.
Concordant Literal Version	And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, at the resounding of the sea and the shaking, at the chilling of men from fear and apprehensiveness of that which is coming on the inhabited earth, for the powers of the heavens shall be shaken."
exeGesés companion Bible	And signs become in the sun and in the moon and in the stars: and upon the earth, oppression by goyim with perplexity, the sea surging and echoing, humanity breathing cold for awe, and awaiting those coming on the world: for the dynamis of the heavens become shaken. Isaiah 13:9-13
Orthodox Jewish Bible	And there will be otot (miraculous signs) in the shemesh (sun) and the levanah (moon) and the kochavim (stars), and upon the earth there will be dismay among the Goyim, in perplexity at the sound of the sea and the waves; Bnei Adam will be fainting from pachad (terror) and from expectation of the things coming upon the Olam Hazeh, for the kochot (powers) of the heavens will be shaken.

### Expanded/Embellished Bibles:

An Understandable Version	“Then [Note: This event answers to the “immediately” of Matt. 24:29, and suggests the next major event on God’s calendar] there will be [supernatural] signs [evident] in the sun and moon and stars. And on earth [there will be] distress among nations;
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they will be perplexed by the roaring of the ocean's churning waves. [Note: Probably this is figurative language for highly agitated conditions on earth]. Men will become despondent from fear, and from dreading the [terrible] things which will come upon the earth, for the forces of the heavens will be shaken.

The Expanded Bible

### Don't Fear

"There will be signs in the sun, moon, and stars. On earth, nations will be ·afraid [distressed] and confused because of the roar and ·fury [surging waves] of the sea. People will be so afraid they will ·faint [or lose all hope], wondering what is ·happening to [coming upon] the world, because the ·powers of the heavens [or heavenly bodies] will be shaken.

Jonathan Mitchell NT

"Also, there will keep on being signs: in sun and moon and stars [comment: a figure of a disruption of father, mother and brothers, i.e., social organization and leadership – Gen. 37:9-10], and upon the Land [comment: of Israel?] (or: earth; ground; soil): a constraint from [the] non-Jews (or: with a character pagans; which is nations) in the midst of a perplexity in which there seems no way out – [like being in the] roar and surging of a sea –

"pertaining to humans progressively breathing away and cooling off (= fainting, or dying) from fear and apprehension (thoughts about what is going to happen) pertaining to the things progressively coming upon the homeland (the place being inhabited) – for you see, 'the abilities of the heavens (or: the powers of the sky and atmosphere; [note: may = folks normally in charge of things]) will be progressively shaken.' [Hag. 2:6, 21]

P. Kretzmann Commentary

### Verses 25-27

Signs which will accompany the coming of Christ:

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; 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.

Syndein/Thieme

"And there will be signs in the sun and moon and stars, and on the earth distress of nations in great anxiety at the roaring of the sea and the surging waves."

"People will 'be fainting'/ 'have instability of the soul' from fear {lack of doctrine = lack of courage from doctrine = fear usually} and from the expectation of what is coming on the world; for the powers of the heavens will be shaken."

Translation for Translators

### Jesus told about frightening things that will happen before he returns.

Luke 21:25-28

"There will also be strange things that will *happen to* the sun, the moon, and the stars. In *many* nations, *people* will be very frightened, and they will be anxious *when they hear* the ocean roaring and *see huge* waves. People will faint because *they will be afraid* as they wait for what will happen. They will be afraid because the powerful *objects* in the sky will be shaken {shake}.

The Voice

**Jesus:** *There will be earth-shattering events*—the heavens themselves will seem to be shaken with signs in the sun, in the moon, and in the stars. And across the earth the *outsider* nations will feel powerless and terrified in the face of a roaring flood of *fear and foreboding*, crashing like tidal waves upon them. "What's happening to the world?" people will wonder. The cosmic order will be destabilized.

## Bible Translations with Many Footnotes:

Lexham Bible

### The Arrival of the Son of Man

"And there will be signs in the sun and moon and stars, and on the earth distress of nations in perplexity from the noise of the sea and its surging, people fainting from fear and expectation of what is coming on the inhabited earth, for the powers of the heavens will be shaken. [An allusion to Isa 34:4]

NET Bible®

The Arrival of the Son of Man

“And there will be signs in the sun and moon and stars,<sup>62</sup> and on the earth nations will be in distress,<sup>63</sup> anxious<sup>64</sup> over the roaring of the sea and the surging waves. People will be fainting from fear<sup>65</sup> and from the expectation of what is coming on the world, for the powers of the heavens will be shaken.<sup>66</sup>”

62sn Signs in the sun and moon and stars are cosmic signs that turn our attention to the end and the Son of Man’s return for the righteous. OT imagery is present: See Isa 13:9-10; 24:18-20; 34:4; Ezek 32:7-8; Joel 2:1, 30-31; 3:15.

63tn Grk “distress of nations.”

64tn Or “in consternation” (L&N 32.9).

65tn According to L&N 23.184 this could be mainly a psychological experience rather than actual loss of consciousness. It could also refer to complete discouragement because of fear, leading people to give up hope (L&N 25.293).

66sn An allusion to Isa 34:4. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take the powers as a reference to bodies in the heavens (like stars and planets, “the heavenly bodies,” NIV) this is not as likely.

Rotherham’s Emphasized B. *And there will he signs in sun\_ and moon\_ and stars,  
And [on the earth] anguish of nations in embarrassment—  
Sea and surge resounding,—<sup>e</sup>*

*[Men fainting]<sup>f</sup> from fear and expectation of the things overtaking the inhabited earth.*

*For [the powers of the heavens] will be shaken.<sup>g</sup>*

<sup>e</sup> Ps. lxxv. 7.

<sup>f</sup> Or: “dying.”

<sup>g</sup> Is. xxxiv. 4.

Wilbur Pickering’s New T. **Christ will return to the earth**

“There will be signs in sun, moon, and stars; and on the earth distress of nations, with perplexity, at the roaring and tossing of the sea;<sup>7</sup> men fainting from fear and expectation of the things coming on the inhabited earth—because the powers of the heavens will be shaken.<sup>8</sup>”

(7) ‘the sea’ is sometimes used as a metaphor for the human population.

(8) See Rev. 12:7-12.

### Literal, almost word-for-word, renderings:

A Faithful Version	And there shall be signs in the sun and moon and stars, and on the earth distress and anxiety among the nations, the seas roaring with rolling surges; Men dying of heart attacks from fear and dread of the things that are coming on the whole world; for the powers of heaven shall be shaken.
Analytical-Literal Translation	"And [there] will be signs in [the] sun and moon and stars, and on the earth distress of nations with perplexity [at the] roaring of [the] sea and waves; [cp. Isaiah 34:4; Joel 2:10; 2:31] people fainting [or, ceasing to breathe] from fear and [the] expectation of the [things] coming upon the inhabited earth, for the powers of the heavens will be shaken. rolling
Charles Thomson NT	There will indeed be signs in sun and moon and stars, and on the earth, anguish of desponding nations, while the sea is roaring and the billows thereof; and men are fainting with fear and apprehension of the things which are coming on the world. For the powers of heaven will be shaken, and they shall then see the son of man coming in a cloud, with power and great glory. V. 27 is included for context.
Context Group Version	And there shall be signs in sun and moon and stars; and on the land distress of ethnic groups, in perplexity for the roaring of the sea and the billows; men suffering heart failure for fear, and for expectation of the things which are coming on the Empire: for the powers of the skies shall be shaken. foreboding

Far Above All Translation	And there will be signs in the sun and moon and stars, and on earth anguish among the nations in bewilderment, while the sea roars, as does its swell, as men faint from fear and expectation of the things befalling the world, for the powers of the heavens will be shaken.
Literal New Testament	AND THERE SHALL BE SIGNS IN SUN AND MOON AND STARS, AND UPON THE EARTH DISTRESS OF NATIONS WITH PERPLEXITY, ROARING OF [THE] SEA AND ROLLING SURGE, FAINTING AT HEART MEN FROM FEAR AND EXPECTATION OF THAT WHICH IS COMING ON THE HABITABLE EARTH; FOR THE POWERS OF THE HEAVENS SHALL BE SHAKEN.
Legacy Standard Bible	<b>When Christ Returns</b> “And there will be signs [Or <i>attesting miracles</i> ] in sun and moon and stars, and on the earth anguish among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world [Lit <i>inhabited earth</i> ]; for the POWERS OF THE HEAVENS [Or <i>heaven</i> ] will be shaken.
Modern Literal Version 2020	{Luke 21:25-28 & Matthew 24:27, 24:29-31 & Mark 13:24-37 & Acts 1:11 & 1Th 4:13-17 & 2Th 1:7-9 & 1Co 15:51-15:58 & Rev 1:7 Second Coming.} And there will be signs in the sun and moon and stars, and dismay of nations upon the earth in perplexity of the noisy sea and the noisy billow; men passing-out from fear and expectation of the things which are coming upon the inhabited-earth; for* the powers of the heavens will be shaken.
Niobi Study Bible	<b>The Coming (Return) of the Son of Man (Christ in Judgment)</b> "And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress among nations, with perplexity, the sea and the waves roaring. Men's hearts will fail them for fear and for looking upon those things which are coming on the earth; for the powers of heaven shall be shaken.
Revised Geneva Translation	“Then there shall be signs in the sun, and in the moon, and in the stars, and trouble upon the earth among the nations, with confusion. The sea and the waters shall roar. “And men’s hearts shall fail them for fear and for looking after those things which shall come upon the world. For the powers of Heaven shall be shaken.

**The gist of this passage:** There will be signs in the sun, moon and stars; and great things taking place on earth as well. What people will see with their own eyes will make them fearful and apprehensive.

25-26

Luke 21:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i> ]	<i>future tense of “to be”</i>	3 <sup>rd</sup> person plural, future indicative	Strong’s #2071 (a form of #1510)
σημεῖον (σημείον) [pronounced <i>say-MY-on</i> ]	<i>sign, mark, token, miracle</i>	neuter plural noun; nominative case	Strong’s #4592

Luke 21:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
helios (ἥλιος) [pronounced HAY-lee-oss]	<i>the sun; the rays of the sun; the light of day</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2246
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
selênē (σελήνη) [pronounced seh-AY-nay]	<i>moon; from selas (brilliancy); probably akin to the alternate of αἰρέομαι [G138], through the idea of attractiveness)</i>	feminine noun, dative, locative or instrumental case	Strong's #4582
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ástron (ἄστρον) [pronounced AS-trohn]	<i>star, group of stars; properly, a constellation; put for a single star (natural or artificial)</i>	neuter plural noun, dative, locative or instrumental case	Strong's #798

**Translation:** [There] will be signs [which can be observed] in the sun, moon and stars;...

There will be things observed in the heavens never seen before. What we will be able to see on the sun, moon and stars will amaze and frighten us. In this passage, exactly what these signs are is not explained.

Luke 21:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Luke 21:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunchê (συναχῆ) [pronounced soon-ohkh-AY]	<i>dismay, distress; restraint, (figuratively) anxiety, anguish</i>	feminine singular noun, nominative case	Strong's #4928
Thayer definitions: 1) <i>a holding together, a narrowing; 2) the contracting part of a way; 3) metaphorically straits, distress, anguish.</i>			
ethnos (ἔθνος, οὐς, τό) [pronounced EHTh-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
aporía (ἀπορία) [pronounced ap-or-EE-a]	<i>perplexity, a (state of) quandary</i>	feminine singular noun, genitive/ablative case	Strong's #640

**Translation:** ...and the gentiles upon the earth [will be feeling great] anxiety [while] in a state of confusion.

The word *gentiles* here is a **metonym** for unbelievers. It is properly used here because this takes place during the Tribulation, when Israel will be a nation before God once again. That being said, there will be some gentiles who believe and some Jews who do not believe.

Remember why God chose Jacob instead of Esau. Both men appear to have believed in the God of their grandfather, Abraham. However, God was able to look several generations down from these men, and it was clear that a large number of descendants of Jacob would believe in the **Revealed God**; but, after a few generations, very few descendants from Esau would believe. Another key factor is, God knew that Jesus would be born in the line of Jacob; and Herod the Great would be born in the line of Esau. Some of this is discussed in the Introduction to **Genesis 28** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 21:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echos (ἦχος) [pronounced AY-khoss]	<i>a sound, noise; spoken of the roar of the sea waves; a blast, a roar; a loud or confused noise; figuratively for a rumour, report</i>	masculine singular noun, genitive/ablative case	Strong's #2279
This is one of those words found only in Luke, Acts and Hebrews. Luke 4:37 21:25 Acts 2:2 Hebrews 12:19.			
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, genitive/ablative case	Strong's #2281



Luke 21:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
σάλος (σάλος) [pronounced <i>SAL-oss</i> ]	<i>surge, tossing, swell; vibration; wave</i>	masculine singular noun, genitive/ablative case	Strong's #4535

**Translation:** [There will be] roaring of the seas and a [great] surge.

While there are great signs in the skies; there will also be great signs in the seas, letting all know that there are real problems on this earth. The population will be unable to deny these great problems and catastrophes.

Luke 21:25 [There] will be signs [which can be observed] in the sun, moon and stars; and the gentiles upon the earth [will be feeling great] anxiety [while] in a state of confusion. [There will be] roaring of the seas and a [great] surge. (Kukis mostly literal translation)

Luke 21:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποψυχῶ (ἀποψύχω) [pronounced <i>ap-ops-oo'-kho</i> ]	<i>fainting, failing, breathing out (life), expiring</i>	masculine plural, present active participle, genitive/ablative case	Strong's #674
Seems like this is the 3 <sup>rd</sup> or the 4 <sup>th</sup> hapax legomena in this brief passage.			
ἀνθρώποι (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i> ]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
φόβος (φόβος) [pronounced <i>FOHB-oss</i> ]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; genitive/ablative case	Strong's #5401
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
προσδοκία (προσδοκία) [pronounced <i>prohs-dohk-EE-ah</i> ]	<i>expectation, anticipation; apprehension (of evil); by implication, infliction anticipated</i>	feminine singular noun, genitive/ablative case	Strong's #4329
This word is only found in Luke and Acts (Luke 21:26 Acts 12:11).			

## Luke 21:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eperchomai (ἐπέρχομαι) [pronounced eh-p-EHR-khom-ah-ee]	<i>supervening, arriving, occurring, attacking, (figuratively) one having influence; coming (in, upon)</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1904
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
oikoumenê (οἰκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; genitive/ablative case	Strong's #3625

**Translation:** Men will faint from fear and apprehension concerning the things taking place in the world,...

Men will be unable to mentally cope with such things taking place. Some will be shocked; others will become despondent. Life is going to seem impossible for some to bear.

## Luke 21:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hai (αἱ) [pronounced hay]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; nominative case	Strong's #1411
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; genitive/ablative case	Strong's #3772

## Luke 21:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
saleuō (σαλεύω) [pronounced <i>sal-YOO-oh</i> ]	<i>to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple; (by implication) to destroy; to disturb, to incite</i>	3 <sup>rd</sup> person plural, future passive indicative	Strong's #4531

**Translation:** ...for the powers of the heavens will be shaken.

All the angels and demons will recognize that there is a great change about to happen. They are the powers which are in the heavens. We do not know who is shaking up the heavens, whether this is God or the vast demon army.

**Luke 21:26** Men will faint from fear and apprehension concerning the things taking place in the world, for the powers of the heavens will be shaken. (Kukis mostly literal translation)

Whatever signs and wonders take place, they are going to be more than simply mind-blowing. People will be greatly fearful. They will see and experience things far beyond the experience of mankind up to this point in time.

**Luke 21:25–26** [There] will be signs [which can be observed] in the sun, moon and stars; and the gentiles upon the earth [will be feeling great] anxiety [while] in a state of confusion. [There will be] roaring of the seas and a [great] surge. Men will faint from fear and apprehension concerning the things taking place in the world, for the powers of the heavens will be shaken. (Kukis mostly literal translation)

**Luke 21:25–26** People will see great signs in the sun, moon and stars; and the gentiles who are alive at that time will be feeling great anxiety and distress in their state of confusion. There will be massive upheavals in the seas causing great destruction. Men will lose their strength due to fear and apprehension regarding all of the things taking place in the world. Even the powers in the heavens will be shaken. (Kukis paraphrase)

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

Luke  
21:27

**Then they will see the Son of Man coming with a cloud, having [lit., with] great power and glory.**

**Then they will see the Son of Man coming with a cloud of witness, having great power and glory.**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And then they will see the Son of the Man coming in a cloud, with power and glory great.
Complete Apostles Bible	Then they will see the Son of Man coming in a cloud with power and great glory.
Douay-Rheims 1899 (Amer.)	And then they shall see the Son of man coming in a cloud, with great power and majesty.
Holy Aramaic Scriptures	And then they will see The Son of Man, who comes with the clouds, with much power and great glory!
James Murdock's Syriac NT	And then will they see the Son of man coming in the clouds, with much power, and with great glory.
Original Aramaic NT	And then they shall see The Son of Man, who comes in clouds with many mighty works and great praises.*

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And then they will see the Son of man coming in a cloud, with power and great glory.
Bible in Worldwide English	Then people will see the sign of the Son of Man in a cloud. He will have much power and will be very great.
Easy English	Then they will see the Son of Man. He will come in a cloud. He will have great power and bright glory.
Easy-to-Read Version–2008 <i>God’s Word™</i>	.
Good News Bible (TEV)	“Then people will see the Son of Man coming in a cloud with power and great glory.
J. B. Phillips	Then the Son of Man will appear, coming in a cloud with great power and glory.
<i>The Message</i>	Then men will see the Son of Man coming in a cloud with great power and splendour!
NIRV	“And then—then!—they’ll see the Son of Man welcomed in grand style—a glorious welcome!
New Life Version	.
	Then they will see the Son of Man coming in the clouds with power and much greatness.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	“That’s when the Son of Humans[3] will come, descending through the clouds in a powerful and glorious entrance. <sup>3</sup> 21:27Usually translated “Son of Man.” See the footnote for 5:24.
Contemporary English V. The Living Bible	Then the Son of Man will be seen, coming in a cloud with great power and glory. Then the peoples of the earth shall see me, the Messiah, [literally, “the Son of Man.”] coming in a cloud with power and great glory.
New Berkeley Version New Living Translation	.
The Passion Translation	Then everyone will see the Son of Man [“Son of Man” is a title Jesus used for himself.] coming on a cloud with power and great glory. [See Dan 7:13.] “And at last, when you see how the Son of Man comes—surrounded with a cloud, with great power and miracles, in the radiance of his splendor, and with great glory and praises—it will make you jump for joy! For the day of your full transformation has arrived.” V. 28 is included for context.
UnfoldingWord Simplified T.	Then all people will see me, the Son of Man, coming in the clouds with power and brilliant light.
William’s New Testament	Then they will see the Son of Man coming on a cloud in overwhelming power and splendor.

**Partially literal and partially paraphrased translations:**

American English Bible	And that’s when they’ll see the Son of Man coming on a cloud with great power and glory!
Beck’s American Translation Breakthrough Version	.
Common English Bible	And at that time, they will see the Human Son coming in a cloud with much ability and magnificence.
New Advent (Knox) Bible	Then they will see the Human One [Or <i>Son of Man</i> ] coming on a cloud with power and great splendor.
NT for Everyone	And then they will see the Son of Man coming in a cloud, with his full power and majesty.
	.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And then they shall see the Son, a human being, coming in a cloud with power and great glory.
Revised Ferrar-Fenton Bible	And then shall they witness the Son of Man coming in a cloud, with transcendent power and majesty.
God's Truth (Tyndale)	.
UnfoldingWord Literal Text	And then will they see the Son of Man coming in a cloud-mass with power and great glory.
Weymouth New Testament	.
Wikipedia Bible Project	Then they'll see the Son of man coming on a cloud, accompanied with power and brilliant glory.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	And then they will gaze at the Son of Man coming in a cloud with power and great glory.
New American Bible (2011)	And then they will see the Son of Man coming in a cloud with power and great glory. <sup>v</sup> v. [21:27] Dn 7:13–14; Mt 26:64; Rev 1:7.
New Jerusalem Bible	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	And then they will see <b>the Son of Man coming in a cloud</b> with tremendous power and glory. [Daniel 7:13–14]
Holy New Covenant Trans. The Scriptures 2009	Then people will see me coming on a cloud with power and great glory. "And then they shall see <b>the Son of Adam coming in a cloud</b> Dan. 7:13 with power and much esteem.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and then [They] will see the son [of] the man coming in cloud with power and recognition much...
Awful Scroll Bible	(")And as-when-this comes to be, they will see the Son of Man coming, from-within a cloud, with Power and great Splendor!
Concordant Literal Version exeGesés companion Bible	. <b><u>YAH SHUA ON THE PAROUSIA OF THE SON OF HUMANITY</u></b> And then they see the Son of humanity coming in a cloud with dynamis and vast glory.
Orthodox Jewish Bible	And then you will see the Ben HaAdam (Moshiach, DANIEL 7:13-14) and his Bias HaMoshiach on an Anan (Cloud) with gevurah (miraculous power of Hashem) and kavod rav (great glory).

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Then they will see THE SON OF MAN COMING IN A CLOUD with [transcendent, overwhelming] power [subduing the nations] and with great glory.
An Understandable Version	And then they will see the Son of man coming in a cloud with power and great splendor [Note: This no doubt refers to the second coming of Christ. See II Pet. 3:9-10; Matt. 24:30-31; Rev. 1:7].
Jonathan Mitchell NT	"And at that point (or: time), they will keep on seeing (or: perceiving) 'the Son of the Man (= Adam's son; the Human Being; = the eschatological messianic figure) progressively coming within the midst of a cloud,' [Dan. 7:13-14] with power and



**much glory** (or: with ability and a profound reputation; or: along with power and a manifestation which calls forth praise).

- P. Kretzmann Commentary **And then shall they see the Son of Man coming in a cloud with power and great glory.**  
Kretzmann's **commentary** on Luke 21:25–27 has been placed in the **Addendum**.  
""Then they will see {optanomai} the Son of Man {Jesus Christ in Hypostatic Union} coming in a cloud with power and great glory."
- Syndein/Thieme
- Translation for Translators **Then they will see me, the one who came from heaven, coming in a cloud powerfully and very gloriously.**
- The Voice **Jesus:** **And then, at that point, they will see the Son of Man coming in a cloud with power and blazing glory.**

**Bible Translations with Many Footnotes:**

- Lexham Bible **And then they will see the Son of Man arriving in a cloud** [An allusion to Dan 7:13] **with power and great glory.**
- NET Bible® **Then<sup>67</sup> they will see the Son of Man arriving in a cloud<sup>68</sup> with power and great glory.**  
<sup>67</sup>tn Grk “And then” (καὶ τότε, kai tote). Here καὶ has not been translated because of differences between Greek and English style.  
<sup>68</sup>sn An allusion to Dan 7:13. Here is Jesus returning with full judging authority.
- Rotherham’s Emphasized B. **And [then] will they see *the Son of Man—***  
***Coming in a cloud,*<sup>h</sup> *with great power and glory.***  
<sup>h</sup> Dan. vii. 13.
- The Spoken English NT **Then they’re going to see the Human One coming in a cloud,<sup>r</sup> with power and great glory.**  
<sup>r</sup> Dan. 7:13-14.

**Literal, almost word-for-word, renderings:**

- A Faithful Version **And then shall they see the Son of man coming in a cloud with great power and glory.**
- Analytical-Literal Translation **"And then they will see the Son of Humanity coming in a cloud with power and great glory! [Dan 7:13]**
- Context Group Version **And then they shall see the Son of man coming in a cloud with power and great public honor.**
- Modern Literal Version 2020 **And then they will be seeing the Son of Man coming in a cloud with power and much glory.**

**The gist of this passage:** It is at this point when the people on earth will see the Son of Man coming in a cloud, having power and majesty.

<b>Luke 21:27a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
τότε (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong’s #5119

Luke 21:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
optánomai (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i> ]	<i>to see, to perceive with the eyes, to look at</i> ; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring	3 <sup>rd</sup> person plural, future (deponent) middle/passive indicative	Strong's #3700
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle, accusative case	Strong's #2064
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
nephelê (νεφέλη) [pronounced <i>nehf-EHL-ay</i> ]	<i>a cloud, cloudiness</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3507

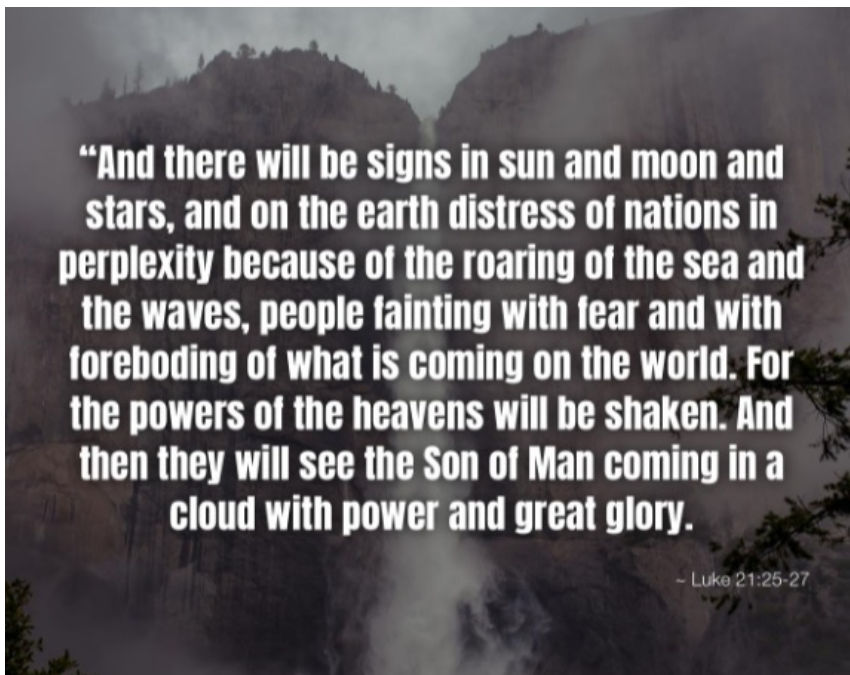
**Translation:** Then they will see the Son of Man coming with a cloud,...

I believe this to be a great cloud of witnesses, meaning the elect angels. We do not know exactly how this will take place visually, but we are told that all believers return with the Lord; and, possible, all elect angels as well. No man could ever take all of this in—it would be impossible to see—so perhaps all that is visible is a cloud; or perhaps a dozen or a hundred witnesses with the Lord. Or, who knows? An uncountable army?

Luke 21:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
dúnamis (δύναμις) [pronounced <i>DOO-nahm-iss</i> ]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; genitive/ablative case	Strong's #1411
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
doxa (δόξα) [pronounced <i>DOHX-ah</i> ]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; genitive/ablative case	Strong's #1391
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i> ]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	feminine singular adjective, genitive/ablative case	Strong's #4183

**Translation:** ...having [lit., with] great power and glory.

I don't know if the adjective *great, many* applies to both nouns or just to the final one. I applied it to both by placing it at the front of this phrase. The Lord returns with great power and great honor.



