

CHAPTER TWENTY-ONE

Outline

- A. Luke told about people putting gifts into the treasury (1-4).
 - 1. The people.
 - a) Those who put in gifts out of their riches.
 - b) A poor widow who put in just two small coins.
 - 2. The reaction of Jesus: "Truly, I say, this poor widow has put in more than all the rest, for out of their abundance they put something into the treasury, but she out of her poverty has put in all that she had to live on."
- B. Luke recorded Jesus' prediction of the destruction of Jerusalem (5-32).
 - 1. The startling prediction (5-9).
 - a) Occasion: Some spoke of the temple which was adorned with beautiful stones and offerings.
 - b) Prediction: The days will come when there will not be a stone upon a stone that will not be thrown down.
 - c) Reaction:
 - (1) Question: Teacher, when will these things be, and what will be the sign when they are about to happen?
 - (2) Answer:
 - (a) Jesus warned against those who would come in His name.
 - (b) He warned against being terrified by report of wars, for the end of Jerusalem was not to be immediately.
 - 2. Things that would occur before the destruction of Jerusalem (10-19).
 - a) In the world about them:
 - (1) Nation rising against nation.
 - (2) Earthquakes.
 - (3) Famine and pestilence.
 - (4) Terrors and great signs in the heavens.
 - b) In their own lives:
 - (1) Arrest and persecution, in the synagogues.
 - (2) Trials and persecutions, before governors.
 - (3) Opportunities to testify: They would be supplied

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- both words and wisdom that could not be contradicted by their adversaries.
- (4) Family strife and persecution; some even put to death.
 - (5) All men would hate them for His name's sake, but "not a hair of your head will perish."
 - (6) By patient endurance they would gain eternal life, even if some should suffer death.
3. The sign of the desolation and what to do when it appeared (20-21).
 - a) Jerusalem surrounded by armies.
 - b) Those in Judea were to flee to the mountains; those outside were not to enter the city.
 4. The vengeance of those days (22-25).
 - a) All that had been written about it would be fulfilled.
 - b) The distress would be particularly hard on mothers and little children.
 - c) Many would fall by the sword; others would be carried away captive.
 - d) Jerusalem will be trodden down by the Gentiles until the times of the Gentile are fulfilled.
 5. The signs that will plainly mark the Second Coming of Jesus (25-27). Note: Jesus presented this in contrast to the destruction of Jerusalem, because some would claim to be Christ at that time.
 - a) Accompanying signs:
 - (1) Signs in the sun, moon, and stars.
 - (2) Distress of nations and perplexity at the roaring of the sea.
 - (3) Men fainting for fear of what would be coming upon the world—inhabited earth.
 - (4) The powers of the heavens shaken.
 - b) **THE SIGN OF THE SON OF MAN:** His coming in a cloud with power and great glory.
 6. Additional instruction about the destruction of Jerusalem (28-32).
 - a) When you (apostles) see these things (that have to do with the destruction of Jerusalem) take heart for your redemption is near.

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- b) The parable of the Fig Tree illustrates what He had said about Jerusalem.
 - c) They were to know that the kingdom of God was near.
 - d) That present generation would not pass away before the destruction of Jerusalem—"till all things be accomplished."
- C. Luke reported what Jesus said about His coming at the end of the world (33-36).
- 1. Time: "Heaven and earth will pass away, but my words will not pass away." Note: This answers a third question as reported by Matthew. See Matt. 24:3 "What shall be the sign of thy coming and of the end of the world?"
 - 2. Warning: Beware of careless living lest that day—of His coming—come on you suddenly as a snare.
 - 3. Place: It will come upon all who dwell on the face of all the earth.
 - 4. Exhortation: Watch at every season and pray that you may escape the things that will come to pass (trials of this life such as destruction of Jerusalem) and stand before the Son of Man (when He comes).
- D. Luke told briefly about Jesus as He taught daily in the temple, but spent the nights in the mount called Olivet (37-38).

