

Research: Luke 21: 8 Take, 9, 19, 25–28, 31

End Times

His listeners ask about the events connected with the temple's destruction.

**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?"**

a. **Teacher, but when will these things be?** Astounded by the prediction of Jesus, the disciples asked a logical question. This question begins one of Jesus' most famous teachings, often called the *Olivet Discourse* because [Matthew 24:3](#) tells us Jesus said these things seated on the Mount of Olives.

i. [Matthew 24](#) seems to have a more complete account of this teaching, and it is helpful to answer questions about the Luke account from the more complete recording in Matthew.

ii. Both Matthew and Luke make it clear that Jesus spoke *both* of the coming destruction of Jerusalem, *and* of the ultimate end of the age and His glorious return. Prophetically, the two are connected, though separated by many centuries.

APOCALYPTIC SIGN of the end times

nations - Gentiles

chaos and fear

dramatic appearance of the advent of the 1st coming of the Christ

expectation of the 2nd advent

redemption draweth nigh: 2nd coming of Christ, deliverance, ransom

“VS 25: **The times of the Gentiles**] i.e. the time of the rejection of Israel, and of Gentile predominance both in the affairs of the world and in the Kingdom of God. The times of the Gentiles will come to an end, when Israel is converted ([Romans 11:25](#)).” (Dummelow's Commentary).

**8 . . . 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.**

“to be constantly on their guard, because many would arise to deceive the people.

“Many shall come in my name - Not in the name or by the authority of Jesus, or claiming to be His followers, and to be sent by him, but in the name of the Messiah, or claiming to be the Messiah.”

## 9But when ye shall hear of wars and commotions, be not terrified:

This is the second sign. That there were wars and rumours of wars, appears by all the historians of those times, and above all by Josephus. What Jesus said here applied both to the coming destruction of Jerusalem and the yet to be fulfilled return of Jesus at the end of the age. In some sense, there were **wars** preceding the destruction of Jerusalem, because the Romans were frequently at war with the Jews, the Samaritans, the Syrians, and others during this period. In the broader Roman Empire there were notable **earthquakes** before Jerusalem was destroyed. There were **famines**, such as the one mentioned in [Acts 11:28](#). In the greater Roman Empire there were **fearful sights** such as the destruction of Pompeii, only seven years before Jerusalem was destroyed. There were **signs in the heavens**, such as a comet that looked like a sword in the sky over Jerusalem before its destruction.

## 19In your patience possess ye your souls.

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

*“There shall be signs in the sun, and in the moon, — These seem to be highly figurative expressions, signifying the decaying of all the glory, excellence, and prosperity of the nation; and the prevalence of universal sadness, misery, and confusion. And upon the earth — Or, upon the land, as the words may be rendered; distress of nations with perplexity — The Jewish tetrarchies shall be distressed and perplexed: the sea and the waves roaring — The roaring of the sea and the waves may be a metaphorical expression; for, in the first clause of this verse, the signs in the sun and the moon and the stars are plainly so, answering to what by Mark is expressed thus: The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall. For, though the darkening of the sun and the moon may be interpreted literally of eclipses, no reader can understand the falling of the stars literally.”* (Benson Commentary).

“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. Then

men will see the Son of Man coming in a cloud with great power and splendour! But when these things begin to happen, look up, hold your heads high, for you will soon be free.” (Phillip’s Translation).

“The word translated "distress" denotes anxiety of mind - such an anxiety as people have when they do not know what to do to free themselves from calamities; and it means here that the calamities would be so great and overwhelming that they would not know what to do to escape. There would be a want of counsel, and deep anxiety at the impending evils.

“With perplexity - Rather "on account" of their perplexity, or the desperate state of their affairs.

“The sea and the waves roaring - This is not to be understood literally, but as an image of great distress. Probably it is designed to denote that these calamities would come upon them like a deluge. As when in a storm the ocean roars, and wave rolls on wave and dashes against the shore, and each succeeding surge is more violent than the one that preceded it, so would the calamities come upon Judea. They would roll over the whole land, and each wave of trouble would be more violent than the one that preceded it, until the whole country would be desolate.” (Barnes’ Notes).

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

“*For the powers of heaven shall be shaken* — For this shall not be like former invasions, or captivities, which only produced some transient disorders in the state, or at most an interruption in the government for a few years; but it shall be attended with a total subversion of it; even of the whole Jewish polity, laws, and religion, which were the work of heaven, or which, containing in them the light of truth, are signified by the sun, moon, and stars in the preceding verse; and therefore might in this be called *the powers of heaven*. The consequence shall be such vast, extensive, and lasting ruin, that it shall be a most lively emblem of the desolation of the whole world at the last day.” (Benson Commentary).

“Men's hearts failing them - This is an expression denoting the highest terror.” (Barnes’ Notes).

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

“*coming in a cloud*] *Metaphorically* in great world crises *actually* at the Last Coming” (Expositor’s Commentary).

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

“ "the kingdom of God is nigh at hand" - that is, from that time God will signally build up his kingdom. It shall be fully established when the Jewish policy shall come to an end; when the temple shall be destroyed, and the Jews scattered abroad. Then the power of the Jews shall be at an end; they shall no longer be able to persecute you, and you shall be completely delivered from all these trials and calamities in Judea.” (Barnes’ Notes).

“And when these things begin to come to pass,.... When the first of these signs appears, or any one of them:

“then look up and lift up your heads; be cheerful and pleasant; do not hang down your heads as bulrushes, but erect them, and put on a cheerful countenance, and look upwards, from whence your help comes; and look out wistfully and intently, for your salvation and deliverance:

“for your redemption draweth nigh; not the redemption of their souls from sin, Satan, the law, the world, death, and hell; for that was to be obtained, and was obtained, before any of these signs took place; nor the redemption of their bodies at the last day, in the resurrection, called the day of redemption; for this respects something that was to be, in the present age and generation but the deliverance of the apostles and other Christians, from the persecutions of the Jews, which were very violent, and held till these times, and then they were freed from them: or by redemption is meant, the Redeemer, the son of man, who shall now come in power and glory, to destroy the Jews, and deliver his people; and so the Ethiopic version renders it, "for he draws nigh who shall save you".” (Gill’s Exposition).

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

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