Luke 21:27 Then they will see the Son of Man coming with a cloud, having [lit., with] great power and glory. (Kukis mostly literal translation)

Luke 21:27 Then they will see the Son of Man coming with a cloud of witness, having great power and glory. (Kukis paraphrase)

**Luke 21:25–27 (ESV)** (a graphic); from [Primo Bible Verses](#); accessed June 28, 2021.

There is much more going on here in this passage than will be happening when Jerusalem is destroyed. Therefore, we may understand these to be things which take place during the Tribulation.

**But are beginning these things to become—raise yourselves up and lift up the heads of yours, because is approaching the redemption of you [all].”**

Luke  
21:28

**[When] these things begin to come to pass, raise yourselves up and lift up your heads, for your redemption is coming near [to you].”**

**When you observe that these things are beginning to come to pass, raise yourselves up in confidence, and lift up your heads to look for your redemption, which is on the horizon.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But are beginning these things to become—raise yourselves up and lift up the heads of yours, because is approaching the redemption of you [all].”
Complete Apostles Bible	Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”
Douay-Rheims 1899 (Amer.)	But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand.
Holy Aramaic Scriptures	But, when these <i>things</i> begin to happen, be encouraged, and lift up your heads, because your salvation draws near to you.”.
James Murdock’s Syriac NT	And when these things shall begin to be, take courage, and lift up your heads, for your deliverance draweth nigh.
Original Aramaic NT	But whenever these things begin to happen, take heart and lift up your heads, because your salvation draws near.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But when these things come about, let your heads be lifted up, because your salvation is near.
Bible in Worldwide English	When these things begin to happen, look up. Lift up your heads. You will soon be free.
Easy English	When these things begin to happen, stand up. And look up, because God will then save you very soon.’
Easy-to-Read Version–2008	When these things begin to happen, stand up tall and don’t be afraid. Know that it is almost time for God to free you!”
<i>God’s Word</i> ™	”When these things begin to happen, stand with confidence! The time when you will be set free is near.”
Good News Bible (TEV)	When these things begin to happen, stand up and raise your heads, because your salvation is near.”
J. B. Phillips	But when these things begin to happen, look up, hold your heads high, for you will soon be free.”
<i>The Message</i>	When all this starts to happen, up on your feet. Stand tall with your heads high. Help is on the way!”
NIRV	When these things begin to take place, stand up. Hold your head up with joy and hope. The time when you will be set free will be very close.”
New Life Version	When these things begin to happen, lift up your heads because you have been bought by the blood of Christ and will soon be free.”
New Simplified Bible	»When these things begin to happen lift up your heads because your redemption draws near.«

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	When you see these things happening, stand up boldly and hold your heads up high, for you are about to get rescued."
Contemporary English V.	When all of this starts happening, stand up straight and be brave. You will soon be set free.
The Living Bible	So when all these things begin to happen, stand straight and look up! For your salvation is near."
New Berkeley Version	.
New Living Translation	So when all these things begin to happen, stand and look up, for your salvation is near!"
UnfoldingWord Simplified T.	So when those terrible things begin to happen, stand up straight and look upward, because God will soon rescue you."
William's New Testament	.

### **Partially literal and partially paraphrased translations:**

American English Bible	'But as [you see] these things start to happen, you should stand erect and raise your heads high... For you'll know that the time of your deliverance has drawn near!'
Beck's American Translation	.
Breakthrough Version	As these events begin to be happening, straighten up and raise your heads up because your paid release is near."
Common English Bible	.
A. Campbell's Living Oracles	Now when these things begin to be fulfilled, look up, and lift up your heads; because your deliverance approaches.
New Advent (Knox) Bible	When all this begins, look up, and lift up your heads; it means that the time draws near for your deliverance.
NT for Everyone	When all these things start to happen, stand up and lift up your heads, because the time has come for you to be redeemed.'
20 <sup>th</sup> Century New Testament	And, when these things begin to occur, look upwards and lift your heads, for your deliverance will be at hand."

### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	And when these things begin to occur, then look up, and lift up your heads; for your redemption draws near".
Revised Ferrar-Fenton Bible	"But when these begin to appear, stand up and raise your heads; because your redemption then draws near.
Free Bible Version	But when these things happen, stand up and look up, because you will soon be saved.
God's Truth (Tyndale) Montgomery NT	.
Riverside New Testament	"But when these things begin to come to pass, look up, lift your heads! for your redemption is drawing near."
The Spoken English NT	When these things are beginning to happen, look up and lift up your heads, for your liberation is drawing near."
Weymouth New Testament	But when these things are starting to happen, look up and lift your heads-because your release from captivity is getting close.
Wikipedia Bible Project	But when all this is beginning to take place, grieve no longer. Lift up your heads, because your deliverance is drawing near."
Wikipedia Bible Project	But when these things start to happen, stand up, look up, because your liberation is near.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) **The signs of the times**



So, when you see things begin to happen, stand erect and lift up your heads, for your deliverance is drawing near.”

Romans 8:23

The Heritage Bible

And when these things begin to come to be, straighten up,<sup>28a</sup> and lift up your heads, on the very account that your redemption<sup>28b</sup> draws near.

<sup>28a</sup> 21:28 straighten up, anakupto, unbend, from being bent over under the load of this world.

<sup>28b</sup> 21:28 redemption, apolutrosis; apo = from, and lutroon, to loose; redemption is to be loosed from the load of sin; we have already received redemption, being loosed from our sins, when we were born of God; we will be fully loosed from the hindrance and presence of sin at death or the second coming of the Lord Jesus.

New American Bible (2011)

But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand.”<sup>w</sup>

w. [21:28] 2:38.

New Jerusalem Bible

Revised English Bible–1989

When all this begins to happen, stand upright and hold your heads high, because your liberation is near.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When these things start to happen, stand up and hold your heads high; because you are about to be liberated!”

Hebraic Roots Bible

But when these things begin to happen, have courage and lift up your heads, because your salvation draws near.

Holy New Covenant Trans.

When these things begin to happen, don't be afraid. Stand straight and lift up your heads! The time is near when God will save you!”

The Scriptures 2009

“And when these matters begin to take place, look up and lift up your heads, because your redemption draws near.”

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...beginning but these to become straighten! (up) and lift! the heads [of] you\* because approaches The Redemption [of] you\*...

Awful Scroll Bible

(“)And these themselves, beginning to come about, be stooping-up and be lifting-up you all's heads, through-that, you all's redeeming-away draws near.”

Concordant Literal Version

Now at the beginning of these occurrences, unbend and lift up your heads, because your deliverance is drawing near.”

exeGesés companion Bible

And when these begin to become, then unbend and lift your heads; for your redemption draws near.

Orthodox Jewish Bible

And when the Reshit (the Beginning) of these things occurs, stand erect and lift up your roshim (heads), because your Geulah (Redemption) draws near.

Rotherham's Emphasized B.

And <when these things are beginning' to come to pass>

Unbend and lift up your heads,  
Because that [your redemption] is drawing near.

### Expanded/Embellished Bibles:

*The Amplified Bible*

Now when these things begin to occur, stand tall and lift up your heads [in joy], because [suffering ends as] your redemption is drawing near.”

An Understandable Version

But when these things begin to happen, stand up and lift up your heads [i.e., in anticipation], for your redemption [i.e., deliverance, either from destruction or condemnation] is getting closer.”

The Expanded Bible	When these things begin to happen, ·look up [or stand up] and hold your heads high, because ·the time when God will free you [your redemption/liberation] is ·near [at hand]!"
Jonathan Mitchell NT	"Now as these things are beginning to be progressively happening, at once bend back up (or: stand tall and erect), and then lift up your heads (= hold your heads high), because your setting free – which came by the payment of a ransom – (the loosing-away of you folks; your redemption) is progressively drawing near!"
P. Kretzmann Commentary	<i>Verses 28-33</i> The comfort of the believers: And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.
Syndein/Thieme	``Now when these things begin to happen, stand up and raise your heads, because your redemption/ 'deliverance by the paying of a random' {apolutrosis} is drawing near." {Note: One of the results of Christ's work on the cross was the redemption of all believers from the slave market of sin. This refers not only to the physical deliverance of the remnant in the Tribulation from physical death, but also alludes to their salvation via the work of Christ on the cross.}
Translation for Translators	So when these things that <i>I have just now described</i> begin to happen, stand up <i>straight and be brave</i> , because it will be close to the time when <i>God will free you from all</i> .
The Voice	<b>Jesus:</b> So when the troubles begin, <i>don't be afraid</i> . Look up—raise your head high, because the truth is that your liberation is fast approaching.

### Bible Translations with Many Footnotes:

Lexham Bible	But <i>when</i> [*Here "when " is supplied as a component of the temporal genitive absolute participle ("begin")] <i>these things</i> begin to happen, stand up straight and raise your heads, because your redemption is drawing near!"
NET Bible®	But when these things <sup>69</sup> begin to happen, stand up and raise your heads, because your redemption <sup>70</sup> is drawing near." <sup>69sn</sup> <i>These things</i> are all the events of vv. 8-27. Disciples represent the righteous here. The events surrounding the fall of the nation are a down payment on a fuller judgment to come on all humanity. The presence of one guarantees the other. <sup>70sn</sup> With Jesus' return comes the manifestation of judgment and final salvation (redemption).

### Literal, almost word-for-word, renderings:

Context Group Version	But when these things begin to happen, look up, and lift up your (pl) heads; because your (pl) ransom draws near.
Far Above All Translation	But when these things start taking place, look up and raise your heads, because your redemption is drawing near.
Legacy Standard Bible	But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."
Literal Standard Version	And then they will see the Son of Man coming in a cloud, with power and much glory; and these things beginning to happen, bend yourselves back, and lift up your heads, because your redemption draws near." V. 27 is included for context.
Modern Literal Version 2020	But <i>at the beginning of these things are</i> to happen, stand-erect° and lift° up your° heads, because your° redemption is drawing near.
Niobi Study Bible	.
Revised Young's Lit. Trans.	'And then they shall see the Son of Man, coming in a cloud, with power and much glory; and these things beginning to happen bend yourselves back, and lift up your heads, because your redemption does draw near.' V. 27 is included for context.

**The gist of this passage:** When all of these things begin to come to pass, believers are to life up their heads and look up, for their final redemption draws near.

Luke 21:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]</i>	masculine plural, present middle participle; genitive/ablative case	Strong's #756
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	present (deponent) middle/passive infinitive	Strong's #1096

**Translation:** [When] these things begin to come to pass,...

The believers listening to Jesus are to become alert; but, even more importantly, believers in the Tribulation will need to be alert to the signs which Jesus has described.

When someone has their head screwed on straight due to well-taught doctrine, they recognize that they are in the Tribulation (we will not go through the Tribulation as Church Age believers). So, this is a brand new convert, and they do not necessarily take in all of the doctrine which we are able to take in. This should not be a problem for the believer during this time period. The rapture will have taken place, officials will be lying about the rapture (one story might be that the missing people were taken by alien abductors<sup>16</sup>), and some people will recognize that there are a great many lies being dished up by the official media (not too different from what is happening today).

There will be places where these people can go for truth. Whether this will be sermons preserved on the internet (or, perhaps then, on the dark web); or writings or commentaries, people will learn the truth. There will read and understand passages like the one that we are studying, and be able to discern where they are in contemporary history.

Who knows? Perhaps someone will edit a Bible for the end times. So all of the basics are to be found there (creation, the Exodus, the Ten Commandments, some of the psalms) but included (or perhaps marked out in some form or fashion) all of the prophecies concerning the end times.

<sup>16</sup> Someone just suggested that to me today.

### Luke 21:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakupō (ἀνακύπτω) [pronounced an-ak-OOP-toe]	<i>raise up, lift one's self up [soul or body]; stand erect; be elated; lift up, look up</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #352
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epairō (ἐπαίρω) [pronounced ep-AHEE-row]	<i>lift up, take up, raise [up, on high]; metaphorically: be lifted up with pride, exalt one's self</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1869
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kephalē (κεφαλή) [pronounced keh-f-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine plural noun, accusative case	Strong's #2776
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...raise yourselves up and lift up your heads,...

Raising oneself up can mean a person stands up with great confidence; and it can mean that they stand up with the intention of doing something. Some believers during this time period will find it necessary for them to proclaim the gospel of Jesus Christ. "You see what is happening right now? This is a fulfillment of Biblical prophecy. Let me read you this passage. This is spoken by Jesus Christ, the Son of God and the **Son of Man**."

You will lift up your head because you will need to determine what you are going to do next. The neck is often used in the Bible to refer to volition. Are you going to turn your neck to the left or to the right? What does that mean right at this point in human history?

There is an expression, possibly an Americanism, *keep your head down*. That means, you do not want to be noticed; you want to get by and live your life, but you do not want to draw attention to yourself. As discussed previously, many believers in the Tribulation will be in hiding, as armies have gathered all around Jerusalem, ready to advance. However, at this point, the time of the Lord is at hand; and what a great experience to see it all transpire with one's own eyes!

Believers at various times have seen some amazing things. The **Exodus generation** saw the great miracles that God accomplished by the hand of Moses. The generation of believers in Jerusalem during Isaiah's day, woke up one day, expecting to be slaughtered, and all of their enemies are lying dead, having been prepared to attack. A generation of believers saw the Lord teach throughout the land of the Jews. This will be one of the great things for men to see.

### Luke 21:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1448
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
apolutrôsis (ἀπολύτρωσις) [pronounced ap-ol-OO-troh-sis]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, nominative case	Strong's #629
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

So far, this pronoun has occurred 7 times in this chapter.

**Translation:** ...for your redemption is coming near [to you].”

The ultimate **redemption** draws near, where all the unbelievers will be cast off the earth and into the Lake of Fire; and all of the believers will go with saved Israel into the Millennium.

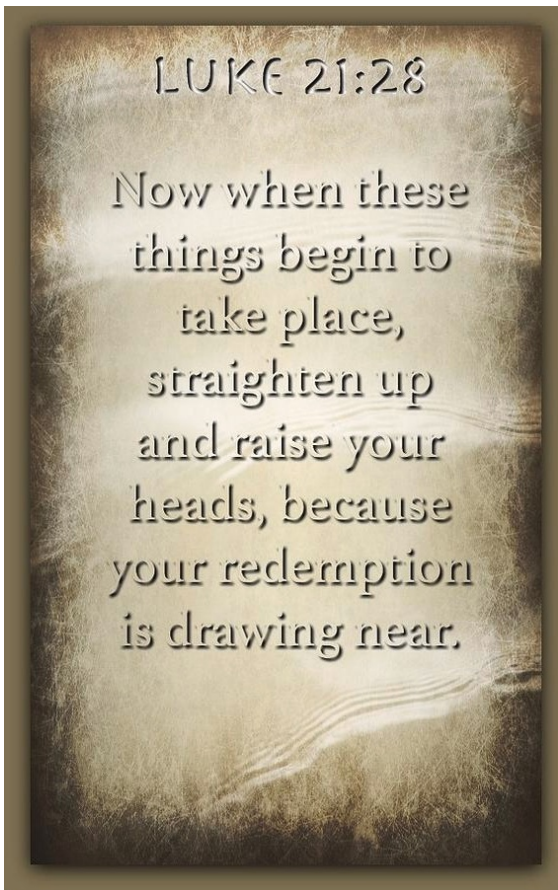
**Application:** I want you to think about this right now. Do you think if you are there, in the Tribulation, that your best move is to find a political candidate (whether in America or in Israel) and back them to the hilt? The time is short. We don't be able to do anything like that. We will need to concentrate on spiritual growth and knowledge of the Word of God. That should also be your focus in life right now.

**Application:** Some really terrible things may come to pass in the United States. It is not our job to revolt against an unjust government. I recognize that some of the worst things possible may take place in the United States over the next 10 or 20 years (I write this in 2023). As believers, we have to be careful about getting outside of the plan of God by, for instance, joining revolutionary groups to retake the United States.

**Application:** Believers are to obey the established authorities, even if these authorities have gotten their power by deceit and illegal actions. We have particular laws and boundaries established in the United States, and we must remain within these laws and boundaries. This does not include an armed insurrection against our government, no matter how unjust, unfair or illegal that they happen to be. At this point in time, I have no doubt that the 2020 and 2022 elections were rigged, and that the same thing will take place in 2024. At the same time, I have seen the downward trends of Christianity, as they have taken place in our country. Because of these trends, we should expect national discipline; and let me suggest that our discipline is going to extend far beyond a few bad elections. We cannot consume ourselves with worry or frustration; nor does this mean that every believer with doctrine needs to get on the same political wagon and demand honest elections along with supporting candidate A over candidate B.



**Application:** As believers, we advance in the spiritual life; we extend the Lord's invitation to believe on Him to any who will hear us; and we continue to move forward in life.



**Application:** Let me add one more thing: believers are moved into a variety of directions in this life. I am certainly not saying that believers cannot participate in the political process or even advocate in the political process. It would not be wrong to be involved in a campaign or to be a candidate yourself. We are all moved in different directions. But you position yourself not to save the world or to fix the United States; and you move forward in your vocation with integrity (which most you will have contact with will find shocking and dangerous).

**Application:** What I am saying is, believers with doctrine in their souls may be moved to do virtually every job under the sun (excepting prostitution, drug dealing, etc.); and that is fine. At the same time, there is no movement called *Doctrinal Believers for Political Change*; nor should there be. Ultimately, everything is a spiritual issue and not a political one.

Luke 21:28 [When] these things begin to come to pass, raise yourselves up and lift up your heads, for your redemption is coming near [to you].” (Kukis mostly literal translation)

Luke 21:28 (ESV) (a graphic); from [Pixels](#); accessed June 22, 2021.

Luke 21:28 When you observe that these things are beginning to come to pass, raise yourselves up in confidence, and lift up your heads to look for your redemption, which is on the horizon.” (Kukis paraphrase)

I will break up this teaching by Jesus of Luke 21:8–28 into smaller pieces. We will get less lost that way.

The ESV (capitalized) will be used below. As previously discussed at the end of v. 24, there is not actually a parallel between Luke 21:20–24 and what we find in Matthew and Mark. The Lord's message must have been of considerable length.

**Luke 21:25–28: The Second Coming of the Lord (Matthew, Mark and Luke)**

Matthew	Mark	Luke	Text/Commentary
<p>Matthew 24:29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.</p>	<p>Mark 13:24–25 "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken.</p>	<p>Luke 21:25–26 "And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken.</p>	
<p>Matthew 24:30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.</p>	<p>Mark 13:26 And then they will see the Son of Man coming in clouds with great power and glory.</p>	<p>Luke 21:27 And then they will see the Son of Man coming in a cloud with power and great glory.</p>	
		<p>Luke 21:28 Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near."</p>	
<p>Matthew 24:31 And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.</p>	<p>Mark 13:27 And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.</p>		

Although vv. 20–24 diverged from Matthew and Mark, Luke lines up with them again here.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And He spoke a parable to them: “Behold the fig tree (and all the trees)—when they put forth (leaves), now they are seeing for themselves, you [all] keep on knowing that now near the summer is. So also you [all] when you see these things coming to pass, know that near is the kingdom of the God.

Luke  
21:29–31

Then Jesus [lit., *He*] spoke [this] parable to them: “Notice the fig tree (and all trees)—when they put out [their leaves]—now you [lit., *they*] are seeing this for yourselves [lit., *themselves*]—you keep on knowing that the summer is near. So also, when these things are coming to pass, you know that the kingdom of God is near.

Then Jesus spoke this parable to the people with Him: “Notice the fig tree (or any tree, for that matter), that when they begin to put out their leaves, you know that the summer is near. In the same way, when these things occur as I have described them to you, then you will know that the Kingdom of God is also near.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And He spoke a parable to them: “Behold the fig tree (and all the trees)—when they put forth (leaves), now they are seeing for themselves, you [all] keep on knowing that now near the summer is. So also you [all] when you see these things coming to pass, know that near is the kingdom of the God.
Complete Apostles Bible	Then He spoke to them a parable: "Look at the fig tree, and all the trees. When they are already budding, you see and know for yourselves that summer is now near. So you also, when you see these things coming to pass, know that the kingdom of God is near.
Revised Douay-Rheims	And he spoke to them a similitude. See the fig tree and all the trees: When they now shoot forth their fruit, you know that summer is nigh; So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.
Holy Aramaic Scriptures	And He was speaking a Mathla {a Parable} unto them, “Look at the thitha {the fig tree}, and all iylane {the trees}. When they bud, you immediately understand from them that summer has come near. Likewise, when you also see these things happening, know that The Malkutha d’Alaha {The Kingdom of God} is near!
James Murdock’s Syriac NT	And he uttered a similitude to them. Look at the fig-tree, and all the trees. When they bud forth, ye at once understand from them that summer approacheth. So also, when ye shall see all these things take place, know ye that the kingdom of God is near.
Original Aramaic NT	And he told them the parable: "Behold the fig tree and all of the trees. When they bud, at once you understand by them that summer approaches. Thus also whenever you see these things occurring, know that the Kingdom of God is near.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he made a story for them: See the fig-tree, and all the trees; When they put out their young leaves, you take note of it, and it is clear to you that summer is coming.
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	In the same way, when you see these things taking place you may be certain that the kingdom of God is near.
Bible in Worldwide English	Jesus told them a story. He said, Look at a fig tree. Look at all the trees. As soon as you see the leaves coming, you know that it will soon be the warm time of the year.
Easy English	It is the same way when you see all these things happening. You will know that the kingdom of God is near. Then Jesus told them a story to explain this future time. He said, ‘Think about fig trees and other trees as well. When you see new leaves on a tree, you know that summer will come soon. Nobody needs to tell you that. In the same way, you will see these strange things happening. Then you will know that God will soon begin to rule in his kingdom.
Easy-to-Read Version–2008	Then Jesus told this story: "Look at all the trees. The fig tree is a good example. When it turns green, you know that summer is very near. In the same way, when you see all these things happening, you will know that God's kingdom is very near.
God's Word™	Then Jesus used this story as an illustration. "Look at the fig tree or any other tree. As soon as leaves grow on them, you know without being told that summer is near. In the same way, when you see these things happen, you know that the kingdom of God is near.
Good News Bible (TEV)	Then Jesus told them this parable: "Think of the fig tree and all the other trees. When you see their leaves beginning to appear, you know that summer is near. In the same way, when you see these things happening, you will know that the Kingdom of God is about to come.
J. B. Phillips	<b>Vigilance is essential</b> Then he gave them a parable. “Look at a fig-tree, or indeed any tree, when it begins to burst its buds, and you realise without anybody telling you that summer is nearly here. So, when you see these things happening, you can be equally sure that the kingdom of God has nearly come.
The Message	He told them a story. “Look at a fig tree. Any tree for that matter. When the leaves begin to show, one look tells you that summer is right around the corner. The same here—when you see these things happen, you know God’s kingdom is about here.
NIRV	Jesus told them a story. “Look at the fig tree and all the trees,” he said. 30 “When you see leaves appear on the branches, you know that summer is near. 31 In the same way, when you see these things happening, you will know that God’s kingdom is near.
New Life Version	<b>The Picture-Story of the Fig Tree</b> Jesus told them a picture-story. He said, “Look at the fig tree and all the other trees. When you see their leaves coming out, you know summer is near. In the same way, when you see these things happening, you will know the holy nation of God is near.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Casual English Bible	<b>THE SIGN OF THE FIG TREE LEAVES</b> After that, Jesus told them a parable. “Take a look at the fig tree, or any tree, for that matter. When they pop out their leaves, you know summer is almost here. “In the same way, when you see the events I’ve been describing, you can count on this: God’s kingdom is coming soon.
Contemporary English V.	Then Jesus told them a story: When you see a fig tree or any other tree putting out leaves, you know that summer will soon come. So, when you see these things happening, you know that God's kingdom will soon be here.
The Living Bible	Then he gave them this illustration: “Notice the fig tree, or any other tree. When the leaves come out, you know without being told that summer is near. In the same

way, when you see the events taking place that I've described you can be just as sure that the Kingdom of God is near.

New Berkeley Version  
 New Living Translation  
 The Passion Translation

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 .  
 Jesus gave his disciples this parable: "Haven't you observed the fig tree, or any tree, that when it buds and blooms you realize that the season is changing and summer is near? In the same way, when you see these prophetic signs occurring, you realize the earth is yielding to the fullness of God's kingdom realm.

UnfoldingWord Simplified T.

Then Jesus told them a parable: "Think about the fig trees, and even all the trees. Whenever you see that their leaves are sprouting, you know that summer is near. In the same way, when you see these things that I have just described happening, you will know then that God will soon show himself as king.

William's New Testament

Then He told them a story: "Look at the fig tree and all the trees. When you see them shooting forth their buds, you know of yourselves that summer now is near. So when you see these things taking place, you must understand that the kingdom of God is near.

**Partially literal and partially paraphrased translations:**

American English Bible

Then he gave them this parable:  
 'Consider the figs and all other trees;  
 For, when they start putting out buds,  
 You know that summer is near.  
 'Thus, when you see these things start to happen,  
 You should know that the Kingdom of God has drawn near.

Beck's American Translation  
 Breakthrough Version

.  
 And He told an illustration to them, "Look at the fig tree and all the trees. When they already push sprouts forward, as you see on your own, you know that the summer is already near. In this way also, when you see these things happening, know that God's empire is near.

Common English Bible  
 A. Campbell's Living Oracles

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 He proposed to them, also, this comparison: Consider the fig tree, and the other trees. When you observe them shooting forth, you know, of yourselves, that the summer is nigh. Know, in like manner, when you shall see these events, that the Reign of God is nigh.

New Advent (Knox) Bible

And he told them a parable; Look at the fig-tree, or any of the trees; when they put out their fruit, you know by your own experience that summer is near. Just so, when you see this happen, be sure that the kingdom of God is close at hand.

NT for Everyone

He told them this parable. 'Look at the fig tree and all the trees. When they are well into leaf, you can see for yourselves and know that summer is upon you. In the same way, when you see all these things happening, you will know that God's kingdom is upon you.

20<sup>th</sup> Century New Testament

Then he taught them a lesson thus--"Look at the fig tree and all the other trees. As soon as they shoot, you know, as you look at them, without being told, that summer is near. And so may you, as soon as you see these things happening, know that the Kingdom of God is near.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation

And He told them a parable, saying, "Behold the fig tree, and all the trees; When they now begin to bloom, you see it and realize that summer is coming soon. So likewise you, when you see these things occur, will know that the kingdom of God is coming soon.

Revised Ferrar-Fenton Bible **The Sign of the Fig Tree.**



He now related this parable to them: "Observe the fig-tree, and all the trees; when they first sprout, looking upon them, you yourselves know that the summer is approaching. In like manner you, too, when you witness these events, understand that the Kingdom of God is near.