A Poor Widow's Two Small Coins

Scripture

21:1-4 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.

Comments

And he looked up.—Jesus had been teaching in the temple. He had just warned the people to beware of the hypocrisy of the scribes whose long prayers failed to cover up the fact that they were devouring widows' houses. As He looked up, He saw the rich men putting their gifts into the treasury.

Earlier in His ministry, Jesus had spoken against the hypocrisy of giving to be seen of men (Matt. 6:2-4). Nothing is said that would suggest that these rich men were guilty either of hypocrisy or of acquiring wealth by defrauding the poor. Because some rich men *make riches their god*, there is no reason to assume that all do. The point of the lesson is the contrast between those who put in their gifts out of their riches and the poor widow who gave all she had to live on.

a certain poor widow casting in her two mites.—They were just two little copper coins. It didn't amount to much. It would scarcely be noticed in the total offering of that day, but Jesus saw it. Her act is memorialized in Luke's gospel for all ages to come.

Paul reminded the Corinthians that "If the readiness is there, it is acceptable as a man hath, not as he hath not" (II Cor. 8:12). *This poor widow cast in more than they all.*—The Lord's work certainly requires large amounts from those who have riches as well as the seemingly insignificant amounts from those who are like the poor widow. But in the eyes of Jesus, the poor widow did more than all the others. The reason? She gave all she had to live on; the others gave out of their abundance.

Paul commended the churches of Macedonia for their liberality in face of their real poverty, "for they first gave their own selves to the Lord" (II Cor. 8:5). He also upheld the principle of proportionate giving (I Cor. 16:2).

Prediction of the Destruction of Jerusalem

Scripture

21:5-9 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Teacher, when therefore shall these things be? and what shall be the sign when these things are about to come to pass? 8 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: go yet not after them. 9 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.

Comments

And as some spake of the temple.—This discourse is also reported in Matt. 24:1-34 and Mark 13:1-30. All three records should be studied in order to understand as clearly as possible what Jesus said about the destruction of Jerusalem.

Jesus began with some remarks about the temple and the devastation that was to come upon the city of Jerusalem. What He said at this point about His second coming revealed the significant contrast between His coming, which will be at the end of the world, and the claims that were to be made by false prophets at the time of the destruction of Jerusalem. See Matt. 24:23-27. This was done to prevent confusion in the minds of the disciples as they saw the signs of the approaching destruction of Jerusalem.

Jesus continued the discussion of the principal theme of the discourse—the destruction of Jerusalem—by pointing out some things the disciples would see as that event drew near. See 21:28-32. When they saw these things, they were to know that their redemption—release from the distress of that time—was near. He illustrated the point with the parable of the Fig Tree. They were also to know that the kingdom of God—God's kingly authority visiting judgment upon the city that crucified His Son—was near. And more than that, all these things would take place within the lifetime of their own generation.

When Jesus had finished the discussion of the destruction of Jerusalem, He gave a brief answer to the question about the end of the world and His coming (33-36). The answer was brief, because He had already discussed it in connection with the destruction of Jerusalem (25-27). His coming will be at the end of the age. That He will come again, cannot be doubted by those who accept the testimony of the Scriptures. All thinking men should heed His warning about the necessity of being prepared for that day.

there shall not be left here one stone upon another.—Some of the people had just spoken to Him about the beauty and wealth of the temple. The thought of its being destroyed must have been shocking. They knew that its construction had already taken more than forty-six years; several more were to pass before it was to be completed. But utter destruction—not one stone left upon another—was awaiting not only that building but the whole city of Jerusalem (19:41-44).

And they asked Him.—Matthew says that it was the disciples who

asked Him the question as He sat on the mount of Olives, but Mark is more specific and names them: "Peter and James and John and Andrew."