Free Bible Version

Then he told them this story as an illustration. "Look at the fig tree, or any other kind of tree. When you see new leaves appear, you don't need to be told that summer is near. In the same way, when you see these things happening, you don't need to be told that God's kingdom is near.

God's Truth (Tyndale)  
International Standard V

*The Lesson from the Fig Tree*  
(Matthew 24:32-35; Mark 13:28-31)

Then he told them a parable: "Look at the fig tree and all the trees. As soon as they produce leaves, you can see for yourselves and know that summer is already near. In the same way, when you see these things taking place, you will know that the kingdom of God is near.

Lexham Bible

*The Parable of the Fig Tree (Mt. 24:32-35; Mk 13:28-31)*

And Jesus told them this parable:

Look at the fig tree, and all the trees.

When they put out *leaves*, you see it for yourselves, and you know that summer is nearly here already.

In the same way, when you see these things happening, you know that God's Reign is nearly here.

Weymouth New Testament

And He spoke a parable to them. "See," He said, "the fig-tree and all the trees. As soon as they have shot out their leaves, you know at a glance that summer is now near. So also, when you see these things happening, you may be sure that the Kingdom of God is near.

Wikipedia Bible Project

Then he gave them an illustration. "Look at the fig tree, and all the trees. When they start growing new leaves, you can tell—in fact you can be sure—that summer is near. In the same way, when you see these things happening, you can be sure that God's kingdom is near.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible  
New American Bible (2011)

**The Lesson of the Fig Tree.**

<sup>x</sup>He taught them a lesson. "Consider the fig tree and all the other trees. When their buds burst open, you see for yourselves and know that summer is now near; in the same way, when you see these things happening, know that the kingdom of God is near.

x. [21:29–33] Mt 24:32–35; Mk 13:28–31.

New English Bible—1970

***The Lesson of the Fig Tree (Olivet) [ Lk.21.29-33 - ] - Mt.24.32-35, Mk.13.28-31***

He told them this parable: 'Look at the fig-tree, or any other tree. As soon as it buds, you can see for yourselves that summer is near. In the same way when you see all this happening, you may know that the kingdom of God is near.

New Jerusalem Bible

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Then he told them a parable: "Look at the fig tree, Indeed, all the trees. As soon as they sprout leaves, you can see for yourselves that summer is near. In the same way, when you see these things taking place, you are to know that the Kingdom of God is near!

Holy New Covenant Trans.

Then Jesus gave them this story: "Look at all of the trees. The fig tree is a good example. When you see it turning green, no one needs to tell you that summer is

The Scriptures 2009 near. In the same way you will see all of these amazing things occur. Then you will know that God's kingdom is coming very soon.  
 And He spoke a parable to them, "Look at the fig tree, and all the trees.  
 "When they have already budded, observing it, you shall know for yourselves that summer is now near.  
 "So you also, when you see these matters take place, know that the reign of Elohim is near. Yeshua

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and [He] says comparison [to] them see! the fig tree and all the trees when [They] may push (up) already Seeing {them} from themselves^ [You\*] know for already near The Summer is so and You\* when may see these becoming know! for near is The Kingdom [of] the god...

Alpha & Omega Bible THEN HE TOLD THEM A PARABLE: "BEHOLD THE FIG TREE AND ALL THE TREES;  
 AS SOON AS THEY PUT FORTH LEAVES, YOU SEE IT AND KNOW FOR YOURSELVES THAT SUMMER IS NOW NEAR.  
 "SO YOU ALSO, WHEN YOU SEE THESE THINGS HAPPENING, RECOGNIZE THAT THE KINGDOM OF THEOS (*The Alpha & Omega*) IS NEAR.

Awful Scroll Bible And He spoke to them a putting-beside, "Be perceived the fig tree and all the trees, as-when- they assuredly-then -shall put-before, discerning, you come to know for yourselves that, summer is assuredly- near -then.  
 (")The same-as-this, even as-when- you, -shall perceive these-same things occurring, be coming to know that, the Rule, of God, is near!

Concordant Literal Version And He told them a parable: "Perceive the fig tree and all the trees."  
 Whenever they should be already budding, you, observing for yourselves, know it is because summer is already near."  
 Thus you also, whenever you may be perceiving these things occurring, know that near is the kingdom of God."

exeGesés companion Bible And he says a parable to them;  
 See the fig tree and all the trees;  
 whenever they now put forth  
 you see and know of your own selves  
 that warmth is already near:  
 so likewise you,  
 whenever you see these become,  
 you know that the sovereignty of Elohim is near.

Orthodox Jewish Bible And Rebbe, Melech HaMoshiach told a mashal (parable) to them. You see the etz te'enah (fig tree) and all the etz.  
 When they sprout leaves already, you see for yourselves and you have daas that Kayits (Summer) is already near.  
 So also you, when you see these things happening, you have daas that the Malchut Hashem is near.

Rotherham's Emphasized B. And he spake a parable unto them:  
 See the fig-tree, and all' the trees,—  
 <Whensoever they have already budded>  
 |Seeing it| ||of yourselves|| ye observe that |already near| is |the summer|:  
 |Thus| ||ye also|| <whensoever ye shall see |these| things coming to pass>  
 Observe ye, that |near| is the kingdom of God!

### Expanded/Embellished Bibles:

*The Amplified Bible*

**Parable of the Fig Tree**

Then He told them a parable: "Look at the fig tree and all the trees; as soon as they put out leaves, you see it and know for yourselves that summer is near. So you too, when you see these things happening, know [without any doubt] that the kingdom of God is near.

An Understandable Version Then Jesus told them a parable: "Look at the fig tree, as well as all [other] trees: When they begin to sprout their leaves you know when you look at them, without being told, that summer is near. In the same way also, when you see these things happening [i.e., the above mentioned "signs"], you can know that the kingdom of God [i.e., either its heavenly phase or the destruction of Jerusalem] is near.

The Expanded Bible **Jesus' Words Will Live Forever**  
Then Jesus told this story [parable]: "Look at the fig tree and all the other trees. When their leaves appear, you [see for yourselves and] know that summer is near. In the same way, when you see these things happening, you will know that God's kingdom is near.

Jonathan Mitchell NT And then (or: Later; With that) He spoke an illustration to them (or: told them a parable): "Look at and perceive the fig tree – as well as all the trees. "Whenever they may be already budding (or: shooting forth sprouts), in consistently seeing (or: observing) [this] for yourselves, you normally know from experience that the summer is already near.

"In this same way, then (or: also), you yourselves: whenever you folks may see (or: perceive) these things progressively coming to be (occurring; happening; being birthed), be progressively knowing from experience that God's reigning and activity of sovereignty (or: the kingdom and royal rule of God) is (or: exist being) close at hand – near enough to touch (= has arrived and is accessible)! It is true (or: Amen; Count on it).

Syndein/Thieme {The Parable of the Fig Tree}  
Then He told them a parable {parabole}, "Look at the fig tree {suke} and all the trees."

"When they sprout {proballo} leaves, you see for yourselves and know {ginosko - knowledge from doctrine is always the key} that the summer is now near."

""So also you {believers at the time these signs are seen - Tribulational believers}, when you see these things happening, know that the kingdom of God is near."

Translation for Translators **Jesus taught them how to know when his return was near.**

Luke 21:29-33

Then Jesus told his disciples this parable: "Think about the fig tree, and all the other trees. As soon as you see their leaves beginning to sprout, you know that summer is near. Similarly, when you see these things that I have just described happening, you will know that it is almost time for God to truly rule as king.

The Voice **Jesus:** (continuing with a parable) Look over there at that fig tree—and all the trees surrounding it. When the leaves break out of their buds, nobody has to tell you that summer is approaching; it's obvious to you. *It's the same in the larger scheme of things.* When you see all these things happening, you can be confident that the kingdom of God is approaching.

### Bible Translations with Many Footnotes:

Lexham Bible **The Parable of the Fig Tree**  
And he told them a parable: "Look at the fig tree and all the trees. When they put out foliage, [\*Here the direct object is supplied from context in the English translation] now you see for yourselves and [\*Here "and" is supplied because the previous participle ("see") has been translated as a finite verb] know that by this time the summer is near. So also you, when you see these things happening, know [Or "you know"] that the kingdom of God is near.

NET Bible® *The Parable of the Fig Tree*

Then<sup>71</sup> he told them a parable: "Look at the fig tree and all the other trees.<sup>72</sup> When they sprout leaves, you see<sup>73</sup> for yourselves and know that summer is now near. So also you, when you see these things happening, know<sup>74</sup> that the kingdom of God<sup>75</sup> is near.

<sup>71tn</sup> Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>72tn</sup> Grk "all the trees."

<sup>73tn</sup> Grk "seeing for yourselves, you know." The participle βλέποντες (bleponte") has been translated as a finite verb due to requirements of contemporary English style.

<sup>74tn</sup> The verb γινώσκετε (ginwskete, "know") can be parsed as either present indicative or present imperative. In this context the imperative fits better, since the movement is from analogy (trees and seasons) to the future (the signs of the coming of the kingdom) and since the emphasis is on preparation for this event.

<sup>75sn</sup> The kingdom of God refers here to the kingdom in all its power. See Luke 17:20-37

### Literal, almost word-for-word, renderings:

A Faithful Version	Then He spoke a parable to them: "Observe the fig tree, and all the trees. When they have already begun to bud, and you look at them, you yourselves know that summer is near. In the same way also, when you see these things coming to pass, know that the kingdom of God is near.
Analytical-Literal Translation	And He spoke an allegory to them: "See the fig tree and all the trees; when they [have] already sprouted [leaves], having seen, you know for yourselves that the summer is already near. "In this way also when you see these [things] happening, be knowing that the kingdom of God is near!
Context Group Version	And he spoke to them a parable: Look at the fig tree, and all the trees: when they now shoot out, you (pl) see it and know of your (pl) own selves that the summer is now near. In the same way, you (pl) also, when you (pl) see these things coming to pass, know (pl) that God's kingdom is near.
Modern English Version	<b>The Lesson of the Fig Tree</b> He told them this parable: "Look at the fig tree, and all the trees. When they are sprouting leaves already, you see and know for yourselves that summer is now near. So in like manner, when you see these things happening, you know that the kingdom of God is near.
Modern Literal Version 2020	{Luke 21:29-33 & Matthew 24:32-35 & Mark 13:28-31 Destruction of Jerusalem AD 70.} And he spoke to them a parable: Behold <sup>o</sup> the fig tree and all the trees. Whenever they already cast forth <i>leaves</i> , you <sup>o</sup> know from looking <i>at them</i> yourselves that the summer is already near. So also you <sup>o</sup> , whenever you <sup>o</sup> see these things happening, know <sup>o</sup> that the kingdom of God is near.
New Matthew Bible	And he told them a similitude: Consider the fig tree, and all other trees. When they shoot forth their buds, you see and can tell for your own selves that summer is then nigh at hand. So likewise, when you see these things come to pass, understand that the kingdom of God is near.
<b>The gist of this passage:</b>	Jesus tells His disciples and others about how they tell the simple signs of Spring and Summer by watching the trees. Similarly, they should be able to recognize when the Kingdom of God is near.

Luke 21:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
εἶπε (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
παρολὴ (παροβολή) [pronounced <i>par-ab-ol-AY</i> ]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun; accusative case	Strong's #3850
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Then Jesus [lit., He] spoke [this] parable to them:...

In the previous chapter, Jesus interacted with some religious types, and His parables seemed to very much address them. However, here, in this chapter, He seems to primarily be speaking to His disciples (not just the 12, but all of His followers). It seems likely that some religious types continue to listen to Him.

Luke 21:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἴδου (ἴδετε) [pronounced <i>IHD-eh-teh</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person plural, aorist active imperative	(a special case of #1492)
τὴν (τὴν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
σुकῆ (σुकῆ) [pronounced <i>soo-KAY</i> ]	<i>fig tree</i>	feminine singular noun, accusative case	Strong's #4808
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
παντα (πάντα) [pronounced <i>PAHN-ta</i> ]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956



Luke 21:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
dendron (δένδρον) [pronounced <i>DEHN-drong</i> ]	<i>tree, trees; possibly an oak</i>	neuter plural noun, accusative case	Strong's #1186

**Translation:** ...“Notice the fig tree (and all trees)...

Jesus has been talking about the signs to watch for regarding future events. This parable is going to deal with exactly that aspect of His teaching.

The disciples are to consider the fig tree (and this applies to pretty much all trees).

Luke 21:29 Then Jesus [lit., He] spoke [this] parable to them: “Notice the fig tree (and all trees)... (Kukis mostly literal translation)

Luke 21:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced <i>HOH-tan</i> ]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
So far, this adverb has been found 4x in this chapter.			
probállō (προβάλλω) [pronounced <i>prob-AHL-low</i> ]	<i>to put (shoot) forth (leaves); to put forward; to throw forward, to push to the front, to germinate</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4261

**Translation:** ...—when they put out [their leaves]—...

There is a point at which, in the Spring, when the bare trees begin to put forth their leaves. This alerts even the most casual observers that there is a change of seasons taking place.

Luke 21:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
êdê (ἤδη) [pronounced <i>AY-day</i> ]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
blepō (βλέπω) [pronounced <i>BLEEP-oh</i> ]	<i>looking at; beholding, glancing at; beware of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine plural, present active participle; nominative case	Strong's #991

Luke 21:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
heautôn (ἐαυτῶν) [pronounced heh-ow-TOHN]	<i>theirs, of/for them, of/for themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

**Translation:** ...now you [lit., they] are seeing this for yourselves [lit., themselves]...

Jesus tells them, "You are seeing this for yourselves." That is, this is a common event, and everyone has seen it and understands what is happening.

Luke 21:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #1097
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
engus (ἐγγύς) [pronounced eng-GOOÇ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
théros (θέρος) [pronounced THEHR-oss]	<i>summer; heat</i>	neuter singular noun, nominative case	Strong's #2330
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...—you keep on knowing that the summer is near.

When you see the leaves, then you know the seasons are changing and that summer is near.

Luke 21:30 ...—when they put out [their leaves]—now you [lit., *they*] are seeing this for yourselves [lit., *themselves*]—you keep on knowing that the summer is near. (Kukis mostly literal translation)

Luke 21:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὗτως) [pronounced HOO-tohç].			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
So far, this occurs 5x in this chapter.			
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1492
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter plural, present (deponent) middle/passive participle; accusative case	Strong's #1096

**Translation:** So also, when these things are coming to pass,...

In the same way, Jesus has outlined a great number of things to watch for.

Luke 21:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive, a Jewish idiom for sexual intercourse between a man and a woman; become acquainted with</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1097
3 <sup>rd</sup> occurrence of this verb in this chapter.			
hōti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
engus (ἐγγύς) [pronounced <i>eng-GOOÇ</i> ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced <i>bas-il-Ī-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...you know that the kingdom of God is near.

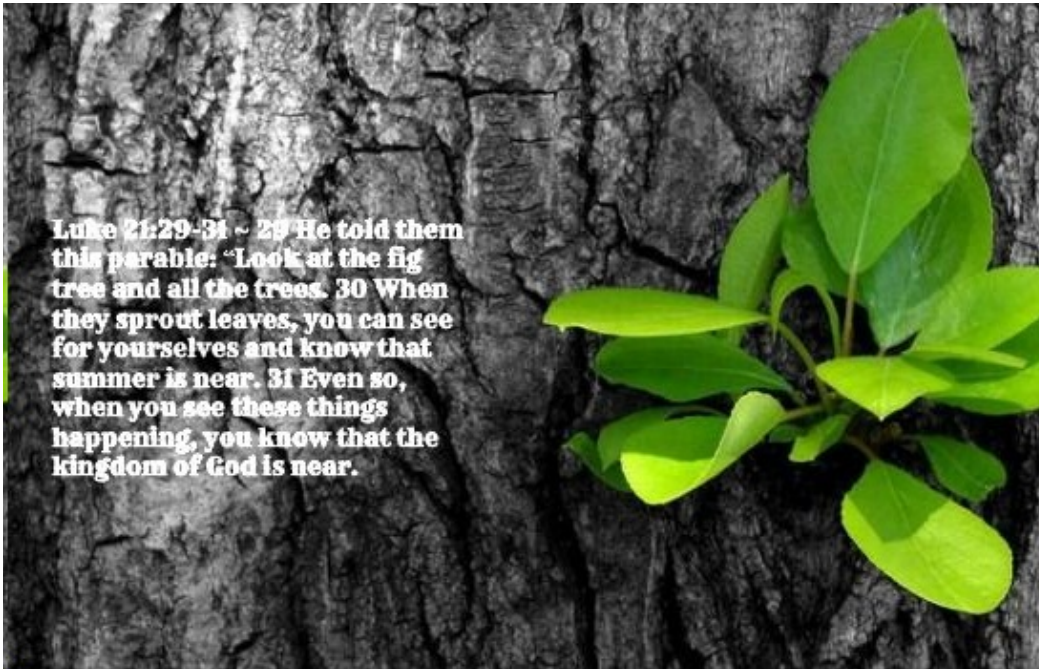
“When you see the signs which I have just described to you, you know that the **Kingdom of God** is on the horizon.”

The disciples understood the Kingdom of God to be perfect environment on earth (which is described in the Old Testament); and we know this to be the Millennium.

Luke 21:31 **So also, when these things are coming to pass, you know that the kingdom of God is near.** (Kukis mostly literal translation)

Luke 21:29–31 Then Jesus [lit., *He*] spoke [this] parable to them: “Notice the fig tree (and all trees)—when they put out [their leaves]—now you [lit., *they*] are seeing this for yourselves [lit., *themselves*]*—*you keep on knowing that the summer is near. So also, when these things are coming to pass, you know that the kingdom of God is near. (Kukis mostly literal translation)

This ought to be a natural response for the people who have heard the **Torah** and other parts of the Scripture taught day in and day out. When they see the prophecies begin to be fulfilled, this ought to catch their attention.



Luke 21:29-31 ~ 29 He told them this parable: “Look at the fig tree and all the trees. 30 When they sprout leaves, you can see for yourselves and know that summer is near. 31 Even so, when you see these things happening, you know that the kingdom of God is near.

Luke 21:29–31 Then Jesus spoke this parable to the people with Him: “Notice the fig tree (or any tree, for that matter), that when they begin to put out their leaves, you know that the summer is near. In the same way, when these things occur as I have described them to you, then you will know that the Kingdom of God is also near. (Kukis paraphrase)

Luke 21:29–31 (Signs of the fig tree) (a graphic); from [Pinterest](#); accessed July 8, 2021.

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### This Generation (or Race) Will Not Pass Away

*Matthew 24:34-35; Mark 13:30-31*

Amen, I keep on saying to you [all], that no not pass away the generation this [one] until all things come about. The heaven and the earth will pass away, but the words of Me no not pass away.

Luke  
21:32–33

Truly I keep saying to you, that this race will [definitely] not pass away until all [of these things] come to pass. The heaven and earth will pass away, but My words will [definitely] not pass away.

Point of doctrine for you to remember: you people, you Jews, will not pass away from this earth until all of these things that I have told you about come to pass. Even the heavens and earth will pass away, but My words will definitely continue forever.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) Amen, I keep on saying to you [all], that no not pass away the generation this [one] until all things come about. The heaven and the earth will pass away, but the words of Me no not pass away.



Complete Apostles Bible	Assuredly I say to you, this generation shall by no means pass away till all things are fulfilled. Heaven and earth shall pass away, but My words shall by no means pass away.
Douay-Rheims 1899 (Amer.)	Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.
Holy Aramaic Scriptures	Amiyn {Truly}, I say unto you, that this generation {or group of people} will not pass away until all these things happen. The Shmaya {The Heavens} and the Ara {the Earth} will pass away, and My Words will not pass away.
James Murdock's Syriac NT	Verily I say to you, That this generation will not pass away, until all these things occur. Heaven and earth will pass away; but my word will not pass away.
Original Aramaic NT	Amen, I say to you, this generation* shall not pass until all of these things shall come to pass. Heaven and Earth shall pass away and my words shall not pass away.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Truly I say to you, This generation will not come to an end till all things are complete. Heaven and earth will come to an end, but my words will not come to an end.
Bible in Worldwide English	I tell you the truth. People who are living then will not die before all these things happen. The sky and the earth will pass away, but my words will not pass away.
Easy English	I tell you this: The people who are alive now will not all die until all these things happen. One day, the earth and the sky will have an end. But my words will be there for ever.
Easy-to-Read Version–2008	"I assure you that all these things will happen while some of the people of this time are still living. The whole world, earth and sky, will be destroyed, but my words will last forever.
God's Word™	"I can guarantee this truth: This generation will not disappear until all this takes place. The earth and the heavens will disappear, but my words will never disappear.
Good News Bible (TEV)	"Remember that all these things will take place before the people now living have all died. Heaven and earth will pass away, but my words will never pass away.
J. B. Phillips	Believe me, this generation will not disappear until all this has taken place. Earth and heaven will pass away, but my words will never pass away.
The Message	Don't brush this off: I'm not just saying this for some future generation, but for this one, too—these things will happen. Sky and earth will wear out; my words won't wear out.
NIRV	"What I'm about to tell you is true. The people living now will certainly not pass away until all these things have happened. Heaven and earth will pass away. But my words will never pass away.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm telling you the truth, this generation of human beings will live to see everything I've described.[4] "The earth and everything in the sky will die someday. But my words will live forever. <sup>4</sup> 21:32The Roman army crushed a Jewish rebellion and leveled Jerusalem about 40 years later, in AD 70.
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Contemporary English V.	You can be sure that some of the people of this generation will still be alive when all of this takes place. The sky and the earth won't last forever, but my words will.
The Living Bible	"I solemnly declare to you that when these things happen, the end of this age [literally, "this generation."] has come. And though all heaven and earth shall pass away, yet my words remain forever true.
New Berkeley Version	.
New Living Translation	I tell you the truth, this generation will not pass from the scene until all these things have taken place. Heaven and earth will disappear, but my words will never disappear.
The Passion Translation	I assure you, the end of this age will not come until all I have spoken comes to pass. Earth and sky will wear out and fade away before one word I speak loses its power or fails to accomplish its purpose."
UnfoldingWord Simplified T.	I am telling you the truth: This generation of people will not come to an end before all these things that I have just now described happen. The sky and the earth will come to an end, but what I tell you will never come to an end.

### Partially literal and partially paraphrased translations:

American English Bible	'I tell you the truth... This people won't pass away Until all these things are fulfilled... Although the lands and the skies may all pass away, My words won't pass away!
Beck's American Translation	.
Breakthrough Version	Amen, I tell you that this generation will not in any way go away until all <i>these things</i> happen. The sky and the earth will go away, but My messages will not in any way go away.
Common English Bible	I assure you that this generation won't pass away until everything has happened. Heaven and earth will pass away, but my words will certainly not pass away.
Len Gane Paraphrase	"Truly, I say to you, 'That generation will not pass away until everything is completed.' "Heaven and earth will pass away, but my words will not pass away.
A. Campbell's Living Oracles	Indeed, I say to you, that this race shall not fail until all be accomplished. Heaven and earth shall fail; but my words shall not fail.
New Advent (Knox) Bible	Believe me, this generation will not have passed, before all this is accomplished. Though heaven and earth should pass away, my words will stand.[1] [1] vv. 1-33: Mt. 24.1; Mk. 13.1.
NT for Everyone	I'm telling you the truth; this generation won't be gone before all of this happens. Heaven and earth may disappear, but these words of mine won't disappear.'

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Revised Ferrar-Fenton Bible	I tell you indeed, that this generation shall not pass away, until all will begin. The heavens and the earth may pass away; but My statements will not pass away.
Free Bible Version	I tell you the truth, this generation won't come to an end before all this happens. Heaven and earth will come to an end, but my word will not.
God's Truth (Tyndale)	Verily I say unto you: this generation shall not pass, till all be fulfilled. Heaven and earth shall pass: but my words shall not pass.
International Standard V	"I tell all of you [The Gk. pronoun you is pl.] with certainty, this generation will not disappear until all these things take place. Heaven and earth will disappear, but my words will never disappear."
Lexham Bible	Truly I say to you that this generation will never pass away until all <i>things</i> take place! Heaven and earth will pass away, but my words will never pass away.

The Spoken English NT	I'm telling you seriously: this generation is never going to go away until all these <i>things</i> happen! Heaven and earth are going to go away, but my words are never going to go away.
Urim-Thummim Version	<i>Of a Truth I say to you, this generation will not pass away, until all is fulfilled. The cosmos and earth will pass away: but my Words will not pass away.</i>
Weymouth New Testament	I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away.
Wikipedia Bible Project	Believe me when I tell you, this generation won't be gone before all this happens. Heaven and earth can disappear, but my word won't disappear.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Truly, I tell you, this generation will not pass away, until all this has happened. Heaven and earth will pass away, but my words will not pass away. Mt 16:28; Mk 9:1; 13:30; Lk 9:27
The Heritage Bible	Amen I say to you that, This generation will absolutely not pass away until all things come to be. The heaven and the earth will pass away, but my words will absolutely not pass away.
New American Bible (2011)	Amen, I say to you, this generation will not pass away until all these things have taken place. <sup>y</sup> Heaven and earth will pass away, but my words will not pass away. <sup>z</sup> y. [21:32] 9:27; Mt 16:28. z. [21:33] 16:17.
New Catholic Bible	Amen, I say to you, this generation will not pass away until all these things have taken place. <sup>[9]</sup> Heaven and earth will pass away, but my words will never pass away. In the apocalyptic genre, a "generation" signifies an age of the world, a stage in God's plan.
New English Bible—1970	'I tell you this: the present generation will live to see it all. Heaven and earth will pass away; my words will never pass away.
New Jerusalem Bible	In truth I tell you, before this generation has passed away all will have taken place. Sky and earth will pass away, but my words will never pass away.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yes! I tell you that this people will certainly not pass away before it has all happened. Heaven and earth will pass away, but my words will certainly not pass away.
Holy New Covenant Trans.	I am telling you the truth: all of these things will occur while the people of this time are still alive! "The world will be destroyed, but my words will never be destroyed!

### Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...amen [I] say [to] you* for not not may pass (by) The Generation This until ever All [Things] may become The Heaven and The Earth will pass (by) The but Words [of] me not not will pass (by)...
Awful Scroll Bible	(")Of certainty, I instruct to yous that, this-same generation shall in no way go-by, until everything shall come about. (")The expanse and the land will go-by, but My words shall in no way go-by.
Concordant Literal Version	Verily, I am saying to you that by no means may this generation be passing by till all should be occurring."

exeGesese companion Bible	Heaven and earth shall be passing by, yet My words shall by no means be passing by." Amen! I word to you, This generation never no way passes away until all becomes. The heavens and earth pass away: but my words never no way pass away.
Orthodox Jewish Bible	Omein, I say to you, that HaDor HaZeh will not pass away until all these things may occur. HaShomayim and HaAretz will pass away, but my Dvarim will by no means pass away.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I assure you <i>and</i> most solemnly say to you, this generation [those living at that definite period of time preceding the second coming] will not pass away until everything [i.e. the establishment of God's kingdom.] takes place. Heaven and earth will pass away, but My words will not pass away.
An Understandable Version	Truly I tell you, the people of this generation will not [all] die off before all these things [i.e., mentioned above] happen. Although the sky and the earth will pass away [See II Pet. 3:10], my words will not pass away [i.e., they will certainly come true].
The Expanded Bible	"I tell you the truth, all these things will happen ·while the people of this time are still living [ <sup>L</sup> before this generation passes away; <sup>C</sup> either the generation that sees the destruction of Jerusalem (ad 70), or a future generation of the end times]. ·Earth and sky will be destroyed [ <sup>T</sup> Heaven and earth will pass away], but the words I have spoken will never ·be destroyed [pass away].
Jonathan Mitchell NT	"I now proceed telling you that this very generation can under no circumstances pass on by (or: may by no means pass along) until all these things can happen (or: should occur). "The sky and the land (or: This heaven and earth) will be progressively passing on by, yet My words (thoughts and ideas; or: messages) will under no circumstances proceed to be passing on by.
P. Kretzmann Commentary	Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but My words shall not pass away. Kretzmann's commentary for Luke 21:28–33 has been placed in the <b>Addendum</b> .
Syndein/Thieme	``"Point of Doctrine/'I tell you the truth', this age/generation {genea} {Jesus said this in the Jewish Age - which would be interrupted by the Church Age and then the Jewish Age would continue for 7 years and then end - He is referring to the end of the age they were then in} will not pass away until all these things have happened." "Heaven and earth will pass away {in Revelation we see the earth and universe (most likely the 2 <sup>nd</sup> heaven) will be destroyed in a nuclear event and He will re-create the heaven and earth in Revelation 21:1}, but My Words {logos} will never pass away {the Word of God is alive and powerful sharper than any two-edged sword - it will live and abide forever and ever - Amen}. {Be Ready!}
Translation for Translators	Keep this in mind: All the things that <i>I have just now described</i> will happen before all the people who have observed the things that I have done have died. <i>You can be certain that these things</i> that I have told you about will happen. That they will happen is more <i>certain</i> than that the earth and sky will continue to exist."
The Voice	<b>Jesus:</b> I'm telling you the truth: this generation will not pass from the scene before everything I'm telling you has occurred. Heaven and earth will cease to exist before My words ever fail.

### Bible Translations with Many Footnotes:

NET Bible®

I tell you the truth,<sup>76</sup> this generation<sup>77</sup> will not pass away until all these things take place. Heaven and earth will pass away, but my words will never pass away.<sup>78</sup>

<sup>76tn</sup> Grk “Truly (ἀμν, amhn), I say to you.”

<sup>77sn</sup> This is one of the hardest verses in the gospels to interpret. Various views exist for what generation means. (1) Some take it as meaning “race” and thus as an assurance that the Jewish race (nation) will not pass away. But it is very questionable that the Greek term γενεά (genea) can have this meaning. Two other options are possible. (2) Generation might mean “this type of generation” and refer to the generation of wicked humanity. Then the point is that humanity will not perish, because God will redeem it. Or (3) generation may refer to “the generation that sees the signs of the end” (vv. 25-26), who will also see the end itself. In other words, once the movement to the return of Christ starts, all the events connected with it happen very quickly, in rapid succession.

<sup>78sn</sup> The words that Jesus predicts here will never pass away. They are more stable and lasting than creation itself. For this kind of image, see Isa 40:8; 55:10-11.

Rotherham’s Emphasized B. [Verily] I say unto you—

In nowise shall this<sup>i</sup> generation pass away,

Until [all things] shall happen:

[Heaven and earth] will pass away,

But [my word] in nowise will pass away..

<sup>i</sup> Cp. chap. xvii. 34, n.

<sup>i</sup> Lit: “On this night.” [Kukis: I don’t get it.]

Wilbur Pickering’s New T.

I tell you assuredly, this generation<sup>9</sup> will certainly not pass away until all has happened. Heaven and earth will pass away, but my words will by no means pass away.<sup>10</sup>

(9) ‘this generation’ has received various interpretations. Personally I suppose it refers to the generation that was alive in 1967 (by now everyone in that ‘generation’ is at least 45 years old).

(10) Sovereign Jesus declares that His words have eternal validity, and are therefore on a par with God’s written revelation.

### Literal, almost word-for-word, renderings:

A Faithful Version

Truly I say to you, there is no way that this generation shall pass away until all these things have taken place. Heaven and earth shall pass away, but My words shall never pass away.

Analytical-Literal Translation

"Positively, I say to you, this generation [or, race] shall by no means pass away until all [things] happen.

"The heaven and the earth will pass away, but My words shall by no means pass away.

Context Group Version

Amen I say to you (pl), This generation shall not pass away, until all things be accomplished. Sky and land shall pass away: but my words shall not pass away.

Green’s Literal Translation

Truly I say to you, In no way will this generation pass away until all these things shall occur. The heaven and the earth will pass away, but My Words will not pass away, never!

Modern Literal Version 2020

Assuredly I am saying to you°, This generation should never pass away, until all things should happen. The heaven and the earth will be passing away, but my words should never pass away.

Revised Geneva Translation

“Truly I say to you this age shall not pass until all things are done.

“Heaven and Earth shall pass away, but My words shall not pass away.

World English Bible

Most certainly I tell you, this generation will not pass away until all things are accomplished. Heaven and earth will pass away, but my words will by no means pass away.



**The gist of this passage:** Jesus promises that all these things will come to pass; and that heaven and earth would pass away, but not this race of people (the Jews).

32-33

### Luke 21:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** Truly I keep saying to you,...

Jesus then says the word amên (ἀμήν) [pronounced am-ANE], which means, *firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine.* Strong's #281.

In this chapter, generally speaking, Jesus is with a *friendly* audience. The religious crowd, near the end of the last chapter, decided to stop trying to catch Him with tricky religious questions (Luke 20:40). Jesus is dealing with disciples who have real questions. This real question goes all the way back to v. 7: **And they asked him, "Teacher, when will these things be, and what will be the sign when these things are about to take place?"**

So Jesus, for much of this chapter, has been answering that question.

### Luke 21:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

These two negatives were found together in v. 18 as well. In the Greek, additional negatives make a sentence into a stronger negative.

παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ah-ee]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #3928
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## Luke 21:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
genea (γενεά) [pronounced ghen-eh-AH]	<i>generation; family; race, genealogy; nation, age, [period of] time</i>	feminine singular noun; nominative case	Strong's #1074

Thayer definitions: 1) *fathered, birth, nativity*; 2) *that which has been begotten, men of the same stock, a family*; 2a) *the several ranks of natural descent, the successive members of a genealogy*; 2b) *metaphorically a group of men very like each other in endowments, pursuits, character*; 2b1) *especially in a bad sense, a perverse nation*; 3) *the whole multitude of men living at the same time*; 4) *an age (i.e. the time ordinarily occupied by each successive generation), a space of 30 - 33 years.*

From the New Catholic Bible footnote for this verse: *In the apocalyptic genre, a "generation" signifies an age of the world, a stage in God's plan.*<sup>17</sup>

On the few times I quote from a Catholic source, I find myself having to say, I am not a Catholic, nor is this a Catholic study. My problems with the Catholic Church are many, but to cite two of them: the pope and their adoration of Mary.

However, whereas the Catholic Church from the Middle Ages sought to destroy anyone who let the Word of God get out to the public in the language of that day, there are perhaps a dozen Catholic translations which are exceptional and informative, including some of the footnotes. For the most part, there is nothing in these translations which would cause a person to think, *this is a Catholic Bible* (apart from the apocrypha). I see these Vatican approved translations as being an important step in the Catholic Church. Will this be a transformative step? Hard to tell; but one can never discount the power of the Word of God.

autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
heôs (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193

This next particle is in brackets in the Westcott Hort text. It is found in Scrivener Textus Receptus and in the Byzantine Greek text.

án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956

<sup>17</sup> From <https://www.biblegateway.com/passage/?search=Luke%2021&version=NCB> accessed May 25, 2023.

**Luke 21:32b**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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My Westcott Hort text tells me that this is an accusative case, but the nominative and the accusative case cases are the same for many words (like this one).

Panta (πάντα) [pronounced *PAN-ta*] takes a plural verb.

<p>gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i>]</p>	<p><i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i></p>	<p>3<sup>rd</sup> person singular, aorist (deponent) middle/passive subjective</p>	<p>Strong's #1096</p>
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**Translation:** ...that this race will [definitely] not pass away until all [of these things] come to pass.

Jesus then speaks of something/some group which will definitely not pass away until all of these things which He has been teaching comes to pass. The word is the feminine singular noun genea (γενεά) [pronounced *ghen-eh-AH*], which means, *generation; family; race, genealogy; nation, age, [period of] time*. Strong's #1074. Most often, this word means, *generation*, but, as we know in retrospect, some of these men died even before A.D. 70 (when Jerusalem would be destroyed). This could not refer to *nation Israel* because Jesus is speaking of Jerusalem being destroyed. This leaves two general possibilities: *this race, this family; or this age, this period of time*.

The people of Israel will not pass away; they will not be destroyed; they will not pass from the scene. For the Tribulation to resume at the end of the Church Age (the Tribulation is a continuation of the Jewish Age), there must be Jews. In fact, there must be a nation Israel. All that Jesus has spoken about (apart from the destruction of Jerusalem) is still future from our time. All of these things could begin to happen in the next hour (following the rapture) or not for another 1000 years (following the rapture).

It is also legitimate to consider this *a period of time* or *an age*; human history, as we know it, continues on its normal course. However, there will be a massive change when Jesus returns. That changes the whole game at that point.

However, it should not be lost on us that many of those hearing this message of Jesus will be alive when Jerusalem is destroyed by the Romans, along with the Temple. Where they will be at the time, is unknown, but Jesus has clearly told them to head for the hills and to not look back.

Luke 21:32 Truly I keep saying to you, that this race will [definitely] not pass away until all [of these things] come to pass. (Kukis mostly literal translation)

**Luke 21:31–32 (ESV)** (a graphic); from **Primo Bible Verses**; accessed June 29, 2021.

Unfortunately, most translations have *this generation*, which translation automatically makes this a confusing verse. It seems like one of the footnotes in the translations called this one of the most difficult verses in the Bible to interpret (or used words to this effect).



Luke 21:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; nominative case	Strong's #3772
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; nominative case	Strong's #1093
παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ahee]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over</i>	3 <sup>rd</sup> person plural, future (deponent) middle/passive indicative	Strong's #3928

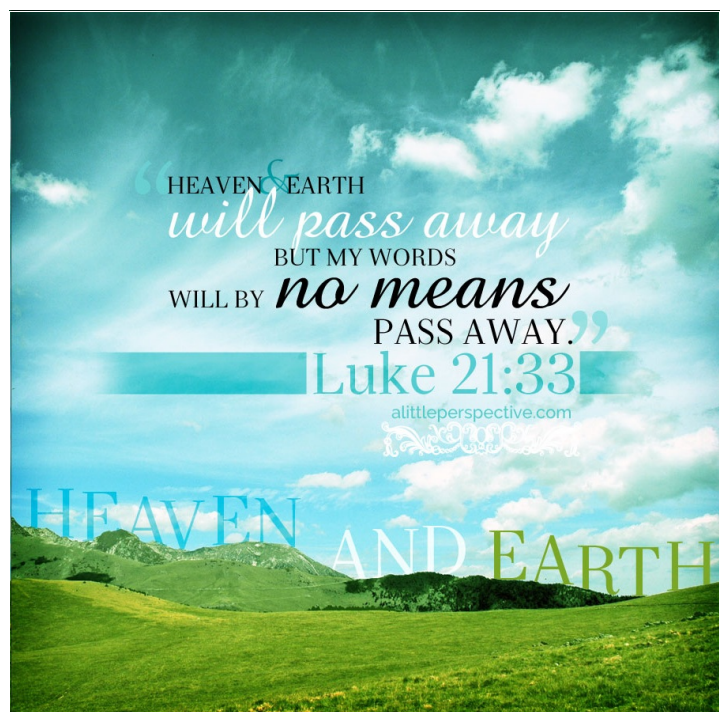
**Translation:** The heaven and earth will pass away,...

There will be a point in time, spoken of in Psalms, in Revelation, in many passages, that even today's earth and heaven will pass away.

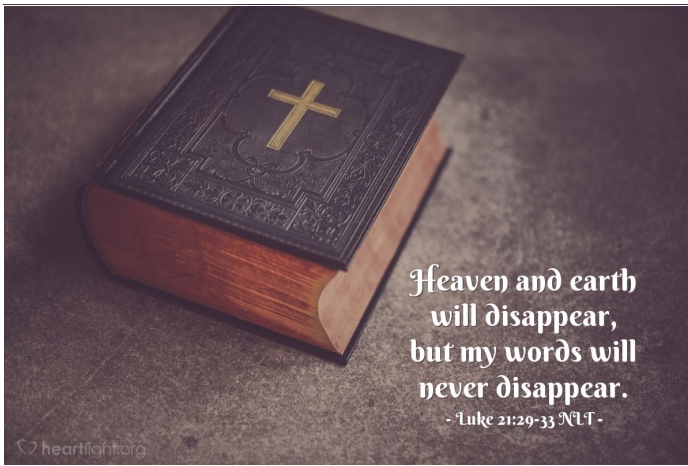
The circumstances are this: the earth will have come to a point where it is all used up; or to where it does not meet the needs of those going into the eternal state (which will take place *after* the Millennium).

A new heavens and earth will be necessary for this next great stage in God's plan (which is a part of our eternal future that we know next to nothing about).

**Luke 21:33** (a graphic); from **A Little Perspective**; accessed June 22, 2021.







Luke 21:33 (NLT) (a graphic); from [Heart Light](#); accessed June 22, 2021.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 21:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, nominative case	Strong's #3056
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
These two negatives were found together in vv. 18 & 32 as well.			
παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ah-ee]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over</i>	3 <sup>rd</sup> person plural, future (deponent) middle/passive indicative	Strong's #3928



**Translation:** ...but My words will [definitely] not pass away.

Jesus was teaching truth; and the truth will never pass away.

Luke 21:33 The heaven and earth will pass away, but My words will [definitely] not pass away. (Kukis mostly literal translation)

Psalms 102:25–27 Of old You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but You are the same, and Your years have no end.

Isaiah 40:7–8 The grass withers, the flower fades when the breath of the LORD blows on it; surely the people are grass. The grass withers, the flower fades, but the word of our God will stand forever.

Do you see how closely Jesus parallels His words to the word of God?

Isaiah 51:6 Lift up your eyes to the heavens, and look at the earth beneath; for the heavens vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in like manner; but My salvation will be forever, and My righteousness will never be dismayed.

Jesus, throughout His ministry, taught the words of the Old Testament. However, there are more prophecies to come:

2Peter 3:7–13 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill His promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells. (ESV; capitalized throughout)

Luke 21:32–33 Truly I keep saying to you, that this race will [definitely] not pass away until all [of these things] come to pass. The heaven and earth will pass away, but My words will [definitely] not pass away. (Kukis mostly literal translation)

Luke 21:32–33 Point of doctrine for you to remember: you people, you Jews, will not pass away from this earth until all of these things that I have told you about come to pass. Even the heavens and earth will pass away, but My words will definitely continue forever. (Kukis paraphrase)

We do not know how much Jesus taught on this subject. We have what is written here, but He could have taught much more, going back to the book of Daniel for the basic material. As you can see, Jesus was teaching what was written in the Psalms and in Isaiah.

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**Be Alert at All Times, Given the Things that Will Come to Pass**

But listen for yourselves, not ever being weighted down the hearts of yours by a hangover and [by] intoxication and [by] cares pertaining to daily life; and might stand against you [all] suddenly the day that. For as a snare, it will come against all those dwelling upon the earth.

Luke  
21:34–35

Take heed to yourselves [that] your hearts not be burdened by hangovers, intoxication or by anxieties pertaining to daily life, for that day will come suddenly against you [all]. Like a trap [set to spring closed], [that day] will suddenly come upon all those living on the earth.

Be circumspect in your lifestyle. Do not be burdened with hangovers or intoxication or with severe anxieties of this life, for that day of judgment will come suddenly upon you. It will be like a trap set to suddenly close on you. That day will come unexpectedly to all those living on the earth.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But listen for yourselves, not ever being weighted down the hearts of yours by a hangover and [by] intoxication and [by] cares pertaining to daily life; and might stand against you [all] suddenly the day that. For as a snare, it will come against all those dwelling upon the earth.
Complete Apostles Bible	"But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and worries of life, and that Day come upon you unexpectedly. For it will come as a snare on all those who live on the face of the whole earth.
Douay-Rheims 1899 (Amer.)	And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth.
Holy Aramaic Scriptures	But, take care in regard to your soul {yourself} that your hearts never become heavy, in gluttony, and in drunkenness, and in the care of the world, and that day might come suddenly {lit. from the calm} upon you. For, like a snare it will suddenly fall upon all those who dwell upon the face of all the Earth.
James Murdock's Syriac NT	Take heed to yourselves, that your hearts be, at no time, stupefied by gluttony and ebriety and worldly care; and so that day come upon you unawares. For, like a hunter's snare, it will spring upon all them that dwell upon the face of the whole land.
Original Aramaic NT	But beware in your souls that your hearts never grow cold with gluttony and with drunkenness and with the cares of the world, and suddenly it shall come upon you that day. For it shall spring like a trap upon all of those who dwell upon the face of all the earth.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But give attention to yourselves, for fear that your hearts become over-full of the pleasures of food and wine, and the cares of this life, and that day may come on you suddenly, and take you as in a net: For so it will come on all those who are living on the face of all the earth.
Bible in Worldwide English	But take care. Do not think too much about eating, drinking, and things in this life. If you do, that day will come and catch you like a trap. That day will come to all people who are living on the whole earth.

Easy English	But be careful, and watch how you live. Do not eat or drink too much. Do not waste your time like that. Do not waste time by having troubles in your mind about your life. If you do, that day will surprise you. It will come when you are not looking. It will surprise everyone who lives on all the earth.
Easy-to-Read Version–2008	"Be careful not to spend your time having parties and getting drunk or worrying about this life. If you do that, you won't be able to think straight, and the end might come when you are not ready. It will come as a surprise to everyone on earth.
God's Word™	"Make sure that you don't become drunk, hung over, and worried about life. Then that day could suddenly catch you by surprise like a trap that catches a bird. That day will surprise all people who live on the earth.
Good News Bible (TEV)	"Be careful not to let yourselves become occupied with too much feasting and drinking and with the worries of this life, or that Day may suddenly catch you like a trap. For it will come upon all people everywhere on earth.
J. B. Phillips	"Be on your guard—see to it that your minds are never clouded by dissipation or drunkenness or the worries of this life, or else that day may catch you like the springing of a trap—for it will come upon every inhabitant of the whole earth.
The Message	"But be on your guard. Don't let the sharp edge of your expectation get dulled by parties and drinking and shopping. Otherwise, that Day is going to take you by complete surprise, spring on you suddenly like a trap, for it's going to come on everyone, everywhere, at once.
NIRV	"Be careful. If you aren't, your hearts will be loaded down with wasteful living, drunkenness and the worries of life. Then the day the Son of Man returns will close on you like a trap. It will happen suddenly. That day will come on every person who lives on the whole earth.
New Life Version	Watch yourselves! Do not let yourselves be loaded down with too much eating and strong drink. Do not be troubled with the cares of this life. If you do, that day will come on you without you knowing it. It will come on all people over all the earth.
New Simplified Bible	»Be awake so your hearts are not weighed down. Do not allow the weight of worldly involvement, drunkenness, and cares of this life be a snare when that day suddenly comes. »It will come as a surprise to all who dwell on the face of the earth.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	Don't get distracted by the worries of everyday life or parties and too much drinking. You don't want that day to catch you by surprise. "When that day comes, it's going to come for everyone.
Contemporary English V.	Don't spend all of your time thinking about eating or drinking or worrying about life. If you do, the final day will suddenly catch you like a trap. That day will surprise everyone on earth.
The Living Bible	"Watch out! Don't let my sudden coming catch you unawares; don't let me find you living in careless ease, carousing and drinking, and occupied with the problems of this life, like all the rest of the world.
New Berkeley Version New Living Translation	. "Watch out! Don't let your hearts be dulled by carousing and drunkenness, and by the worries of this life. Don't let that day catch you unaware, like a trap. For that day will come upon everyone living on the earth.
The Passion Translation	"Be careful that you never allow your hearts to grow cold. Remain passionate and free from anxiety and the worries of this life. Then you will not be caught off guard by what happens. Don't let me come and find you drunk or careless in living like everyone else. For that day will come as a shocking surprise to all, like a downpour that drenches everyone, catching many unaware and un-prepared.
UnfoldingWord Simplified T.	"Be very careful to control yourselves. Do not go to parties where people are acting immorally or getting drunk. And do not carry the cares of this life with you. If you live this way, you will stop waiting for me to return. And then, at that moment, I will

surprise you when I come. I will come so suddenly it will be like when an animal trap springs closed without warning. Indeed, I will return without warning, and that day will come when you are not ready to see me.

William's New Testament But ever be on your guard, so that your hearts may not be loaded down with self-indulgence, drunkenness, and worldly worries, and that day, like a trap, catch you unawares.

For it will come upon all who are living anywhere on the face of the earth, But ever be watching and always praying, so that you may have strength to escape all this that is going to take place, and so you may take your stand in the presence of the Son of Man." V. 36 is included for context.

### Partially literal and partially paraphrased translations:

American English Bible 'So pay attention to yourselves,  
And don't let your hearts become overburdened...  
Don't allow the worries of life  
To make your hearts reel, and let you get drunk,  
So that day doesn't sneak up upon you.  
For, it'll arrive like a snare  
Upon all that sit on the face of the earth.

Beck's American Translation .  
Breakthrough Version Pay attention to yourselves so that your hearts might not be heavy with a hangover, drunkenness, and worry about this life's things, and that day might stand over you unexpected as a trap. You see, it will come upon all the people sitting on the face of all the earth.

Common English Bible "Take care that your hearts aren't dulled by drinking parties, drunkenness, and the anxieties of day-to-day life. Don't let that day fall upon you unexpectedly, like a trap. It will come upon everyone who lives on the face of the whole earth.

Len Gane Paraphrase "Be very careful for yourselves lest at any time your hearts be weighed down by over-indulgence, drunkenness, and the worries in this life, and so that day upon you unexpectedly.

"For like a snare it will come on all those who live on the face of the whole world.

A. Campbell's Living Oracles Take heed, therefore, to yourselves, lest your hearts be overcharged with surfeiting, and drunkenness, and worldly cares, and that day come upon you unawares: for, as a net, it shall inclose all the inhabitants of the earth.

New Advent (Knox) Bible Only look well to yourselves; do not let your hearts grow dull with revelry and drunkenness and the affairs of this life, so that that day overtakes you unawares; it will come like the springing of a trap on all those who dwell upon the face of the earth.

NT for Everyone **Watching for the Son of Man**  
'So watch out for yourselves,' said Jesus, 'that your hearts may not grow heavy with dissipation and drunkenness and the cares of this life, so that that day comes upon you suddenly, like a trap. It will come, you see, on everyone who lives on the face of the earth.

20<sup>th</sup> Century New Testament Be on your guard lest your minds should ever be dulled by debauches or drunkenness or the anxieties of life, and lest 'That Day' should come suddenly upon you, like a snare. For come it will upon all who are living upon the face of the whole earth.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible **The Need for Watchfulness**  
"Be on your guard, so that your minds are not dulled [Lit *your hearts are not weighed down*] from carousing, [Or *hangovers*] drunkenness, and worries of life, or

	that day will come on you unexpectedly like a trap. For it will come on all who live on the face of the whole earth.
Conservapedia Translation	And be mindful of yourselves, in concern that at any time you might become caught up in gluttony, and drunkenness, and material things, and as a result this time comes upon you by surprise. For as a trap will it come on all who dwell on the face of the Earth.
Revised Ferrar-Fenton Bible	But take care of yourselves, for fear your hearts should be loaded with debauchery, and drunkenness, and business cares, and that day come swiftly upon you like a snare; for thus it will come upon all dwelling upon the face of the earth.
Free Bible Version	"Watch out that you don't become distracted by partying or getting drunk or by the worries of this life, so that this day* catches you by surprise. For this day will come upon everyone who lives on the face of the earth.
God's Truth (Tyndale)	Take heed to yourselves, lest your hearts be overcome with *surfeiting and drunkenness and cares of this world: and that, that day come on you unawares. For as a snare shall it come on all them that sit on the face of the earth. *surfeiting : abundance: as for me this would be having a heart for the ungodly spiritual wickedness that is so much in excess these days; as there is all manner of spiritual wicknesses offered to the people. RN
Lexham Bible	<b>Be Alert</b> "But take care for yourselves, lest your hearts are weighed down with dissipation and drunkenness and the worries of daily life, and that day come upon you suddenly like a trap. For it will come upon all who reside on the face of the whole earth.
Riverside New Testament	Take care that your hearts are not dull through overeating and drinking and the cares of life, so that that day may come on you unexpectedly like a trap. For it will come on all who dwell on the face of all the earth.
Leicester A. Sawyer's NT	Take heed to yourselves, that your hearts be not oppressed with revelling and drunkenness, and worldly cares, and that day come upon you suddenly; for it shall come like a snare on all who live on the face of the whole earth.
UnfoldingWord Literal Text	But pay attention to yourselves, so that your hearts are not burdened with the effects of drinking and intoxication, and the worries of life, and then that day will close on you suddenly like a trap. For it will come upon everyone living on the face of the whole earth.
Urim-Thummim Version	<i>And take heed to yourselves, unless at anytime your hearts are overcharged with excess wine, and drunkenness, and the cares of this life, and so that day comes upon you unexpected. Because as a snare will it come on all them that live on the face of the whole earth.</i>
Weymouth New Testament	"But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all dwellers on the face of the whole earth.
Wikipedia Bible Project	"Watch out! Make sure you don't get preoccupied with partying or drinking or the worries of this life, so that that day will suddenly catch you out. For that day will come to everyone who lives on the face of the earth.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	• Be on your guard: don't immerse yourselves in a life of pleasure, drunkenness and worldly cares, lest that day catch you unaware, as a trap. For, like a snare, will that day come upon all the inhabitants of the earth. Romans 13:13; 1Thes 5:3; Is 24:17 An extensive <b>footnote</b> on v. 34 has been placed in the <b>Addendum</b> .
The Heritage Bible	And hold yourselves in mind, lest your hearts be weighed down with headaches from overindulgence and intoxicating drink, and anxiety distractions of <i>this</i> present existence, and that day stands upon you suddenly unforeseen, Because it will come as a snare upon all those sitting upon the face of the whole earth.



New American Bible (2011)	<b>Exhortation to Be Vigilant.</b> “Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise <sup>a</sup> like a trap. For that day will assault everyone who lives on the face of the earth. a. [21:34] 12:45–46; Mt 24:48–50; 1 Thes 5:3, 6–7
New Catholic Bible	<b>Exhortation To Be Vigilant.</b> <sup>[h]</sup> “Be on your guard lest your hearts be weighed down by carousing and drunkenness and the anxieties of this life and that day will catch you unawares, like a trap. For that day will come upon everyone in the world. [h] Since in Luke’s perspective the end of the world is not considered to be imminent, the exhortation to be vigilant voiced here is more pressing so that the delay may not numb the heart of the Christian. At the same time, there is an invitation to pray that the day of the Lord may not come unexpectedly and find us unprepared to appear before the divine Judge.
New English Bible–1970	<b>Exhortation to Watch (Olivet)</b> ‘Keep a watch on yourselves; do not let your minds be dulled by dissipation and drunkenness and worldly cares so that the great Day closes upon you suddenly like a trap; for that day will come on all men, wherever they are, the whole world over.
New Jerusalem Bible	‘Watch yourselves, or your hearts will be coarsened by debauchery and drunkenness and the cares of life, and that day will come upon you unexpectedly, like a trap. For it will come down on all those living on the face of the earth.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“But keep watch on yourselves, or your hearts will become dulled by carousing, drunkenness and the worries of everyday living, and that Day will be sprung upon you suddenly like a trap! For it will close in on everyone, no matter where they live, throughout the whole world.
Hebraic Roots Bible	But beware in yourselves that your hearts never become heavy by extravagance and by drunkenness and by distress of the world, and that day should come suddenly upon you as a snare, for it will come in on all those sitting on the face of all the earth. (Isa. 24:17)
Holy New Covenant Trans.	Be careful! Otherwise your hearts will become burdened with drinking, getting drunk, and the worries of this life. That day may come suddenly when you are not ready. It will come as a surprise to all people who live on earth.
The Scriptures 2009	“And take heed to yourselves, lest your hearts be weighed down by gluttony, and drunkenness, and worries of this life, and that day come on you suddenly. “For it shall come as a snare on all those dwelling on the face of all the earth.
Tree of Life Version	“But watch out so your hearts are not weighed down by carousing, strong drink, and the worries of life. Do not let that day come upon you suddenly like a trap. For it will come rushing upon all who live on the face of the whole earth.

#### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...keep! but themselves^ not so may be weighted [of] you* The Hearts in stupor and [in] drunkenness and [in] cares living and may stand to you* Unexpected The Day That as Snare will come for to all the [men] sitting to face [of] every the earth...
Alpha & Omega Bible	“BE ON GUARD, SO THAT YOUR HEARTS WILL NOT BE BURDENED WITH DIZZINESS AND ALCOHOLISM AND THE WORRIES OF LIFE, AND THAT DAY WILL NOT COME ON YOU SUDDENLY LIKE A TRAP; FOR IT WILL COME UPON ALL THOSE WHO DWELL ON THE FACE OF ALL THE EARTH.
Awful Scroll Bible	(“)What is more, be adjoining-to, for yourselves, not-lest-at-any-time, the sensibility of you all's hearts shall be weighing down from-within, hangovers and drunkenness and the anxieties of life, and that day shall set-before over yous in-conspicuously.

	(")For as to a snare, it will come-upon over all them, settling-down on the face of the entire land.
Concordant Literal Version	Now take heed to yourselves, lest at some time your hearts should be burdened with crapulence and drunkenness and the worries of life's affairs, and that day may be standing by you unawares,
exeGesex companion Bible	as a trap, for it will intrude on all those sitting on the surface of the entire earth." And heed to yourselves, lest ever your hearts burden with hangovers and intoxication and anxieties of existence, so that day stands by you unawares. For it comes as a snare on all who sit on the face of the whole earth.
Orthodox Jewish Bible	And be shomer regarding yourselves lest your levavot (hearts) may be burdened with dissipation and drunkenness and the cares of the Olam HaZeh and Yom HaHu (That Day) may come upon you PITOM (suddenly, MALACHI 3:1). For as a mokesch (trap) it will come upon all the ones dwelling on the pnei kol haAretz (the face of all the Earth).

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"But be on guard, so that your hearts are not weighed down <i>and</i> depressed with the giddiness of debauchery and the nausea of self-indulgence and the worldly worries of life, and then that day [when the Messiah returns] will not come on you suddenly like a trap; for it will come upon all those who live on the face of all the earth.
An Understandable Version	"But pay attention to yourselves so that your hearts do not become overburdened by carousing, and drunkenness, and the worries of life. [ <i>If you do</i> ], that 'day' [ <i>i.e., Jesus' second coming and judgment</i> ] will arrive suddenly, like a trap [ <i>i.e., which catches an animal by surprise</i> ]. For that is the way this 'day' will arrive for everyone [ <i>else</i> ] living on the entire earth.
The Expanded Bible	<b>Be Ready All the Time</b> "-Be careful [Watch yourselves] not to ·spend your time [or become dulled by; <sup>L</sup> let your hearts be weighed down by] ·feasting [carousing; debauchery], ·drinking [drunkenness], or worrying about worldly things. If you do, that day might come on you suddenly, ·like a trap. For it will come upon all people who live on the earth. [or Like a trap, it will come upon all people who live on the earth.]
Jonathan Mitchell NT	"So you people make it a habit to hold your attention to yourselves, and hold to each other, lest at some time your hearts may be weighed down or burdened – in the midst of a hangover (or: headache nausea or giddiness from an overindulgence in wine), and in drunkenness (intoxication) – as well as by anxiety (or: care; concern; worry) in the daily matters pertaining to living, and then that day take its stand upon you folks unforeseen (with unexpected suddenness), as a trap (a snare; a net; something that will catch and hold). "You see, it will continue coming in upon (or: enter on) all the people normally sitting (= presently dwelling) upon [the] face (= surface) of the entire Land (or: all the earth).
P. Kretzmann Commentary	<b>Verses 34-38</b> A final warning: 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.
Syndein/Thieme	For as a snare shall it come on all them that dwell on the face of the whole earth. "But watch out for yourselves so that your hearts/'right lobes' are not weighed down {bruno} with dissipation/surfeiting/'lightheadedness' {kraipale} and drunkenness and

the worries of this life {bogged down with the details of life and neglecting doctrine}, and that day close down upon you suddenly like a trap."

"For like a trap/snare it will overtake all who live on the face of the whole earth."

Translation for Translators

**Jesus taught how to be ready for his return.**

*Luke 21:34-38*

"But be on guard. Do not be getting drunk with carousing or let yourselves be distracted by worries *concerning* your lives [SYN] {or let worries *concerning* your lives [SYN] distract you}. *If you do wrong things like those, you may be suddenly surprised by my return [MTY], like a trap suddenly catches an animal in it. You need to know that my return will surprise everyone all over the earth.*

The Voice

**Jesus:** So be careful. Guard your hearts. They can be made heavy with moral laxity, with drunkenness, with the hassles of daily life. Then the day I've been telling you about might catch you unaware and trap you. Because it's coming—nobody on earth will escape it.

### Bible Translations with Many Footnotes:

NET Bible®

*Be Ready!*

"But be on your guard<sup>79</sup> so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day close down upon you suddenly like a trap.<sup>80</sup> For<sup>81</sup> it will overtake<sup>82</sup> all who live on the face of the whole earth.<sup>83</sup>

<sup>79tn</sup> Grk "watch out for yourselves."

<sup>sn</sup> Disciples are to watch out. If they are too absorbed into everyday life, they will stop watching and living faithfully.

<sup>80sn</sup> Or like a thief, see Luke 12:39-40. The metaphor of a trap is a vivid one. Most modern English translations traditionally place the words "like a trap" at the end of v. 34, completing the metaphor. In the Greek text (and in the NRSV and REB) the words "like a trap" are placed at the beginning of v. 35. This does not affect the meaning.

<sup>81tn</sup> There is debate in the textual tradition about the position of γάρ (gar) and whether v. 35 looks back to v. 34 or is independent. The textual evidence does slightly favor placing γάρ after the verb and thus linking it back to v. 34. The other reading looks like Isa 24:17. However, the construction is harsh and the translation prefers for stylistic reasons to start a new English sentence here.

<sup>82tn</sup> Or "come upon."

<sup>83sn</sup> This judgment involves everyone: all who live on the face of the whole earth. No one will escape this evaluation.

Rotherham's Emphasized B. **But be taking heed unto yourselves,**

Lest once your hearts be made heavy—

With debauch and drunkenness and anxieties about livelihood,

And that day come upon you suddenly

||as a snare||,—

For it will come in by surprise upon all' them that are dwelling on the face of all' the earth.<sup>j</sup>

j Is. xxiv. 17.

The Spoken English NT

***Stay Awake! (Mt. 24:36; Mk 13:32-37)***

Watch yourselves, that your hearts don't get weighed down with partying<sup>s</sup> and getting drunk, and with everyday concerns. Otherwise, that day will come on you unexpectedly, like a trap. Because it's going to land on everybody<sup>t</sup> that lives on the face of the earth.<sup>u</sup>

<sup>s.</sup> Or "excess."

<sup>t.</sup> Many mss have "...without warning. Because it's going to land like a trap on everybody..." See Isaiah 24:17 for a probable reason for the change.

u. Lit. “on the face of the whole earth.”

Wilbur Pickering’s New T.

**Watch and pray**

“But keep a watch on yourselves, lest your hearts be weighed down with dissipation, drunkenness, and cares of life, and that Day come upon you suddenly. Because it will come like a trap upon all those who dwell on the surface of the whole earth.

**Literal, almost word-for-word, renderings:**

A Faithful Version	Watch yourselves, lest your hearts be preoccupied with high living and drinking and the cares of this life, and that day come upon you suddenly. For as a snare it shall come upon all those who dwell on the face of the earth.
Analytical-Literal Translation	"But be watching out for yourselves, lest your <sub>p</sub> hearts be weighed down with hangovers and drunkenness and anxieties over [things] pertaining to everyday life, and that day come on you suddenly [or, unexpectedly]. "For it will come as a snare on all the ones sitting [fig., living] on [the] face of all the earth.
Bond Slave Version	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. For as a snare will it come on all them that dwell on the face of the whole earth.
Charles Thomson NT	Take heed therefore to yourselves that your hearts be not overloaded with excess of meat, or drink, or worldly cares, and that day come upon you unawares. For it will come as a net upon all who are settled on the face of the whole earth.
Far Above All Translation	And watch out for yourselves that your hearts do not become stupefied with intoxication or drunkenness or everyday cares, and that day comes on you suddenly, for it will come like a snare upon all those who live on the face of the whole earth.
Green’s Literal Translation	But take heed to yourselves that your hearts not be loaded down with headaches, and drinking, and anxieties of life, and that day come suddenly upon you as a snare, for it will come in on all those sitting on the face of all the earth. Isa. 24:17
Modern English Version	<b>Exhortation to Watch</b> “Take heed to yourselves, lest your hearts become burdened by excessiveness and drunkenness and anxieties of life, and that Day comes on you unexpectedly. For as a snare it will come on all those who dwell on the face of the whole earth.
Modern Literal Version 2020	{Luke 21:34-36 & Matthew 24:36-44 & Mark 13:32-37 Second Coming.} But take-heed <sup>o</sup> to yourselves, lest your <sup>o</sup> hearts might be burdened in a hangover and drunkenness, and anxieties of everyday life, and that day might suddenly stand upon you <sup>o</sup> ; for* it will be coming like a snare upon all the ones sitting upon the face of all the earth.
New King James Version	<b>The Importance of Watching</b> “But take heed to yourselves, lest your hearts be weighed down with carousing [ <i>dissipation</i> ], drunkenness, and cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth.
New Matthew Bible	Take heed to yourselves, lest your hearts be overcome with excess of eating, and drunkenness, and worldly cares, and that day come on you unawares. For as a snare shall it come upon all who sit on the face of the earth.
Niobi Study Bible	<b>The Importance of Watching</b> "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. For as a snare shall it come on all them that dwell on the face of the whole earth.

**The gist of this passage:** Be sober-minded and be ready for whatever happens.  
34-35

<b>Luke 21:34a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i> ]	<i>hold the mind or ear toward someone, pay attention, listen (up), give heed to, take care; beware; have regard</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4337
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
heautois (ἑαυτοῖς) [pronounced <i>heh-ow-TOYÇE</i> ]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 <sup>rd</sup> person masculine plural, dative, locative or instrumental case	Strong's #1438
mêpote/mêpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i> ]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
bareō (βαρέω) [pronounced <i>bahr-EH-oh</i> ]	<i>to weight down, to be weighted down, to burden, to depress, to charge</i>	3 <sup>rd</sup> person plural, aorist passive subjunctive	Strong's #916
hai (αἱ) [pronounced <i>high</i> ]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
kardiai (καρδίαι) [pronounced <i>kahr-DEE-ī</i> ]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, nominative case	Strong's #2588
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kraipálē (κραϊπάλη) [pronounced <i>krahee-PAL-ay</i> ]	<i>a headache (as a seizure of pain) from drunkenness; a hangover, (by implication) a debauch (by analogy, a glut), a drinking bout</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2897
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532



### Luke 21:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
méthē (μέθη) [pronounced MEHTH-ay]	<i>an intoxicant, (by implication) intoxication, drunkenness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3178
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
merimnai (μέριμναι) [pronounced MER-ihm-nigh]	<i>cares, anxieties, worries</i>	feminine plural noun, dative, locative or instrumental case	Strong's #3308
biōtikós (βιωτικός) [pronounced bee-oh-tee-KOSS]	<i>belonging to daily life, relating to the present existence, of (pertaining to, things that pertain to) this life</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #982

**Translation:** Take heed to yourselves [that] your hearts not be burdened by hangovers, intoxication or by anxieties pertaining to daily life,...

Sometimes, when speaking of the days of judgment (whether this is pertaining to Jerusalem in the near future or far future), the warning is simply living a life without any thought given to God. The behavior described is often normal behavior—eating, drinking, marrying and giving in marriage. In this case, however, there appear to be three different things which those hearing the Lord are supposed to guard against. These are unusual words, so bear that in mind.

The first one is kraipálē (κραিপάλη) [pronounced krahee-PAL-ay], which means, *a headache (as a seizure of pain) from drunkenness; a hangover, (by implication) a debauch (by analogy, a glut), a drinking bout.* Strong's #2897. It is only found here in this chapter (many of the words found in this chapter are hapax legomena).

The second word is méthē (μέθη) [pronounced MEHTH-ay], which can refer to an intoxicant; or to being intoxicated. It is clear that there are many more intoxicants available today besides alcohol. Strong's #3178. This word is only found 3x in the New Testament.

The third thing warned against is having cares or anxieties about this world.

Jesus is telling His audience—and us—to be alert in life. Our mentality should not be hampered by intoxicants or by excessive worries of the world (despite how worrisome the world becomes all around us).

**Application:** In the United States, we have been unusually blessed. In fact, we are the most blessed nation on this planet in human history. However, in the past few years, there have been some serious societal problems, and we might lose some of our prosperity, blessing and protection. Quite frankly, we in the United States have been quite spoiled in our lives. As a result, with this additional pressure being placed upon us, making us concerned for our well-being and blessing, many of us have concerns and anxieties about our lives today.

**Application:** The mature believer is able to make good decisions because he has Bible doctrine in his soul and he knows to be filled with the Spirit (rather than with spirits<sup>18</sup>). Making such good decisions are important, whether one is in the midst of prosperity or historical disaster.

<sup>18</sup> This is a reference to alcohol and other intoxicants.

Luke 21:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἐπιστήμι (ἐπίτημι) [pronounced <i>ehf-ISS-tay-mee</i> ]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near]; to assault</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2186
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ὑμᾶς (ὕμάς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
αἰφνίδιος (αἰφνίδιος) [pronounced <i>ahfeef-NIHD-ee-oss</i> ]	<i>sudden, unawares, unforeseen, unexpected, (adverbially) suddenly, unexpectedly</i>	adjective; sometimes used adverbially	Strong's #160
ἡ (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ἡμέρα (ἡμέρα) [pronounced <i>hay-MEH-raw</i> ]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250
ἐκεῖνη (ἐκεῖνη) [pronounced <i>ehk-Ī-nay</i> ]	<i>she, it; that</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; nominative case	Strong's #1565

**Translation:** ...for that day will come suddenly against you [all].

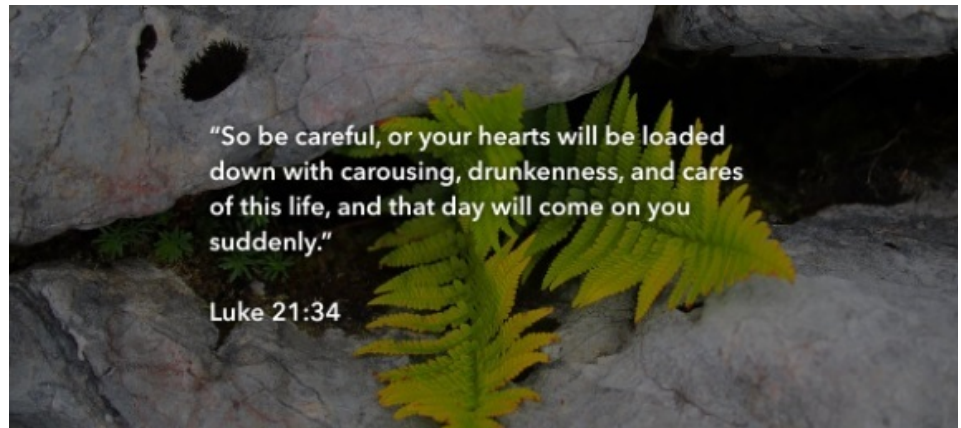
Jesus warns these people because the near judgment of Jerusalem will be a sudden thing; and when the Tribulation occurs, this will feel sudden to pretty much everyone on this earth.

**Illustration:** It has been perceived by many in the United States that our country has taken a sudden turn for the worst. In the past 10 or 15 years, we have seen things take place in this country that seemed impossible not but 20 years earlier. The events of the Tribulation are going to come upon the earth much more quickly that the recent events in this country (I write this in 2023).

Luke 21:34 Take heed to yourselves [that] your hearts not be burdened by hangovers, intoxication or by anxieties pertaining to daily life, for that day will come suddenly against you [all]. (Kukis mostly literal translation)

What is key when dealing with difficulties in life is having a clear, un-befuddled head. This allows us to apply the Bible doctrine which is in our souls.

This should also be characteristic of the good times as well. When the pressures are few and life seems to be moving along with few difficulties, that is the time to charge yourself up with Bible doctrine. Don't waste the good times (this does not mean that you cannot use the good times for fun and relaxation; it simply means that learning the Word of God should be a part of your daily routine, no matter what).



And many times to one type of believer, fun and relaxation might involve hiking, climbing, running or weight lifting. To others, it may be reading, going to the opera, or seeing a play. For others, it may be a hobby of some sort like macrame or shooting. For others, it could be a quiet night at home, or watching the sunset (or sunrise) with a loved one. God does not disallow us simple earthly pleasures simply because we believe in His Son.

**Luke 21:34 (NIV)** (a graphic); from [Daily Bible Inspirations](#); accessed June 28, 2021.

**Application:** The general application to all believers is to be clear-headed, know Bible doctrine, and be filled with the Spirit. This should prepare you for anything in life.

Luke 21:35			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
pagis (παγίς) [pronounced <i>pag-EESE</i> ]	<i>a snare, trap (as fastened by a noose or notch); figuratively, a trick or statagem (temptation)</i>	feminine singular noun, nominative case	Strong's #3803
eperchomai (ἐπέρχομαι) [pronounced <i>ehp-EHR-khom-ahēe</i> ]	<i>to supervene, to arrive, to occur, to attack, (figuratively) to influence; to come (in, upon)</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #1904
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
epí (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Luke 21:35			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine plural, present (deponent) middle or passive participle; accusative case	Strong's #2521
επί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
prósôpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

**Translation:** Like a trap [set to spring closed], [that day] will suddenly come upon all those living on the earth.

There are traps designed to close suddenly. Of course this is necessary to capture an animal, which might be very fast. So, whatever springs the trap is best when the trap quickly closes. That day that Jesus is speaking of—it will come suddenly and unexpectedly. Even some believers are going to feel as if they have been trapped (now, remember that the Lord has just described two situations: (1) the destruction of Jerusalem which is coming in the near future (this was in Luke); and (2) the armies surrounding Jerusalem during the Tribulation (this was in Matthew and Mark).

Luke 21:35 Like a trap [set to spring closed], [that day] will suddenly come upon all those living on the earth. (Kukis mostly literal translation)

Luke 21:34–35 Take heed to yourselves [that] your hearts not be burdened by hangovers, intoxication or by anxieties pertaining to daily life, for that day will come suddenly against you [all]. Like a trap [set to spring closed], [that day] will suddenly come upon all those living on the earth. (Kukis mostly literal translation)

Luke 21:34–35 Be circumspect in your lifestyle. Do not be burdened with hangovers or intoxication or with severe anxieties of this life, for that day of judgment will come suddenly upon you. It will be like a trap set to suddenly close on you. That day will come unexpectedly to all those living on the earth. (Kukis paraphrase)

**But be circumspect at every time, petitioning that you [all] overcome to escape these things, all these [incidents] about to come to pass, and to stand before the Son of the Man.**

Luke  
21:36

**Be circumspect at every opportunity, petitioning [God] that you [all] prevail to escape these things, all the [events which are] about to take place; and to stand before the Son of Man."**

**Be careful and circumspect at every opportunity, constantly petitioning God to guide you to prevail and to escape the events which are about to come to pass, that you might stand before the Son of Man."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But be circumspect at every time, petitioning that you [all] overcome to escape these things, all these [incidents] about to come to pass, and to stand before the Son of the Man.
Complete Apostles Bible	Watch therefore, praying always that you may be counted worthy to escape everything that is about to happen, and to stand before the Son of Man."
Douay-Rheims 1899 (Amer.)	Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come and to stand before the Son of man.
Holy Aramaic Scriptures	Therefore, be watching always, and pray that you might be worthy to escape from these things that are destined to happen, and that you might stand before The Son of Man."
James Murdock's Syriac NT	Be ye therefore vigilant, at all times, and prayerful; that ye may be worthy to escape the things that are to take place, and may stand before the Son of man.
Original Aramaic NT	Be watching at all times, therefore, and praying that you will be worthy to escape from these things which are going to occur, and to stand before The Son of Man."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But keep watch at all times with prayer, that you may be strong enough to come through all these things and take your place before the Son of man.
Bible in Worldwide English	Watch all the time. Ask God to make you strong to do right so that you will not go through all these things that are going to happen. Ask him to make you able to stand in front of the Son of Man.
Easy English	So watch all the time! Continue to pray that you will be strong. Then you will be safe through all these things! You will stand in front of the Son of Man and you will not be afraid.'
Easy-to-Read Version–2008	So be ready all the time. Pray that you will be able to get through all these things that will happen and stand safe before the Son of Man."
Good News Bible (TEV)	Be on watch and pray always that you will have the strength to go safely through all those things that will happen and to stand before the Son of Man."
J. B. Phillips	"You must be vigilant at all times, praying that you may be strong enough to come safely through all that is going to happen, and stand in the presence of the Son of Man."



The Message	So, whatever you do, don't fall asleep at the wheel. Pray constantly that you will have the strength and wits to make it through everything that's coming and end up on your feet before the Son of Man."
NIRV	Always keep watching. Pray that you will be able to escape all that is about to happen. Also, pray that you will not be judged guilty when the Son of Man comes."
New Life Version	Be sure you watch. Pray all the time so that you may be able to keep from going through all these things that will happen and be able to stand before the Son of Man."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	So stay alert. And pray that you're strong enough to escape these terrible things that are going to happen, so you can one day stand before the Son of Humans."
Contemporary English V.	Watch out and keep praying that you can escape all that is going to happen and that the Son of Man will be pleased with you.
The Living Bible	Keep a constant watch. And pray that if possible you may arrive in my presence without having to experience these horrors." [or "pray for strength to pass safely through these coming horrors."]
New Berkeley Version	.
New Living Translation	Keep alert at all times. And pray that you might be strong enough to escape these coming horrors and stand before the Son of Man."
The Passion Translation	Keep a constant watch over your soul, and pray for the courage and grace to prevail over these things that are destined to occur and that you will stand before the presence of the Son of Man <i>with a clear conscience</i> ."
UnfoldingWord Simplified T.	So you must be always ready for my coming. And always pray that you may be able to go through all these hard things in safety, and that I, the Son of Man, declare you innocent when I come to judge the world."
William's New Testament	But ever be watching and always praying, so that you may have strength to escape all this that is going to take place, and so you may take your stand in the presence of the Son of Man."

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Don't go to sleep, always pleading at the right time so that you may be strong against it to escape out of all these things that are going to be happening and to be established in front of the Human Son."
Common English Bible	Stay alert at all times, praying that you are strong enough to escape everything that is about to happen and to stand before the Human One."
A. Campbell's Living Oracles	Be vigilant, therefore, praying on every occasion, that you may be accounted worthy to escape all these approaching evils, and to stand before the Son of Man.
New Advent (Knox) Bible	Keep watch, then, praying at all times, so that you may be found worthy to come safe through all that lies before you, and stand erect to meet the presence of the Son of Man.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Be on the watch at all times, and pray that you may have strength to escape all that is destined to happen, and to stand in the presence of the Son of Man."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Be alert then, and pray always, that you may be judged worthy to avoid all these things that shall come to pass, and to stand before the Son as man." Notice how "Son as man" is stronger than "Son of man."
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Revised Ferrar-Fenton Bible	Watch, therefore, at every season, offering prayer; so that you may be prepared to escape all the coming calamities, and take your stand in the presence of the Son of Man."
God's Truth (Tyndale)	Watch therefore continually and pray, that you may obtain grace to fly all this that shall come, and that you may stand before the son of man.
Lexham Bible	But be alert at all times, praying that you may have strength to escape all these <i>things that</i> are going to happen, and to stand before the Son of Man."
Montgomery NT	"So be on your guard at all times, praying that you may be worthy to escape these things that shall come to pass, and to take your stand in the presence of the Son of man."
Riverside New Testament	Be watchful at every season in prayer that you may be able to escape all these things that will happen, and to stand before the Son of Man."
The Spoken English NT	But be wide awake at all times. Be praying that you'll overcome and escape all these things that are about to happen, and that you'll stand unashamed in front of the Human One.
Weymouth New Testament	But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man."

#### **Catholic Bibles (those having the imprimatur):**

The Heritage Bible	Watch, therefore, in every time, and bind yourself in petition, that you may prevail to escape all these things about to be, and to stand before the Son of Man.
New American Bible (2011)	Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man." <sup>b</sup> b. [21:36] Mk 13:33.
New English Bible—1970	Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of Man.'
New Jerusalem Bible	Stay awake, praying at all times for the strength to survive all that is going to happen, and to hold your ground before the Son of man.'

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Holy New Covenant Trans.	So be ready all the time. Pray that you will be strong enough to endure all of these things when they occur and to stand before me."
The Scriptures 2009	"Watch then at all times, and pray that you be counted worthy to escape all this about to take place, and to stand before the Son of Adam."

#### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...watch! but in every time Requesting that [You*] may overcome to escape these all the [things] intending to become and to be stood before the son [of] the man...
Alpha & Omega Bible	BUT BE ALERT AT ALL TIMES, PRAYING THAT YOU MAY PREVAIL TO FLEE/ESCAPE ALL THESE THINGS THAT WILL BE FULFILLED AND TO STAND BEFORE THE SON OF MANKIND. (Escape via death in Isaiah 57:1, Rev. 14:13 or flee for refuge in Rev. 12:13 to Rev. 12:17)
Awful Scroll Bible	(")Be watchful therefore, imploring from-within every season, in order that, you shall be accordingly-worthy, to escape-out of all these things, being about to happen, and to be stood sure, from-within-near the Son of Man."
Concordant Literal Version	Now be vigilant, on every occasion beseeching that you may be prevailing to escape all these things which are about to occur, and to stand in front of the Son of Mankind."
exeGesés companion Bible	So stay awake

and petition in every season  
that you be accounted worthy  
to escape all these that are about to become;  
and to stand in front of the Son of humanity.

Orthodox Jewish Bible But be shomer (on guard, alert), always davening that you may be able to escape all these things that are about to happen and that you may be able to stand before the Ben HaAdam (Moshiach DANIEL 7:13-14).

### Expanded/Embellished Bibles:

*The Amplified Bible* But keep alert at all times [be attentive and ready], praying that you may have the strength and ability [to be found worthy and] to escape all these things that are going to take place, and to stand in the presence of the Son of Man [at His coming].”

An Understandable Version But you should be alert at all times, offering earnest prayers, so that you will be strong enough to escape all these things that will happen, and to appear [acceptable] in front of the Son of man [on that day].”

The Expanded Bible So be ·ready [alert; watching] all the time. Pray that you will be strong enough to escape all these things that ·will [are about to] happen and that you will be able to stand before the Son of Man.”

Jonathan Mitchell NT "So you people be constantly staying awake, alert and watchful – in each season and every situation (or: in union with every fertile moment and on every occasion) – repeatedly asking with urgency, or begging, so that you can be fully strong to flee out and escape all these things being presently and progressively about to be happening, and then to be placed (or: cause to stand) in front of the Son of the Man (the Human Being; = Adam's Son; = the eschatological messianic figure)."

Syndein/Thieme " Be alert at all times, praying that you may 'be judged worthy'/ to escape {only believers will because it - the righteousness of God - was credited/imputed to their account} all these things that must happen, and to stand before the Son of Man."

Translation for Translators So be ready at all times. Pray that you will be able to endure without being afraid of all these *difficult* things that will happen, so that you will then stand *confidently* before me, the one who came from heaven.”

The Voice **Jesus:** So you have to stay alert, praying that you'll be able to escape the coming trials so you can stand tall in the presence of the Son of Man.

### Bible Translations with Many Footnotes:

NET Bible® But stay alert at all times,<sup>84</sup> praying that you may have strength to escape all these things that must<sup>85</sup> happen, and to stand before the Son of Man.”  
<sup>84sn</sup>The call to be alert at all times is a call to remain faithful in looking for the Lord's return.  
<sup>85tn</sup>For the translation of μέλλω (mellw) as “must,” see L&N 71.36.

Rotherham's Emphasized B. But be watching in every' season,  
Making supplication, that ye may gain full vigour  
To escape all these things that are about to be coming to pass,  
And to stand before the Son of Man.<sup>k</sup>

<sup>k</sup>Cp. Is. xxvi. 20; Col. iii. 4; Rev. iii. 10.

Wilbur Pickering's New T. So be watchful all the time, praying that you may be counted worthy<sup>11</sup> to escape all these things<sup>12</sup> that are about to happen and to stand before the Son of Man.”  
(11) Instead of 'counted worthy', less than 2% of the Greek manuscripts, of objectively inferior quality, have 'be able' (as in NIV, NASB, LB, TEV, etc.).  
(12) If 'to escape all these things' refers to the Rapture, then only those who are 'counted worthy' will go up.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	Therefore, be staying alert in every season, imploring [in prayer] that you shall be counted worthy to escape all the [things] about to be happening and to stand before the Son of Humanity."
Context Group Version	But watch (pl) at every season, implore [God] that you (pl) may be accounted worthy to escape all these things that are about to happen, and to stand before the Son of man.
English Standard Version	But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man."
Far Above All Translation	So be watchful, entreating on every occasion to be considered worthy to escape all the things about to take place and to stand in the presence of the son of man.
Green's Literal Translation	Then be watchful at every time, begging that you be counted worthy to escape all these things, the things being about to happen, and to stand before the Son of Man.
Legacy Standard Bible	But keep on the alert at all times, praying earnestly that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."
Modern Literal Version 2020	Therefore, watch <sup>o</sup> in every season, beseeching, in-order-that you <sup>o</sup> might be deemed worthy to flee away from all the things which are about to happen, and to stand before the Son of Man.
New King James Version	Watch therefore, and pray always that you may be counted worthy to [NU <i>have strength to</i> ] escape all these things that will come to pass, and to stand before the Son of Man."
New Matthew Bible	Watch therefore continually, and pray that you may obtain grace to escape all this that is to come, and that you may stand before the Son of man.
NT (Variant Readings)	But watch ye at every season, making supplication, <sup>o</sup> that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man. <sup>o</sup> Byz.-that ye may be counted worthy to escape...

**The gist of this passage:** Jesus warns His audience to be alert to be able to deal with whatever they might face.

Luke 21:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agrupnéō (ἀγρυπνέω) [pronounced ag-roop-NEH-oh]	<i>be circumspect, be attentive, be ready; watch, be alert; be sleepless, stay awake</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #69
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956

### Luke 21:36a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kairos (καιρός) [pronounced <i>kī-ROSS</i> ]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2540

**Translation:** *Be circumspect at every opportunity,...*

In the final 7 years of the Age of Israel, there is a lot that is going to be going on, and the individual stories which will take place will be many and varied (and very likely, recorded in heaven).



It sounds like there is nothing more here to consider but to flee Jerusalem. But there are many things to consider in A.D. 70 and throughout the Tribulation. Every individual believer is going to have to make hundreds of decisions in a very short space of time. Every minute or hour is going to give the believer a new opportunity to believe God, to trust God, and to make wise decisions.

What is going to be taking place is another holocaust, but on even a grander scale; and individual believers and especially Jewish believers will have to be careful and circumspect regarding all of their actions.

**Be Alert and Pray at All Times (Luke 21:36)** (a graphic); from [Facebook](#); accessed June 22, 2021.

### Luke 21:36b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced <i>DEH-om-ah-ee</i> ]	<i>wanting, lacking; desiring, longing for; asking, making a request, petitioning, begging; the thing asked for; praying (for), making supplication (for)</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1189
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
katischuō (κατισχύω) [pronounced <i>kat-ihs-KHOO-oh</i> ]	<i>to overpower; to be dominant, to prevail (against), to be strong to another's detriment, to prevail against; to be superior in strength</i>	2 <sup>nd</sup> person plural, present active subjunctive	Strong's #2729

Instead, the Byzantine Greek text and the Scrivener Textus Receptus have this word:

kataxiōō (καταξιόω) [pronounced <i>kaht-ax-ee-OH-oh</i> ]	<i>to consider worthy, to account worthy, judge worthy</i>	2 <sup>nd</sup> person plural, aorist passive subjunctive	Strong's #2661
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You will note that these two words are very similar in spelling. The differences are noted in the translations given previously. However, our worthiness is based upon Jesus Christ.



Luke 21:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekpheúgō (ἐκφεύγω) [pronounced ehk-FYOO-go]	<i>to escape, to flee (out, away); to seek safety in flight</i>	aoist active infinitive	Strong's #1628
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that, the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	neuter plural, present active participle; accusative case	Strong's #3195
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	present (deponent) middle/passive infinitive	Strong's #1096

**Translation:** ...petitioning [God] that you [all] prevail to escape these things, all the [events which are] about to take place;...

Because the Tribulation is such a concentrated period of time, believers will not have the same ability to leisurely grow spiritually, and advance towards supergrace over a period of 5 to 10 years. Instead, the lives of believers at this time is, they will have to hit the ground running, so to speak.

Jesus has described two separate events, even though the believers hearing Him may not discern this fact. Many of them will actually be in Jerusalem or near Jerusalem when the balloon goes up, and they will have to act quickly, according to what we read here and in other places. The Roman soldiers are going to indiscriminately slaughter the Jews of Jerusalem; and believing Jews need to get out of the city immediately.

During the Tribulation, there are going to be some very similar events—parallel circumstances—and it is my assumption that believers in this time period are going to have access to these prophetic portions of Scripture and it is going to guide them in what to do.

Jesus has described the events which are about to take place, and the believer is encouraged to pray to God for guidance and direction to move through these events alive.

By the way, those who are able to do this get to enjoy living in the Millennium. They will not die.

Luke 21:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i> ]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	aorist passive infinitive	Strong's #2476
emprosthen (ἔμπροσθεν) [pronounced <i>EM-pross-thehn</i> ]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

**Translation:** ...and to stand before the Son of Man.”

Also, the believer coming out of the Tribulation must be ready to stand before the Son of Man (Jesus Christ); who will be their Judge. First thing they must have is salvation, attained by having believed in the Son. The second thing they must have—and this will be done in a very short period of time—is have spiritual growth.

Luke 21:36 **Be circumspect at every opportunity, petitioning [God] that you [all] prevail to escape these things, all the [events which are] about to take place; and to stand before the Son of Man.”** (Kukis mostly literal translation)

Generally speaking, the believer should be in a state of readiness, which means growing and living the Christian life. However, in the end times—in the Tribulation—being circumspect is extremely important.

Luke 21:36 **Be careful and circumspect at every opportunity, constantly petitioning God to guide you to prevail and to escape the events which are about to come to pass, that you might stand before the Son of Man.”** (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Jesus' Daily Routine of Teaching

But He was in the days in the Temple He kept on teaching; but the nights, going out, he was spending the night toward the mountain, the one being called *Olives*. And all the people got up early face to face with Him in the Temple to hear Him.

Luke  
21:37–38

During the days, Jesus [lit., *He*] was (continually) teaching in the Temple [courtyard]; but [during] the nights, He went out and spent the night in the mountain being called *Olives*. All the people arrived early [to be] face to face with Him in the Temple [courtyard] to hear Him.

During the day, Jesus was teaching in the Temple courtyard; and during the nights, He went into the Mount of *Olives* to lodge. All the people who were positive towards His teaching arrived early in order to be there to hear Him.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But He was in the days in the Temple He kept on teaching; but the nights, going out, he was spending the night toward the mountain, the one being called <i>Olives</i> . And all the people got up early face to face with Him in the Temple to hear Him.
Complete Apostles Bible	And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet. Then early in the morning all the people came to Him in the temple to hear Him.
Douay-Rheims 1899 (Amer.)	And in the daytime, he was teaching in the temple: but at night going out, he abode in the mount that is called Olivet. And all the people came early in the morning to him in the temple, to hear him.
Holy Aramaic Scriptures	Then, in the daytime, He was teaching in The Haykla {The Temple}, and in the night, He was going out, lodging in the mountain that is called 'Beth Zaythe' {The Place of Olives}. And all the Ama {the People} were coming early to Him, unto The Haykla {The Temple}, to hear His word {discourse}.
James Murdock's Syriac NT	And, in the daytime he taught in the temple, and at night he went out and lodged in the mount, called the Place of Olives. And all the people came early to him in the temple, to hear his discourse.
Original Aramaic NT	And by day he was teaching in The Temple and by night he went out, spending the night in the mount which is called 'Bayth Zaytha'*. And all the people were coming early to him to The Temple to hear his word.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And every day he was teaching in the Temple and every night he went out to the mountain which is named the Mountain of Olives to take his rest. And all the people came early in the morning to give ear to his words in the Temple.
Bible in Worldwide English	Jesus taught in the temple every day. But at night he went out and stayed on the hill called the Mount of Olives. Early in the morning all the people came to hear him in the temple.
Easy English	Every day Jesus was teaching people in the temple. Each night he went out of the city and he stayed on the hill that is called the Mount of Olives. Each morning he returned to the temple. All the people were going there early in the morning to hear him.
Easy-to-Read Version–2008	During the day Jesus taught the people in the Temple area. At night he went out of the city and stayed all night on the Mount of Olives. Every morning all the people got up early to go listen to Jesus at the Temple..

God's Word™	During the day Jesus would teach in the temple courtyard. But at night he would go to the Mount of Olives (as it was called) and spend the night there. All of the people would get up early to hear him speak in the temple courtyard.
J. B. Phillips	And every day he went on teaching in the Temple, and every evening he went off and spent the night on the hill which is called the Mount of Olives. And the people used to come early in the morning to listen to him in the Temple.
The Message	He spent his days in the Temple teaching, but his nights out on the mountain called Olives. All the people were up at the crack of dawn to come to the Temple and listen to him.
NIRV	Each day Jesus taught at the temple. And each evening he went to spend the night on the hill called the Mount of Olives. All the people came to the temple early in the morning. They wanted to hear Jesus speak.
New Life Version	Everyday Jesus taught in the house of God. At night He went to the Mount of Olives and stayed there. Early in the morning all the people came to the house of God to hear Him.
New Simplified Bible	He taught in the temple every day and he stayed on the Mount of Olives at night. The people came early in the morning to hear him in the temple.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	During the day, Jesus taught at the Temple. But he spent his nights on the ridge of hills called the Mount of Olives. At daylight every morning crowds met him at the Temple to hear what he had to say.
Contemporary English V.	Jesus taught in the temple each day, and he spent each night on the Mount of Olives. Everyone got up early and came to the temple to hear him teach.
The Living Bible	Every day Jesus went to the Temple to teach, and the crowds began gathering early in the morning to hear him. And each evening he returned to spend the night on the Mount of Olives.
New Berkeley Version	.
New Living Translation	Every day Jesus went to the Temple to teach, and each evening he returned to spend the night on the Mount of Olives. The crowds gathered at the Temple early each morning to hear him.
The Passion Translation	Each day, Jesus taught in the temple, and he spent his nights on the Mount of Olives. And all the people came early to the temple courts to listen to the words he taught..
UnfoldingWord Simplified T.	Each day Jesus was teaching people in the temple. But every evening he went out of the city and stayed all night on the Mount of Olives. And early every morning all the people came to the temple to listen to him.
William's New Testament	Now during the days He continued to teach in the temple, but He would go out and spend the nights on the hill called the Mount of Olives; while all the people would rise early in the mornings and come to listen to Him in the temple.

### Partially literal and partially paraphrased translations:

American English Bible	Well, [Jesus] taught in the Temple during the daytime, and every night he would go and camp on the hill called The Mount of Olives. [Kukis: The AEB links to the <a href="#">Wikipedia article</a> on the Mount of Olives.] So, all the people would come to the Temple early each morning to listen to him.
Beck's American Translation	.
Breakthrough Version	<i>During</i> the days, He was on the temple grounds teaching. <i>During</i> the nights, going out, He was spending the nights outside in the mountain that is called "of Olives." And the entire group was coming to Him at daybreak on the temple grounds to be listening to Him.

Common English Bible	Every day Jesus was teaching in the temple, but he spent each night on the Mount of Olives. All the people rose early in the morning to hear him in the temple area.
A. Campbell's Living Oracles	Thus Jesus taught in the temple by day, but retired at night to the mountain, called the Mount of Olives. And every morning the people resorted early to the temple to hear him.
New Advent (Knox) Bible	Each day he went on teaching in the temple, and at night he lodged on the mountain which is called Olivet; and all the people waited for him at early morning in the temple, to listen to him.
NT for Everyone	Jesus was teaching in the Temple by day, but at night he went out and stayed in the place called the Mount of Olives. And from early morning all the people flocked to him in the Temple, to hear him.

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And in the daytime He was teaching in the temple; and at night He went out, and stayed at the mountain that is called the Mount of Olives. And all the people came early in the morning seeking Him in the temple, to hear Him there.
Revised Ferrar-Fenton Bible	<b>Closing Days of the Son of Man.</b> During the days He was teaching in the temple; and during the nights He went out and lodged in the hill known as Mount Olivet. And in the early morning, all the people rushed to the temple to listen to Him.
God's Truth (Tyndale)	In the day time, he taught in the temple and at night, he went out, and had abiding in the mount olivete. And all the people came in the morning to him in the temple, for to hear him.
Montgomery NT	And each day he was habitually in the Temple teaching, and at night he used to go out and lodge on the mount called the Olives Orchards. And all the people used to come him early in the morning in the Temple, to listen to him.
Leicester A. Sawyer's NT	And he taught during the days in the temple, and went out and spent the nights on the mountain called the Mount of Olives. And all the people came early to him in the temple to hear him.
The Spoken English NT	In the daytime, Jesus was teaching in the Temple, and at night, he'd go out and spend the night on the hill called the Mount of Olives. And all the people would get up early in the morning, to come listen to him in the Temple.
Weymouth New Testament	His habit at this time was to teach in the Temple by day, but to go out and spend the night on the Mount called the Oliveyard. And all the people came to Him in the Temple, early in the morning, to listen to Him.
Wikipedia Bible Project	Every day Jesus taught in the Temple, and every night he left to stay on the Mount of Olives. Everyone came early in the morning to hear him in the Temple. [This is all v. 37 in the Wikipedia Bible Project.]

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the daytime Jesus used to teach in the Temple; then he would leave the city and pass the night on the mount of Olives. And early in the morning the people would come to the Temple to hear him. Mt 22:33 Mt 21:17; Jn 8:1
The Heritage Bible	And <i>during</i> the days he was teaching in the temple, and <i>the</i> nights, going out, he passed the night in the Mount called Of Olives. And all the people came in the dawn to him in the temple to hear him.
New American Bible (2011)	<b>Ministry in Jerusalem.</b> During the day, Jesus was teaching in the temple area, but at night he would leave and stay at the place called the Mount of Olives. <sup>c</sup> And all the people would get up early each morning to listen to him in the temple area.



c. [21:37] 19:47; 22:39.

New Catholic Bible

**Jesus' Last Days in Jerusalem.**<sup>[1]</sup> Each day Jesus was teaching in the temple, but every evening he would go forth and spend the night on the hill called the Mount of Olives. And all the people would rise early every morning to listen to him in the temple.

[i] During the final week of his life (Sunday to Thursday), Jesus taught in the temple in the morning, and all the people came to hear him.

New English Bible—1970

His days were given to teaching in the temple; and then he would leave the city and spend the night on the hill called Olivet. And in the early morning the people flocked to listen to him in the temple.

*Some manuscripts here insert the passage relating the woman taken in adultery: John 7.53-8.11.*

New Jerusalem Bible

All day long he would be in the Temple teaching, but would spend the night in the open on the hill called the Mount of Olives. And from early morning the people thronged to him in the Temple to listen to him.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Yeshua spent his days at the Temple, teaching; while at night he went out and stayed on the hill called the Mount of Olives. All the people would rise with the dawn to come and hear him at the Temple courts.

Hebraic Roots Bible

And in the days, He was teaching in the sanctuary. And going out in the nights, He lodged in the Mountain called House of Olives. And all the people came early to Him in the sanctuary, to hear Him.

Holy New Covenant Trans.

During the day Jesus was teaching the people in the temple courtyard. At night he went out of the city and stayed all night on the Hill of Olives. Every morning all of the people got up early to go listen to Jesus in the temple courtyard.

The Scriptures 2009

And He was teaching in the Set-apart Place by day, but at night He went out and stayed on the mountain of Olives, and early in the morning all the people came to Him in the Set-apart Place to hear Him.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...[He] was but the days in the temple Teaching the but nights Proceeding [He] overnighted to the mountain the [thing] being called [it] [of] olives and Every The People came (early) to him in the temple to hear him...

Alpha & Omega Bible

Luke 21:37 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 OLIVES.

Luke 21:38 AND ALL THE PEOPLE WOULD GET UP EARLY IN THE MORNING TO COME TO HIM IN THE TEMPLE TO LISTEN TO HIM. †(NOTE: John 7:53 to John 8:11 *actually belongs after* Luke 21:38. *It's a writing of Luke, Not John. So I have included it here where it is really supposed to go instead of following the tradition of wrong placement*) [This is my first time hearing this theory. One problem with it is, prior to this, in the book of Luke, the Pharisees and others of the religious ruling class is said to have backed off on trying to catch Jesus in His words. Furthermore, the books of Luke and John are two entirely separate documents, written at very different times, in very different places, by two very different authors. By the time that John wrote his biography of Jesus, there would have been hundreds of copies of the book of Luke in existence (John wrote his gospel about 60 years later). If memory serves, many think this narrative from John is apocryphal. I include this as a matter of interest, but not by way of endorsement.] Luke 21:39 (John 7:53) [ · EVERYONE WENT TO HIS HOME.

Luke 21:40 (John 8:1) BUT JESUS WENT TO THE MOUNT OF OLIVES.

Luke 21:41 (John 8:2) EARLY IN THE MORNING HE CAME AGAIN INTO THE TEMPLE, AND ALL THE PEOPLE WERE COMING TO HIM; AND HE SAT DOWN AND BEGAN TO TEACH THEM.

Luke 21:42 (John 8:3) THE SCRIBES AND THE PHARISEES BROUGHT A WOMAN CAUGHT IN ADULTERY, AND HAVING SET HER IN THE CENTER OF THE COURT,

Luke 21:43 (John 8:4) THEY SAID TO HIM, "TEACHER, THIS WOMAN HAS BEEN CAUGHT IN ADULTERY, IN THE VERY ACT.

Luke 21:44 (John 8:5) "NOW IN THE LAW MOSES COMMANDED US TO STONE SUCH WOMEN; WHAT THEN DO YOU SAY?"

Luke 21:45 (John 8:6) THEY WERE SAYING THIS, TESTING HIM, SO THAT THEY MIGHT HAVE GROUNDS FOR ACCUSING HIM. BUT JESUS STOOPED DOWN AND WITH HIS FINGER WROTE ON THE GROUND.

Luke 21:46 (John 8:7) BUT WHEN THEY PERSISTED IN ASKING HIM, HE STRAIGHTENED UP, AND SAID TO THEM, "HE WHO IS WITHOUT SIN AMONG YOU, LET HIM BE THE FIRST TO THROW A STONE AT HER."

Luke 21:47 (John 8:8) AGAIN HE STOOPED DOWN AND WROTE ON THE GROUND.

Luke 21:48 (John 8:9) WHEN THEY HEARD IT, THEY BEGAN TO GO OUT ONE BY ONE, BEGINNING WITH THE OLDER ONES, AND HE WAS LEFT ALONE, AND THE WOMAN, WHERE SHE WAS, IN THE CENTER OF THE COURT.

Luke 21:49 (John 8:10) STRAIGHTENING UP, JESUS SAID TO HER, "WOMAN, WHERE ARE THEY? DID NO ONE CONDEMN YOU?"

Luke 21:50 (John 8:11) SHE SAID, "NO ONE, MASTER." AND JESUS SAID, "I DO NOT CONDEMN YOU, EITHER. GO. FROM NOW ON SIN NO MORE." · ].

#### Awful Scroll Bible

Moreover in the day time, He was teaching, from-within the temple, and in the night time, going-out, He was lodging in the open, on the mount being called Olives. And all the people were rising early in the morning, with respects to Him, to hear Him, from-within the temple.

#### Concordant Literal Version

Now during the days, He was in the sanctuary, teaching. Yet during the nights, coming out, He camped out in the mount called Olivet."

And the entire people came early to Him in the sanctuary, to hear Him".

#### exeGesés companion Bible

And at day

he doctrinates in the priestal precinct;

and at night he goes out

and camps in the mount called, Of Olives:

and at dawn all the people come to him

in the priestal precinct to hear him.

#### Orthodox Jewish Bible

Now in those days Rebbe, Melech HaMoshiach was saying shiurim in the Beis Hamikdash, and balailah (at night) he was going out into the Har HaZeytim.

And all the people were getting up early in the boker to come to Rebbe, Melech HaMoshiach in the Beis Hamikdash to hear him.

#### Rotherham's Emphasized B.

And he was [by day] in the temple, teaching; but [by night] going forth, he was lodging in the mount which is called the Mount of Olives. And [all' the people] were coming at day-break unto him, in the temple, to be hearkening unto him.

#### Expanded/Embellished Bibles:

##### *The Amplified Bible*

Now in the daytime Jesus was teaching in [the porches and courts of] the temple, but at night He would go out and spend the night on the mount that is called Olivet. And early in the morning all the people would come to Him in the temple to listen to Him.

An Understandable Version	Now Jesus was teaching in the Temple every day, and He went out and lodged on the hill called Olivet every night [Note: Possibly this meant He lodged in a house in Bethany, which was situated on the side of this hill]. And all the people came to hear Him early [each] morning.
Jonathan Mitchell NT	Now He was [during] the days repeatedly teaching within the Temple courts and grounds, yet [during] the nights, after going out into the mountain, He was making it a habit to spend the night (camp out) [in the midst of] the Mount of Olives. And so, all the people kept on arising early in the morning [to come] to Him within the Temple courts (or: grounds), to continue listening to and hearing Him.
P. Kretzmann Commentary	And in the daytime He was teaching in the Temple; and at night He went out, and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to Him in the Temple for to hear Him. Kretzmann's <b>commentary</b> for Luke 21:34–38 is placed in the <b>Addendum</b> .
Syndein/Thieme	So every day He {Jesus} was teaching in the temple courts, but at night He went and stayed {aulizomai } on the Mount called Olives {Mount of Olives}. And all the people came to Him early in the morning to listen to Him in the temple courts.
Translation for Translators	<i>Each day during that week Jesus taught the people in the Temple courtyard in Jerusalem. But at night he and his disciples left the city and stayed on Olive Tree Hill. Early each morning many people came to the Temple courtyard to listen to him.</i>
The Voice	Through this whole period of time, He taught in the temple each day. People would arrive at the temple early in the morning to listen. Then, at day's end, He would leave the city and sleep on Mount Olivet.

### Bible Translations with Many Footnotes:

Lexham Bible	So <i>throughout</i> the days he was teaching in the temple <i>courts</i> , [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] and <i>throughout</i> the nights he was going out and [*Here “and ” is supplied because the previous participle (“was going out”) has been translated as a finite verb] spending the night on the hill that is called the Mount of Olives. And all the people were getting up very early in the morning to come [*The words “to come ” are not in the Greek text but are implied] to him in the temple <i>courts</i> [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] to listen to him.
NET Bible®	So <sup>86</sup> every day Jesus <sup>87</sup> was teaching in the temple courts, <sup>88</sup> but at night he went and stayed <sup>89</sup> on the Mount of Olives. <sup>90</sup> And all the people <sup>91</sup> came to him early in the morning to listen to him in the temple courts. <sup>92</sup> <sup>86tn</sup> Here δέ (de) has been translated as “so” since vv. 37-38 serve as something of a summary or transition from the discourse preceding to the passion narrative that follows. <sup>87tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity. <sup>88tn</sup> Grk “in the temple.” <sup>89tn</sup> Grk “and spent the night,” but this is redundant because of the previous use of the word “night.” <sup>90tn</sup> Grk “at the mountain called ‘of Olives.’” <sup>sn</sup> See the note on the phrase Mount of Olives in 19:29. <sup>91sn</sup> Jesus’ teaching was still quite popular with all the people at this point despite the leaders’ opposition. <sup>92tc</sup> Some mss (those of Ë <sup>13</sup> ) place John 7:53-8:11 here after v. 38, no doubt because it was felt that this was a better setting for the periscope. [Kukis: See the Alpha & Omega Bible above.] <sup>tn</sup> Grk “in the temple.”

Wilbur Pickering's New T.

### *His daily routine*

In the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called 'of Olives'. Then early in the morning all the people would come to Him in the temple to hear Him.

#### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now [during] the days He was teaching in the temple, but [during] the nights, going out, He would spend the night on the mount, the one being called Of Olives. And all the people would rise very early in the morning [to come] to Him in the temple to hear Him.
Bond Slave Version	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. And all the people came early in the morning to him in the temple, for to hear him.
Charles Thomson NT	Now he spent the days teaching in the temple, and at night he went out and lodged on the mountain, called the mount of olives, and early in the morning, all the people resorted to him in the temple to hear him.
Legacy Standard Bible	Now during the day [Lit <i>days</i> ] He was teaching in the temple, but during the night [Lit <i>nights</i> ] He would go out and spend it on the mount [Or <i>the hill</i> ] called "of Olives [Or <i>Olive Grove</i> ]." And all the people would get up early in the morning <i>to come</i> to Him in the temple to listen to Him.
Modern KJV	And in the days He was teaching in the temple. And in the nights He went out, and lodged in the mount called the Mount of Olives. And all the people came early in the morning to Him in the temple, in order to hear Him.
Modern Literal Version 2020	{Mar 11:19-26 & Matthew 21:20-22 & Luke 21:37-38 Road from Bethany to Jerusalem Tues.} Now during the days, he was teaching in the temple. And the nights after going forth, he was camping in the mountain, being called Olives. {Matthew 24:45-51 & Luke 21:37.} And all the people were arriving at daybreak to hear him in the temple.

**The gist of this passage:** Luke tells us what was routine six for the Lord over the next week.

Luke 21:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tas (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

Luke 21:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411
didaskō (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321

**Translation:** During the days, Jesus [lit., He] was (continually) teaching in the Temple [courtyard];...

A pattern is established by this final passage. Are we talking Saturday through Tuesday or through Thursday?

In any case, for a period of time—a few days to less than a week—Jesus established this pattern.

Luke 21:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine plural noun, accusative case	Strong's #3571
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #1831
aulízomai (αὐλίζομαι) [pronounced ow-LIHD-zohm-ah-ee]	<i>to spend the night, to pass the night (properly, in the open air), to abide, to lodge</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #835



Luke 21:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, mount, hill</i>	neuter singular noun; accusative case	Strong's #3735
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	neuter singular, present passive participle, accusative case	Strong's #2564
elaia (ἐλαία, ας, ῆ) [pronounced el-AH-yah]	<i>olive, olive tree, olive fruit</i>	feminine plural noun, genitive/ablative case	Strong's #1636

**Translation:** ...but [during] the nights, He went out and spent the night in the mountain being called Olives.

At night, Jesus would go into the Mount of Olive and stay there. Was He staying somewhere in particular? Was He sleeping under the stars?

The general idea is, He was staying where it would have been difficult for the religious class to find Him. Jesus knew that He was to be crucified. The timing would match up with the **Passover** (the first event of the Feast of Unleavened Bread, if memory serves).

Luke 21:37 During the days, Jesus [lit., He] was (continually) teaching in the Temple [courtyard]; but [during] the nights, He went out and spent the night in the mountain being called Olives. (Kukis mostly literal translation)

Luke 21:38			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 21:38			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nominative case	Strong's #2992
orthrízō (ὀρθρίζω) [pronounced ohr-THRIHD-zoh]	<i>to get up very early in the morning, to use the dawn, to come early in the morning</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3719
This word is only found here. I think the idea is for people <i>to arrive early</i> , given the context.			
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-OM]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** All the people arrived early [to be] face to face with Him in the Temple [courtyard] to hear Him.

I have made a slight change to the meaning of the main verb here. It is a hapax legomena, and I think that the context suggests that the people were *arriving early*.

Jesus was generally very popular among the people, but the more religious a person was, the greater likelihood that he would be opposed to Jesus. With only a few exceptions, the religious class was set against the Lord.

Jesus had a great following for His short ministry. Maybe half of the Jewish people believed in Him (or less?). But recall that, He was so insulated by followers at the end, that it was very difficult for any person to simply come up to Him and speak to Him.

Luke 21:38 All the people arrived early [to be] face to face with Him in the Temple [courtyard] to hear Him. (Kukis mostly literal translation)

Luke 21:37–38 During the days, Jesus [lit., He] was (continually) teaching in the Temple [courtyard]; but [during] the nights, He went out and spent the night in the mountain being called Olives. All the people arrived early [to be] face to face with Him in the Temple [courtyard] to hear Him. (Kukis mostly literal translation)

Luke 21:37–38 During the day, Jesus was teaching in the Temple courtyard; and during the nights, He went into the Mount of Olives to lodge. All the people who were positive towards His teaching arrived early in order to be there to hear Him. (Kukis paraphrase)

I want to call this a Lukism, where Luke comes to the end of a narrative, but then takes us off into the future for a short while. This establishes a pattern—but the number of days in this case would have been limited. Are we talking two days (for a Wednesday capture) or four days (for the traditional Friday taking of the Lord)? Moses also does this at least once that I can recall, when he says what the pattern for the bread of heaven was going to be.

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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Luke</a>	

### A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

#### Why Luke 21 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

#### What We Learn from Luke 21

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

## Jesus Christ in Luke 21

[Chapter Outline](#)

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### Addendum

This is how Jesus lived throughout His entire life. This is how we live.

#### The Doctrine of One Day at a Time (by R. B. Thieme, Jr.)

1. The believer with an ECS and the supergrace life regards every day as unto the Lord — Romans 14:5,6
2. Only the believer has the grace provision to redeem time — Ephesians 5:15-18. The capital for the purchase of time is called “greater grace” — James 4:6. This refers to the supergrace life. God the Holy Spirit provides the basis for supergrace through His gracious teaching ministry of doctrine in the function of GAP — John 14:26; 16:12-14; 1 Corinthians 2:9-16; 1 John 2:27.
3. Every day we live as a believer in phase two is a gracious gift from God. The only time we possess to honour God is the number of days in phase two — all provided by grace — Psalm 90:12; James 4:13-15.
4. The fact that the believer lives another day on the earth is a sign of divine grace and faithfulness — Lamentations 3:22,23.
5. God has provided soul capital in the form of Bible doctrine to make each day count for His glory - James 1:21. The “engrafted word” is Bible doctrine in the soul of the believer through the daily function of GAP. So therefore the importance of acquiring doctrine on a daily basis — Jeremiah 15:16; Matthew 4:4.
6. Every day is a special day in phase two — John 11:9,10.
7. Each day in phase two the believer must avoid mental attitude sins which produce self-induced misery. Why? This is the worst category of the three categories of sin — Proverbs 27:1. Furthermore, mental attitude sins are motivators for all other kinds of sins. So every day you must have a relaxed mental attitude - 1 John 2:9-11.
8. Since there is no suffering in phase three — Revelation 21:4 - God can only demonstrate His grace provision for you now, in time. And it is one of God’s objectives in the days you have left on this earth to show you something of great prosperity, to show you something of His provision in adversity, so that no matter what your circumstances may be at any time you can have great happiness through it all — 2 Corinthians 12:7-10; Psalm 102:1-3.

The comes from Notebook 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:3–4](#).

#### Kretzmann’s Commentary on Luke 21:1–4

Jesus had probably delivered His last discourse in the Court of Women, where there were situated the thirteen trumpet-shaped treasure-chests, or collection boxes, of the Temple. Looking up now, He saw something which not only did not insult His holy eyes, but filled Him with joy. His looking was not a casual, momentary glance, but He scrutinized the people intently for some time, deliberately taking note of their coming and the size of their

## Kretzmann's Commentary on Luke 21:1-4

gifts. The rich people put in large gifts, which was an easy matter for them to do. Gifts of a comparatively large size represented no sacrifice for them. But then the Lord's attention was drawn to a widow, a miserably poor and needy woman. Going up to one of the chests, this woman deposited therein two mites. "Another coin, translated mite, is in Greek lepton, 'the small one,' or the 'bit.' It was two of these that the widow cast into the treasury. Two of them equaled a quadrans. The mite was, then, of the value of 1/8 of a cent. It was doubtless the smallest coin in circulation." This act of real love and sacrifice made a deep impression upon Christ. With warm feeling He told His disciples: Truly I say to you that this poor widow cast in more than all the others. The actual amount was, of course, much smaller than the gifts of the rich. But in proportion to the ability of the others her simple gift stood so far ahead of the rest that there was no comparison possible. The others had given of their superfluity: they did not even feel the giving of the amount they cast into the chest. But this widow might have been expected to beg rather than to be giving to the Temple treasury. And yet out of her want, when she was deprived of practically all her living, she had given her last quarter of a cent to the Lord, all that she had to sustain life. True love and real sacrifice are here exemplified, and this is the attitude in which all work for the Lord and all gifts for His "kingdom should be given. See Mark 12:41-44.

From <https://www.studylight.org/commentaries/eng/kpc/luke-21.html> accessed May 18, 2023.

[Chapter Outline](#)

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I looked over what I had on the Tabernacle and the furniture, and it was unimpressive. So, I add in Bob's work on this as well until I can complete the book of Exodus.

The tabernacle was set up as the basic principle of worship in Israel

## The Tabernacle (R. B. Thieme, Jr.)

1. The tabernacle in general as a part of the ordinances or the spiritual code of the Mosaic law. The tabernacle is a picture of the incarnate person of Jesus Christ, the unique high priest, the unique saviour, the unique person. The tabernacle in scripture often speaks of the human body, as in 2 Corinthians 5:1,4. It also speaks in terms of a representation of something, as in Hebrews 9:1-11. The tabernacle in Israel, according to Exodus 25:1-9, was specified as God's dwelling place and the whole concept was the grace principle, God fellowshiping with men. The tabernacle represents the place where we meet the God of heaven. It is God fellowshiping with man and man fellowshiping with God on the basis of salvation. The tabernacle reminds us in a general way that nothing was made by guess or by the will of man or by the plan of man. It was strictly by divine design.
  - a. In the 25th chapter of Exodus where the specifications are all given it is strictly what God says and there is no guess work. And so it is with Bible doctrine. Bible doctrine doesn't put anything in the area of speculation or guess work, it is all laid out very perfectly for us under the principle of grace. God does the work, we stand by and enjoy the benefits.
  - b. The tabernacle is by way of application a picture of the believer in union with Christ. Remember that only a priest could enter the tabernacle. Today every believer is a priest, every believer is inside the tent. And while the Jews didn't know it every time a Levitical priest went inside it was a shadow of things about to come, the universal priesthood of the royal family in the Church Age. The principle of the specifications of the tabernacle: Everything is given in great detail as a reminder also that God's plan is unchanged. God's plan for man has existed long before we existed. And God has a plan for your life, and that plan is older than you are. That plan means simply this. If God has a plan for your life, and if that plan is older than you are and existed long before you did, what are you worried about? God knew every problem you would ever have and God has made provision for it. The tabernacle represents the plan of God, the decree of God. And the principle of God's plan is unchanged.
  - c. The tabernacle was divided into three parts. There was the outer court which represented the earth. Then there was the holy place and then the holy of holies. The holy place represents heaven as it



## The Tabernacle (R. B. Thieme, Jr.)

relates to our experience, and the holy of holies represents the very presence of God, the very throne room of God. All of the articles of furniture have great significance.

2. The location of the tabernacle. It was located in the very centre of the camp. And that is important. All around the tabernacle we have tribes of Israel: three tribes to the north, three to the south, three tribes west and three east. That should be a reminder of something. All of us spend time on the outer periphery — north, south, east, or west. All spend time on the peripheral activities but the thing that is most important is Bible doctrine. That is the message of the location of the tabernacle. Your life is nothing without doctrine in the soul, and the fact that the tabernacle represents doctrine as the thinking of Christ, and the fact that it is located in the centre of the bivouac of Israel is extremely important. It is a reminder of the importance of Bible doctrine.
3. Exodus 25, one of several passage dealing with the specifications of the tabernacle, begins by specifying not the outer court as we would but it gives the specifications of the holy of holies. This is to remind us that salvation starts with God and not with man. The first specs that are given in Exodus 25 deal with the holy of holies which represents heaven and the presence of God, and all blessing comes from God, and God did the initiating in grace. The first thing to be described is the holy of holies because in grace God initiates everything.
4. The court is a picture of the earth. It was a perfect oblong, 100 cubits by 50 cubits. God specified exactly what it would be. If we reduce it to English measure it was 175 feet long, 87.5 feet wide, and 8 feet nine inches high. It was always that way and it never changed, a reminder of the fact that God never changes. That is why Jesus Christ is the same yesterday, today, and forever. In building the outer court there are 60 pillars of brass - not 59. The 60 pillars have to have 60 brass sockets — brass, not gold. There were 20 pillars on the north and on the south, ten on the east and on the west. All pillars were connected by the bar of silver. Hanging upon the pillars were 490 feet of fine twined line, colour white except the gate which was blue. There is always a right place to enter and the fact that you enter where it is blue is a reminder that there is only one way to be saved. There are many lessons which come out of this. For example, the brass sockets: the brass speaks of sin and its penalty. The brass pillar is the cross: Christ judged for our sins. The white linen is for the righteousness of Christ, and once you walk through the blue gate you're behind the white linen which means imputation and justification. Throughout the tabernacle brass always represented judgement - Christ being judged for us, or our spiritual death. Silver always speaks of redemption. While linen speaks of the +R of God, His perfect righteousness. The gate is a reminder the Christ is the only way of salvation. It was 35 feet wide. It was specified — not 34 feet, not 32. God provides exact specifications for everything, including eternal salvation.
  - a. To go through the gate all you had to do was push on the blue, and there were three other colours that you passed by on the way in. The blue speaks of the deity of Christ. The next colour as you were going in was purple which speaks of the royalty of Christ, the Kingship of Christ. Then there was scarlet for redemption and then linen for the righteousness of Christ. And by the time they had passed through they didn't know it but they were representing the fact that in this dispensation every believer is a member of the royal priesthood. There were four pillars on the gate and they, too, had
5. Materials. These pillars were made of boards, acacia wood, and they were overlaid with gold. That is the order of most of the building materials. Nearly everything was made of acacia wood and that was the only wood used. It was then overlaid with gold. The boards were placed in sockets of silver and each socket weighed 125 lbs, two sockets per board. They were placed in the sockets by a tenon or a projection with fitted into the socket or the slot. In other words, everything had great significance. The entire foundation of the tabernacle weight six and a quarter tons. The thing that is important all the way through is that you constantly find wood overlaid with gold. The acacia wood speaks of the humanity of Christ, the gold speaks of the deity of Christ. And always, everywhere you turn in the tabernacle and see these materials you have something which represents the uniqueness of the person of Christ. They didn't have the doctrine of the hypostatic union as we have it in the Bible and they couldn't read it as we read it. They read it in all of these materials which were constructed. The roof was covered with four different types of covering. They had badger skin as an outer covering, ram skin dyed red, goat's hair and fine linen. The goat's hair was always the white hair of the goat. Everything was secured by tent pins and nails driven into the ground to which cords were attached, and so on.

## The Tabernacle (R. B. Thieme, Jr.)

- a. The estimated cost, before inflation, was US\$1,500,000 for the entire construction. This is why God told Moses to have Israel ask for 400 years back-wages from Egypt, not so they could make golden calves but so they could construct this tabernacle.
6. The roof of the tabernacle. The badger skin which was the top one was a seal or a porpoise skin really, it wasn't a badger skin at all. It was a very durable leather and it was also used by the Jews for shoes. It speaks of the humanity of Christ. The ram skin dyed red: the rams were sacrificed on the brazen altar and then they were dyed. This speaks of Christ dying for us. Then there was a curtain of goat's hair. It was white, speaking of the perfection of the Lord Jesus Christ. Then you have curtains of white linen speaking of the perfect humanity and impeccability of Christ.
7. The tabernacle had two altars. The brazen altar was at the entrance of the first veil and the golden altar was at the entrance of the second veil. The golden altar speaks of prayer, but first of all we have the cross — no one prays until they are saved. Both altars were in front of the veils and both altars signified entrance through that veil. The first veil represents salvation by faith in Christ, the second veil is the principle of intercession as a priestly ministry.
8. The laver. The laver stood between the altar and the actual entrance to the tabernacle. This was the place where the priests washed their hands. Every believer today is a priest and our brazen laver is the rebound technique. The brazen altar was made out of brass because Christ had to bear our sins before we could name our sins and be forgiven. And it doesn't cost us a thing to rebound. All we do is name our sins and we are forgiven immediately because Christ was judged for every sin ever named in the rebound technique.
9. The table of shewbread. This table was made of acacia wood and overlaid with gold. On top of it is what is called the shewbread, one for each of the tribes minus Levi. The shewbread is literally "the bread of the face" or "the bread of the presence". The table itself speaks of the Lord Jesus Christ. The loaves of bread represent the supergrace blessings that come from the intake of Bible doctrine. (Doctrine is often analogous to bread) The bread was made from fine flour without leaven. It was baked with a fire and frankincense. All of these things had meaning. The eating of the bread by the priest is a picture of GAPing it in this dispensation. Each loaf was placed under a crown, and that meant that the Lord Jesus Christ was the ruler of Israel.
10. The golden candlestick. The represents Christ the light of the world. It had seven lights. Seven is the number of perfection and also represents blessing. As we have occupation with the person of Christ we enter into the supergrace blessings. This was the only light in the holy place.
11. The oil in the lamp (fuel). This represented the ministry of God the Holy Spirit and the principle by which we become enlightened with regard to the Lord Jesus Christ.
12. The two veils. The first veil is the entrance to the holy place and the second veil is the entrance to the holy of holies. There is great detail as to how they were constructed. Each one of these veils was supported by five pillars - five is the number of grace. All entrance into relationship and blessing comes from the principle of grace. The colours of the veil: blue for deity, purple for the rulership of Christ, scarlet for salvation, the white linen refers to imputation and justification. The veils also had cherubs on them representing the essence box, and everything that is worthwhile is based upon divine essence. The tearing of the veil or the splitting of the veil indicated the end of the significance of the holy of holies. When Christ was bearing our sins, after it was over He said "Finished." Then, of course, the veil was split.
13. The ark and the mercy seat. These represent propitiation and how God comes to love us without compromising His character.

This came from Notebook 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:7](#).

## Kretzmann's Commentary on Luke 21:5–7

The evening was drawing near, and Jesus was on the point of leaving the Temple for Bethany, where He lodged with friends. But while they were walking out through the courts, some of His disciples remarked in admiration on the Temple itself, on its various buildings, porticoes, halls, and chambers, and especially did they mention the beautiful stones, the huge marble monoliths, which formed the Corinthian columns, and the gifts that were consecrated to the Lord, the many articles of adornment which were so conspicuous throughout the Temple. Among the votive gifts of the Temple were some very costly ones, such as a table from King Ptolemy of Egypt, a chain from Herod Agrippa, a golden vine from Herod the Great, which made the Temple famous for its wealth as far as Rome. But Jesus told them: As to all these things which ye see, the enormous wealth, the gorgeous beauty of the Temple, the days will come in which not one stone will remain upon the other that would not be utterly cast down in the general destruction. It was an announcement which must have filled the disciples with the greatest consternation and surprise. They may now have thought the matter over or discussed it among themselves for a part of the trip across the valley of the Kidron and up the slope of Mount Olivet. But when Jesus had then sat down opposite the city, where He and His disciples had a full view of the wonderful edifice, which, by Christ's word, was marked for destruction, some of the disciples approached Him with a double question. They wanted to know the precise time, and also to recognize the special tokens of the approaching catastrophe. In their question they connected the destruction of Jerusalem and the Temple with the end of the world. And this is altogether in accordance with the prophecies which make the judgment upon Jerusalem the beginning and the introduction of the judgment of the world. Matthew 16:27-28; 1 Thessalonians 2:16.

From <https://www.studylight.org/commentaries/eng/kpc/luke-21.html> accessed May 20, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:10–11](#).

## Kretzmann's Commentary on Luke 21:8–11

It is a characteristic of prophecy that there is rarely an exact division of time according to human standards, for there is no time before the eternal, omniscient God. Whether things will happen a thousand years hence or within a few years does not influence the Lord's time. For all things before Him are happening and taking place in the great present. And so in this case the Lord speaks of the two impending catastrophes, the destruction of Jerusalem and the end of the world, in almost the same breath, connecting them in such a way that the signs foretelling the one must be taken in a measure to refer to the other also. The Lord's first warning is against deception. In the days before the calamity which wiped out Jerusalem, false Christs arose, and in the name of the true Christ, the Messiah, at that. Deceivers of that kind appeared often in the decades after Christ's ascension, and always did they find people willing to listen to them and to cast their fortunes with that of the fraudulent impersonator. Even so the false Christs and false prophets of our days are multiplying with great rapidity; in Eddyism, in Russellism, in Dowieism, and in scores of minor sects they arise to deceive the people of God. Their call and promise invariably is: Here is Christ; here is the full truth; the time is near. They have even, repeatedly, fixed the date of Christ's coming to Judgment. But the believers should pay no attention to them nor follow after them as their disciples, for they are deceivers. As in the days before the destruction of Jerusalem there were wars and uprisings throughout the Roman Empire, but especially in Palestine, so the terrible World War of these last days and the uprisings throughout the world are speaking a strong language to them that heed. As in those days people rose against people and kingdom against kingdom, making it necessary for the Roman legions to be on the move continually, so, while the world stands, neither the most rosy nor the most practical dreams of diplomats will succeed in eliminating war. At the very moment when they are shouting peace with a voice calculated to drown opposition, they are trying to hide the selfishness of their plans which will plunge the world into further wars. As there were great earthquakes in many parts of the world in those days, in Asia Minor, in Italy, in Syria, so the recent terrible catastrophes in Italy, in Alaska, in Java, in Central America have filled the world with horrified astonishment. As great famines and pestilences visited various countries, especially Palestine, in those days, so the pestilence which recently swept the world and even now baffles science in certain of its aspects, and so the famines that have been reported from large areas of

## Kretzmann's Commentary on Luke 21:8–11

Europe and Asia, are God's reminders of the end. As there were terrifying phenomena and fearful portents from heaven in those days, some of which are told by Josephus, so the science of astronomy is unable to account for many things out in the universe today and will be utterly helpless before the manifestations of the last great day.

From <https://www.studylight.org/commentaries/eng/kpc/luke-21.html> accessed May 20, 2023.

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[Charts, Graphics and Short Doctrines](#)

In 112 CE, Pliny wrote to Trajan on the problem of the Christians in the province (Epistulae X.96). He needed instructions because he had never presided over a "Christian trial" before. This letter is significant for the earliest historical evidence of such a thing as a Christian trial. Official persecution of Christians began during the reign of Domitian (r. 81-96 CE) in the 90s, for the crime of atheism, defined as disbelief in the traditional gods. Christians refused to participate in the state and imperial cults of Rome and provincial cities. The imperial cult, begun under Augustus (r. 27 BCE - 14 CE), honored the imperial family as benefactors under the special protection of the gods. Seen as a threat to the prosperity of the Roman Empire by angering the gods, non-participation was equivalent to treason, which carried a death penalty.

Pliny's letter to Trajan is significant for the earliest historical evidence of such a thing as a Christian trial.

### Pliny to the Emperor Trajan

It is my practice, my lord, to refer to you all matters concerning which I am in doubt. For who can better give guidance to my hesitation or inform my ignorance? I have never participated in trials of Christians. I therefore do not know what offenses it is the practice to punish or investigate, and to what extent. And I have been not a little hesitant as to whether there should be any distinction on account of age or no difference between the very young and the more mature; whether pardon is to be granted for repentance, or, if a man has once been a Christian, it does him no good to have ceased to be one; whether the name itself, even without offenses, or only the offenses associated with the name are to be punished.

Meanwhile, in the case of those who were denounced to me as Christians, I have observed the following procedure: I interrogated these as to whether they were Christians; those who confessed I interrogated a second and a third time, threatening them with punishment; those who persisted I ordered executed. For I had no doubt that, whatever the nature of their creed, stubbornness and inflexible obstinacy surely deserve to be punished. There were others possessed of the same folly; but because they were Roman citizens, I signed an order for them to be transferred to Rome.

Soon accusations spread, as usually happens, because of the proceedings going on, and several incidents occurred. An anonymous document was published containing the names of many persons. Those who denied that they were or had been Christians, when they invoked the gods in words dictated by me, offered prayer with incense and wine to your image, which I had ordered to be brought for this purpose together with statues of the gods, and moreover cursed Christ—none of which those who are really Christians, it is said, can be forced to do—these I thought should be discharged. Others named by the informer declared that they were Christians, but then denied it, asserting that they had been but had ceased to be, some three years before, others many years, some as much as twenty-five years. They all worshipped your image and the statues of the gods, and cursed Christ.

They asserted, however, that the sum and substance of their fault or error had been that they were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath, not to some crime, but not to commit fraud, theft, or adultery, not falsify their trust, nor to refuse to return a trust when called upon to do so. When this was over, it was their custom to depart and to assemble again to partake of food—but ordinary and innocent food. Even this, they affirmed, they had ceased to do after

## Pliny to the Emperor Trajan

my edict by which, in accordance with your instructions, I had forbidden political associations. Accordingly, I judged it all the more necessary to find out what the truth was by torturing two female slaves who were called deaconesses. But I discovered nothing else but depraved, excessive superstition.

I therefore postponed the investigation and hastened to consult you. For the matter seemed to me to warrant consulting you, especially because of the number involved. For many persons of every age, every rank, and also of both sexes are and will be endangered. For the contagion of this superstition has spread not only to the cities but also to the villages and farms. But it seems possible to check and cure it. It is certainly quite clear that the temples, which had been almost deserted, have begun to be frequented, that the established religious rites, long neglected, are being resumed, and that from everywhere sacrificial animals are coming, for which until now very few purchasers could be found. Hence it is easy to imagine what a multitude of people can be reformed if an opportunity for repentance is afforded. (Epistulae X.96)

From <https://www.worldhistory.org/article/1846/pliny-the-younger-on-christianity/> accessed May 21, 2023. All of this came from that page. I did not write any of this.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:16–19](#).

## Kretzmann's Commentary on Luke 21:12–19

Here are some of the signs which concern the disciples of Christ in the interval between His ascension and the destruction of Jerusalem in particular, but which find their application to the treatment and fate of the believers of all times. The enemies would lay their hands upon them and persecute them, as was done to the apostles almost from the beginning, James being the first one out of their midst to suffer martyrdom; and Stephen had been stoned even before that. They would be delivered to the councils of the synagogues for judgment, whose sentence would commit them to prison, as in the persecution in which the unconverted Paul was so active. They would use the legal machinery to have the confessors of Christ hauled before kings and rulers on account of the name of Christ which they confessed, Paul himself experiencing this several times, before Felix, before Festus, before Agrippa and Bernice, before Nero. The history of the early Church is full of stories which fully substantiate every word of the prophecy of the Lord. And that the hearts of the enemies of the Gospel today are no different than at that time has been shown during recent developments, where attacks were not directed against a language, but against the confession of faith. But Christ's comfort stands today as it did then. All these things turn out for a testimony in favor of the believers and the truth which they profess. Not only do they receive credit and honor for their fearless confession of Christ, but their testimony has the effect which the proclamation of the Word of God always has: it influences the hearts and minds of men. To His disciples the Lord therefore gave instructions not to premeditate, to work out carefully in advance, their apology or defense. The best and highest efforts of mere human wisdom and skill will avail nothing unless the Lord Himself opens the mouth of His confessors and believers and gives them the proper wisdom from on high. Jesus and His Spirit, the Spirit of the Father, they are the invincible allies of all true believers, with whose aid they can cheerfully take up the apparently unequal battle against the powers of darkness in the persons of the enemies and detractors of the pure Gospel. More than once, as the example of John and Peter, of Paul, of Polycarp, of Luther, and of others show, the enemies have not been able either to withstand. or to contradict the testimony of the servants of Christ. All that make it their aim to oppose the preaching of the Gospel-truth may be overcome and silenced by a simple and unequivocal confession of the truth of the Gospel as it is contained in the Word of God. The disciples should therefore not be deterred or discouraged even by the fact that there will be dissension in families, that the bonds of both relationship and the nearest friendship will be torn asunder by questions concerning the Gospel. Parents, brothers and sisters, near relatives friends: they all will forget the duties and obligations of their station in their hatred of the Word of Salvation; they will deliver the Christians into the hands of their enemies, and in some cases they will not rest until they have caused them to be put to death. The believers will, in fact, be continually hated of all men on account of their confession of Christ's name. This is the



## Kretzmann's Commentary on Luke 21:12–19

cross of the Christians, the prospect which they must face. There is neither compromise nor mitigation. And yet, in the midst of these prophecies which might well make the stoutest heart quail, the Lord promises His disciples that not a hair of their heads should perish without His will, Matthew 10:30. So long as the Christians are necessary for the service of the Lord, their bodies. are inviolable, the enemies dare not touch them. They may, therefore, in their patience possess their souls. By faithful perseverance, by undaunted continuance in the confession of Christ's Word and doctrine, they will preserve their souls. Even if they should lose the life of their mortal body, they will save their true life, that of the soul, by such faithfulness to the end. Their soul, and the eternal life of their soul, will then be for them a glorious prize or treasure, which they will carry off for eternal enjoyment in heaven.

From <https://www.studylight.org/commentaries/eng/kpc/luke-21.html> accessed May 20, 2023.

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[Charts, Graphics and Short Doctrines](#)

This is one of the notes from the AEB (from [Luke 21:16–19](#)).

## Soul (from the 2001 Translation)

Different Bibles have translated the Greek word psyche (from which we get words like psychology) in many ways, including soul and life. However, psyche literally means something that breathes. It's only used in the Bible to describe breathing animals and humans. It can also mean life or your inner person.

Does it mean an immortal soul that floats away when one dies? No, that is a later development. The consensus among scholars is that the teaching of an immortal soul is not found in the Old Testament canon. It was imported into Judaism and Christianity from Greek philosophy, especially from Plato. It only became established in Christianity by the 3rd century CE.

Therefore, when Bibles translate it as soul, it can insert in the mind of the reader something that was not meant by the original authors. In other words, sometimes soul can be a mistranslation. However, in English we do sometimes use the word soul poetically to describe an entire person, with no 'immortal spirit' implied, e.g. 'poor old soul.'

In this Bible, we use a variety of phrases to translate psyche, including soul, but not when it may give a false impression to the reader. This is in accord with the Charter of this project, to use religiously neutral terms to free readers from centuries of religious baggage.

From <https://2001translation.org/notes/soul> accessed May 21, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:23–24](#).

## Kretzmann's Commentary on Luke 21:20–24

Here is valuable advice for the Christians of Judea at the time of the great catastrophe, which they should heed and follow to the letter. The armies of the Romans would surround the city, coming upon her from all sides. And, this should be the final point of time for the believers to escape out of the city, since this would be at least one of the manifestations of the abomination of desolation. See Matthew 24:15-21; Mark 13:14-19. The fact of the presence of the armies in the act of surrounding the city would be the last definite sign of her desolation and destruction, including the ruin of the Temple. At that time those that were in Judea, the believers that lived in this country, should flee to the mountains, for flight was the only means of their deliverance. In the hiding-places of the mountains, in the insignificant villages that were hidden away far from the beaten paths, there would be

## Kretzmann's Commentary on Luke 21:20–24

an opportunity for saving their lives. For those that were in the city of Jerusalem precipitate flight would also be a necessity; for they should not depend upon the strength of its walls or defenses. Those people also that lived in the suburban district or within easy reach of the capital should not be tempted to take refuge within the city to escape the invaders. For such precautions would prove utterly useless in this emergency. For the days that the Lord refers to are the days of vengeance of the Judge of the world. The many warnings that had been sounded by the prophets of old, the repeated admonitions by the preachers of righteousness, had not been heeded, and so the vial of the wrath of God would be poured out in full measure. The stamp of divine retribution was impressed upon the fate of Jerusalem and the Temple, even for heathen eyes. It was a case of the mill's grinding slowly, but with such terrible thoroughness that not one guilty one escaped. But alas for those that are about to become or have just become mothers! Bitterly the Lord laments their fate, for their condition at that time will not provoke compassion, neither on the part of their friends that might help them to escape, nor on that of the enemies, for they would destroy without mercy. Distress in great measure would be upon the whole land, since everything suffers under the ravages of an invasion; but the wrath of God would strike the people without mercy. His patience was exhausted, and the full bitterness of His just sentence would be carried out upon a foolish and gainsaying generation. The Lord tells exactly how the wrath of God would be manifested. Some of them would fall by the edge, literally, by the mouth of the sword, which would pounce upon them to devour them. Others would be led into captivity among all nations, for a reproach and shame to them until the end of time. According to the account of Josephus, over a million Jews were slaughtered during the siege of Jerusalem and after its fall, and 97,000 were dragged into the provinces as prisoners, mainly into Egypt and Italy. It was a judgment of God without parallel in the history of the world. And Jerusalem, the glory of Israel, was occupied by Gentiles at that time, and has been trodden under foot by strangers to this day. And this will remain so until the times of the Gentiles have been fulfilled, until the full number of the elect from the great mass of the heathen has been gained, until the end of time. The Zionist movement of our days is not taken seriously even by the Jews themselves. The Word of God must stand true. Note: The destruction of Jerusalem by the Gentiles is a type of the attempted destruction of the Church of God by the Antichrist. The Antichrist, the Roman Catholic Pope, has been revealed. He has rendered desolate the temple of God, the Church of Christ, by abrogating true worship, by establishing various kinds of idolatry, by filling the Church with many abominations and offenses, and by shedding the blood of thousands of confessors of Christ. But he has now been set forth in his true colors; the Church has been purged of his errors by the work of the great Reformer, Martin Luther.

From <https://www.studydrive.com/commentaries/eng/kpc/luke-21.html> accessed May 22, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:27](#).

## Kretzmann's Commentary on Luke 21:25–27

Here some of, the signs that will usher in the great Day of Judgment are enumerated. The laws of nature, which have been fixed by the Creator, will be repealed, and in consequence the universe will dissolve in chaos. Unusual, unheard-of signs will take place in sun, moon, and stars, not those of the regular eclipses or similar phenomena which are governed by fixed laws, but such as will cause fearful consternation from the start, and oppressive distress experienced by the people of the world, together with a helpless perplexity, caused in part also by the noise and billows of the sea. So indescribably dreadful will be the dissolution of the bonds that hold the universe together that the hearts of men will fail them, will be taken out of their bodies for fear and for expectation of the things that are coming and are threatening to engulf the world; for the very powers of the heavens that hold the machinery of the vast sky in place will be moved and shaken. And then, in the midst of all this turmoil, while the cataclysmic disturbances are tossing the world and the entire universe about in utter helplessness, then they, all men, will see the Son of Man, the great Judge of the earth, coming in a cloud, with power and great glory. The despised and rejected, the meek and humble Prophet of Galilee will then have stripped off all evidences of the former humiliation, and all men will be forced to recognize Him as the Lord of all.

From <https://www.studylight.org/commentaries/eng/kpc/luke-21.html> accessed May 23, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:32–33](#).

### **Kretzmann's Commentary on Luke 21:28–33**

When there is a beginning of all these things, when these tokens begin to be fulfilled. The events upon which the children of the world will gaze with helpless terror should be for the believers a voice awakening in their hearts the most joyful hope and expectation. The heads which have so often been bowed under all manner of misery and persecution should now be lifted up in happy anticipation of the final, glorious deliverance. This admonition Jesus tries to impress by means of a parable. No matter what tree may be chosen for an example, for instance, the fig-tree, the same truth holds good of all of them. When they put forth their leaves, all ordinary people that are acquainted with trees at all immediately know, without further demonstration, that summer must be near. In the same way the believers, seeing these signs which are to precede the coming of Christ to judgment fulfilled, conclude and know at once that the kingdom of God is near, that the final revelation of the Church of Christ in the glories of heaven will take place, that the believers in Him will enter, from the trials and tribulations of the Church Militant into the everlasting bliss of the Church Triumphant. "Therefore let us also learn this art and new language and become accustomed to it, that we may be able to picture these signs before us in such a comforting way, and look upon them and judge them according to the Word. For if we follow our reason and wisdom, we can do nothing but become terrified and flee before them. For our reason does not like to see things appear dark and unpleasant, that it lightens and thunders, that it roars and is noisy, as though everything would be turned topsy-turvy. But a Christian should pay no attention to that, but take hold of the Word, with which He wants to open our eyes and explain how He means it, as though we were approaching the beautiful summer-time, and as though there were nothing but beautiful roses and lilies that bloom to delight the eye, and that nothing but joy and delight will come after this abominably evil way and misfortune in which we now are " And He gives them a further sign, namely, that this generation, the race of the Jews, will not pass away, will not lose its identity as a separate race, but retain its characteristics among the nations and in their very midst, in spite of all persecutions, until the end of time, until the great Day of Judgment. And so far as the whole discourse is concerned, with its threats and warnings, as well as with its comforting promises, it is true what, the Lord claims for His Word as a whole: Heaven and earth will pass away rather than that a single word of the Lord remain unfulfilled or fall to the ground. In the midst of the return of primeval chaos, in the midst of the destruction of worlds and the very universe itself, the Word of the Lord will stand in eternity as a rock of trust and confidence for all believers.

From <https://www.studylight.org/commentaries/eng/kpc/luke-21.html> accessed May 24, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from [Luke 21:34–35](#).

### **The Christian Community Bible Footnote for Luke 21:34**

Be on your guard. After speaking about the imminent end of Jerusalem (vv. 28- 32), Luke speaks of that day which will conclude human history with the coming of Christ, the Judge (vv. 34-36).

Be on your guard. This invitation is not only addressed to those who will know that day, but it is for everyone, throughout the history of the Church. Once more he invites us to watch and pray while the world is asleep (see Eph 6:18).

That you may be able to stand: to avoid errors and deceit (2 Thes 2:9; 1 Thes 3:13) during the trials preceding Christ's coming. The Our Father expresses the same concern. Those who are expecting the coming of the Kingdom pray: do not put us to the test.

**The Christian Community Bible Footnote for Luke 21:34**

In fact, vigils and prayers serve not only to prevent possible falls. When the believer and the Church are more awake, they cooperate more in the development of the divine plan and hasten the coming of the Lord.

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[Charts, Graphics and Short Doctrines](#)

This was linked from [Luke 21:37–38](#).

**Kretzmann’s Commentary on Luke 21:34–38**

It is not an easy matter to remain steadfast in the Word and faith under the conditions as pictured here by Christ; in fact, no person could hope to stand firm and brave all dangers to the end. But by following the Lord's admonition here given, the impossible becomes possible, and we shall be able to stand against all our enemies and against all the temptations of the latter days. We should take heed, watch ourselves very carefully, not permit our flesh and its lusts to gain the ascendancy. We should not weigh down our hearts with the burden of gluttony and drunkenness, for this causes headache and stupidity, and makes the Christian unfit for the battle with the powers of darkness. His heart and mind must be clear as a bell at all times, in order that he may recognize the dangers described in Scriptures and fight them with the weapons suggested by the Lord. But just as dangerous for true Christian watchfulness are the cares of this life, the anxiety and concern for the future which always threatens to fill our hearts and to drive out all trust in the Lord and His gracious providence. Where care becomes supreme, there faith cannot exist, but is invariably suffocated. With such a lack of proper preparation, the coming of the last day will prove a calamity and will catch even those that professed Christianity unawares. For just as a snare falls down over the head of the unsuspecting animal that is not ever on the alert for signs of danger, so will the day of the Lord come upon all those that dwell upon the face of the earth. And therefore the Lord once more, in conclusion, urges watchfulness, tireless vigilance at all times, with unceasing prayer to the Lord, in order that the Christians may be enabled to escape from all the terrible punishments that await the unbelievers and scoffers, and to stand before the Son of Man on that last great day with cheerful trust. This is not a matter of individual worthiness, but of being declared worthy through the blood and merits of Jesus Christ the Savior. "For the godless and unbelievers He will come as a Judge and punish them as His own enemies and those of His Christians. But for the believers and Christians He will come as their Savior. This we should firmly believe and joyfully look forward to His advent, and see to it that we, when He comes, as St. Peter says, be found in faith and holy life and in peace, without spot, and blameless before Him. " Luke adds a final note as to the way in which Jesus spent His last days. All day long He was teaching in the Temple, but night after night He went out and lodged in Bethany, which was on the southeastern slope of Mount Olivet. There was no need of His sleeping in the open air, as some commentators think, for He had His friends in Bethany, but a short distance from the city. However, in the morning He was always in the city betimes; not too soon, however, for the people, for they surged to Him early in the morning, earnestly desiring to hear the Word of Grace from His lips. Note: Many a Christian of our days might learn a lesson from these people that got up unusually early and thronged to the Temple to hear the Lord, whereas many in our days act as though they were conferring a favor upon the Lord by appearing at His house some half hour after service has begun.

From <https://www.studydrive.org/commentaries/eng/kpc/luke-21.html> accessed May 25, 2023.

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It may be helpful to see this chapter as a contiguous whole:

**A Complete Translation of Luke 21**

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

Jesus speaks of the widow giving two small coins

## A Complete Translation of Luke 21

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
When [Jesus] had looked up, He observed wealthy [men] who tossed their gifts into the [Temple] treasury.	When Jesus looked around, He noticed that there were several rich men who threw their offerings into the Temple treasury.
He also saw a certain widow, [who was] poor, throw [her] two leptons in there [as well].	He also observed a certain widow—it was obvious that she was poor—and she placed her offering of two small copper coins into the treasury as well.
Then Jesus [lit., He] said, “Truly, I tell you [all], this poor widow put in more than all [of them]. For you see, these all put in gifts from their abundance; but the widow put in, from her poverty, all the living which she had.”	Then Jesus explained, “You have seen what has been offered by these various people. Truly, I tell you that this poor widow here put in more than all the others combined. These others just put in gifts which came from their abundance, but the widow put in an offering from her poverty, all the living that she had.”
<b>Jesus warns that the Temple would be destroyed</b>	
Some kept on talking about the temple, that the stones and vow offerings had been well arranged.	Some of the disciples were blown away by the beauty of the Temple. They kept talking about the beautiful stones and the contributions, and how everything was so well arranged and orderly.
Jesus [lit., He] told [them], “These things which you [all] keep on looking [at], [there] are days coming during which a stone will not remain upon [another] stone here; all of the stones will be thrown down [lit., which will not be thrown down].”	Then Jesus told them, “All of this that you keep on looking at, will be torn down. There are days of judgment coming resulting in all of these beautiful, well-carved stones will be lying about in disarray.”
<b>The disciples ask when would these things take place; Jesus gives them a complicated answer</b>	
Then they questioned Him, asking, “Teacher, when, therefore, will these things be? And what [will be] the sign that these things are about to occur?”	Then His disciples questioned Him, saying, “Teacher, when will these things come to pass? And what sort of warning will take place to signal us that they are about to happen?”
[Jesus] answered, “Look, do not be led astray, for many will come in My name, saying, ‘I AM’ and ‘The time has come.’ You [all] should not follow after them.	Jesus answered, but He spoke of Jerusalem in a similar set of circumstances far into the future. “Listen to Me, don’t be misled. There are many who will come claiming to be Me or claiming to have my authority. They will say, ‘I AM’ or ‘The time has come’, but you should not follow these false prophets.
And when you [all] hear of wars and [national] instability, you [all] should not be frightened. [It is] necessary for these things to come to pass first, but end [will] not immediately [come].”	And when you hear about wars and national instability, do not become frightened, as it is necessary for these things to occur. However, at this point in time, do not expect the end to come suddenly.”
Jesus [lit., He] then was saying to them, “Gentiles will rise up against gentiles; and kingdoms against [other] kingdoms. There will be great earthquakes in various places, and diseases and famines [throughout the world].	Jesus then began to explain to them what would happen. “Nations will be at war with other nations; and kingdoms against other kingdoms. There will be massive and numerous kingdoms, along with pandemics and famines, throughout the world.



A Complete Translation of Luke 21	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
There will be fearful sights and great signs in the skies.	There will be fearful sights everywhere and great signs will be seen in the skies of various disasters.
Before these great signs, the disciples would be persecuted and thrown into prison	
But before all these things [take place], [these religious types] will lay their hands upon you [all] and they will persecute [you], delivering [you] over to the assemblies and prisons, [so that you are] being led away to rulers and governors for My name.	But before these great signs and wonders take place, these same religious types will lay their hands upon you and they will persecute you, delivering you over to groups of people who are against you, and to prisons. You will be taken before rulers, governors and judges for My name's sake.
[These persecutions which will take place] will become for you [all] a witness [for Me].	All these things will be an opportunity for you to witness for Me.
Do not place, therefore, in your hearts [any] premeditation to defend [yourselves]; for I will give you the oratory [skill] and wisdom which all of your adversaries will not be able to resist or [lit., <i>which</i> ] refute.	Do not make clear plans to defend yourselves in this or that way when this happens, for I will give your both the oratory skills and wisdom which your adversaries will not be able to refute or resist.
You will be delivered over even by parents, brothers, relatives and friends; they will put some of you to death. And you [all] will be hated by everyone because of My name. [Yet] a hair from your head will definitely not be destroyed [apart from My will].	You will be delivered over to dishonest authorities even by your parents, brothers, relatives and friends. Some of you will even be executed. You will be hated by many because of My name. Yet, apart from My will, not even a hair of your head will be harmed.
By your patience [or, <i>perseverance</i> ], you [all] will purchase your souls.	By your patient endurance, you will purchase your souls.
Jesus prophesies about the destruction of Jerusalem (which would take place in A.D. 70)	
When you [all] see Jerusalem being surrounded by military encampments, then know that the devastation of Jerusalem [lit., <i>her</i> ] is fast approaching [lit., <i>come near</i> ].	When you realize that Jerusalem has been surrounded by multiple military units, then recognize that the devastation of Jerusalem is fast approaching.
Then the [ones who are] in Judæa must flee to the mountains; and the [ones who are] inside the city [lit., <i>her</i> ] must leave; and let not those in the countryside [come back] and enter into the city [lit., <i>her</i> ]. [This is] because the days of vengeance have come [lit., <i>are</i> ]; [and] the fulfillment [of] all the things which were written [has come].	Anyone who is in Judæa needs to flee into the mountains; and the ones who are in the city must quickly leave. If you happen to be in the countryside already, then stay there! The days of vengeance have come to pass, fulfilling all the things written about this in the Scriptures.
Woe to the ones having [a child] in the womb and to the [ones] nursing in those days, for [there] will be great distress in the land and [there will be] judgment [lit., <i>anger, wrath</i> ] against [lit., <i>to, towards</i> ] this people.	Woe to any woman carrying a child in the womb or any mother who might be nursing a young child in those days, for there will be great pressures in the land as well as God's judgment coming down upon this people.

A Complete Translation of Luke 21	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
In fact, they will be cut down [lit., <i>cast down</i> ] by the edge of the sword or they will be led away captive into all the gentile nations.	In fact, they will find themselves either cut down by the sword and led away captive into various gentile nations.
But Jerusalem will be trampled down under the gentiles until the times of the gentiles are fulfilled.	Jerusalem will indeed be trampled down by the gentiles until the epoch of the gentiles is fulfilled.
The signs of the coming of the Son of Man	
[There] will be signs [which can be observed] in the sun, moon and stars; and the gentiles upon the earth [will be feeling great] anxiety [while] in a state of confusion.	People will see great signs in the sun, moon and stars; and the gentiles who are alive at that time will be feeling great anxiety and distress in their state of confusion.
[There will be] roaring of the seas and a [great] surge. Men will faint from fear and apprehension concerning the things taking place in the world, for the powers of the heavens will be shaken.	There will be massive upheavals in the seas causing great destruction. Men will lose their strength due to fear and apprehension regarding all of the things taking place in the world. Even the powers in the heavens will be shaken.
Then they will see the Son of Man coming with a cloud, having [lit., <i>with</i> ] great power and glory.	Then they will see the Son of Man coming with a cloud of witness, having great power and glory.
[When] these things begin to come to pass, raise yourselves up and lift up your heads, for your redemption is coming near [to you].”	When you observe that these things are beginning to come to pass, raise yourselves up in confidence, and lift up your heads to look for your redemption, which is on the horizon.”
Recognize the signs when they become apparent (consider the fig tree)	
Then Jesus [lit., <i>He</i> ] spoke [this] parable to them: “Notice the fig tree (and all trees)—when they put out [their leaves]—now you [lit., <i>they</i> ] are seeing this for yourselves [lit., <i>themselves</i> ] <i>—</i> you keep on knowing that the summer is near.	Then Jesus spoke this parable to the people with Him: “Notice the fig tree (or any tree, for that matter), that when they begin to put out their leaves, you know that the summer is near.
So also, when these things are coming to pass, you know that the kingdom of God is near.	In the same way, when these things occur as I have described them to you, then you will know that the Kingdom of God is also near.
The Jewish people will remain on this earth until all things come to pass; God’s Word is eternal	
Truly I keep saying to you, that this race will [definitely] not pass away until all [of these things] come to pass. The heaven and earth will pass away, but My words will [definitely] not pass away.	Point of doctrine for you to remember: you people, you Jews, will not pass away from this earth until all of these things that I have told you about come to pass. Even the heavens and earth will pass away, but My words will definitely continue forever.
Be circumspect regarding your lifestyle	
Take heed to yourselves [that] your hearts not be burdened by hangovers, intoxication or by anxieties pertaining to daily life, for that day will come suddenly against you [all].	Be circumspect in your lifestyle. Do not be burdened with hangovers or intoxication or with severe anxieties of this life, for that day of judgment will come suddenly upon you.

A Complete Translation of Luke 21	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Like a trap [set to spring closed], [that day] will suddenly come upon all those living on the earth.	It will be like a trap set to suddenly close on you. That day will come unexpectedly to all those living on the earth.
Be circumspect at every opportunity, petitioning [God] that you [all] prevail to escape these things, all the [events which are] about to take place; and to stand before the Son of Man.”	Be careful and circumspect at every opportunity, constantly petitioning God to guide you to prevail and to escape the events which are about to come to pass, that you might stand before the Son of Man.”
Jesus taught at the Temple during the day and lodged somewhere in the Mount of Olives at night	
During the days, Jesus [lit., He] was (continually) teaching in the Temple [courtyard]; but [during] the nights, He went out and spent the night in the mountain being called Olives.	During the day, Jesus was teaching in the Temple courtyard; and during the nights, He went into the Mount of Olives to lodge.
All the people arrived early [to be] face to face with Him in the Temple [courtyard] to hear Him.	All the people who were positive towards His teaching arrived early in order to be there to hear Him.
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Luke 21			
	Series	Lesson (s)	Passage
	1992 Spiritual Dynamics (376)	1862	Luke 21:20–24
	1985 Ephesians (412)	1	Luke 21:20–24
R. B. Thieme, Jr.	1985 Ephesians (412)	1181	Luke 21:34
	1972 Hebrews (419)	1	Luke 21:20–24
	1967 Zechariah (596)	23	Luke 21:20–24
	2010 Life of Christ	969	Luke 21:38
	2010 Life of Christ	1001–1004	Luke 21:20–24
R. B. Thieme, III	2010 Life of Christ	1013–1015	Luke 21:13–19
	2010 Life of Christ	1017–1019	Luke 21:16–17
	2010 Life of Christ	1030–1032	Luke 21:27–33
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a>		Luke 21:1–
Dr. Peter Pett	Book of Luke <a href="https://www.studylight.org/commentaries/eng/pet/luke.html">https://www.studylight.org/commentaries/eng/pet/luke.html</a>		Luke 3:1–38

## Doctrinal Teachers\* Who Have Taught Luke 21

	Series	Lesson (s)	Passage
Dr. Thomas Constable	Book of Luke <a href="https://planobiblechapel.org/tcon/notes/pdf/luke.pdf">https://planobiblechapel.org/tcon/notes/pdf/luke.pdf</a> <a href="https://www.studylight.org/commentaries/eng/dcc/luke.html">https://www.studylight.org/commentaries/eng/dcc/luke.html</a>		Luke 3:1–38

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