Teacher, when therefore shall these things be?—that is, "When will the destruction of Jerusalem occur?" They also asked, "What shall be the sign that these things are about to take place?"

According to Matthew, they also asked a third question: "And what shall be the sign of your coming, and of the end of the world?" They evidently associated His coming with the end of the world, and correctly so. But their question suggests that they believed that nothing short of the end of the world could bring about the destruction of Jerusalem with its temple. To correct that notion, He told them about things they would see, both the things leading up to the destruction and the things that would signal its beginning. He drew a bold contrast between these things and the things that will happen when He comes again (21:25-27; Matt. 24:23-27). No one will be misled by false prophets when He comes again "in a cloud with power and great glory," for all will recognize Him then.

And he said, Take heed that ye be not let astray.—There would be many things happening at the time of the destruction of Jerusalem that might lead the disciples away such as false reports saying, "Here or there," that is, "Christ has come." To all these false reports, He said, "Don't follow them."

And ye shall hear of wars and tumults.—These rumors would be heard before the destruction of Jerusalem, but the disciples were not to be terrified by them, for they would not signify the end of Jerusalem. The history of the world is written in the story of "wars and rumors of wars," but a specific act of war—Jerusalem besieged by the Roman armies—would be the sign that the end of the city was at hand.

"Wars and rumors of wars," then, is not a sign of the coming of Christ, for His coming is to be at an unknown time at the end of the age.

Sufferings at the Destruction of Jerusalem
Scripture

21:10-19 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. 12 But before 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. 13 It shall turn out unto you for a testimony. 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your souls.

Comments

Nation shall rise against nation.—Wars, earthquakes, pestilence, terrors and great signs from heaven were to take place before the destruction of Jerusalem. These, of course, are things that occur continually in the history of the world. Just what Jesus meant by "terrors and great signs from heaven" may be difficult to know. But He included them in the list of catastrophic occurrences in the physical real. They do not seem to be the same as the "signs in the sun and moon and stars" which He associates with His coming (25-27). They may refer to falling meteors or other phenomena that cause men to be afraid. Storms and hurricanes often strike terror in the hearts of men as they think of the destruction that might befall them. But even these things did not indicate that the destruction of Jerusalem was to take place immediately.

But before all these things.—His followers were to expect persecution before the destruction of Jerusalem. They would be brought into the courts of both Jews and civil rulers. The Book of Acts gives the history of some of these persecutions. See Acts 4:1-21; 5:17-42; 7:54-8:3; 21:27-36.

It shall turn out unto you for a testimony.—They would have an opportunity to preach the gospel of Christ when subjected to these persecutions. Peter and John were arrested for preaching the resurrection of Jesus, but the Holy Spirit supplied the words of their defense (Acts 4:1-21). The amazing boldness of that defense caused their persecutors to take account of the fact that they had been with Jesus. Paul's defense before Aprippa is a defense of the gospel rather than of the apostle. The early church seized upon all these occasions as opportunities to tell about the Christ.

Settle it therefore in your hearts.—In those days of persecution, they

were not even to think beforehand what to say or how to say it. It would be given to them in the moment of need by the Holy Spirit. They, of course, had experienced the same thing when Jesus sent them on their first mission (Luke 12:11-12).

This ability to speak without previous meditation continued throughout the beginning days of the church, but when the completed revelation—the Bible—came, there was no further need for it. See *Studies in First Corinthians*, p. 243.

And not a hair of your head shall perish.—Despite the fact that some of them would be put to death during the perilous times before the destruction of Jerusalem, Jesus said that not a hair of their heads would perish. The words that follow explain what He meant. By their endurance of trials they were to save their souls, that is, they were to gain eternal life (Rev. 2:10).

The same thought is presented in Matt. 24:9-13. The disciples were to face persecution and hatred. False prophets would lead many astray, iniquity would be multiplied, and the love of many would grow cold. But Jesus said, "He that endureth to the end—the end of whatever persecution he might suffer, even death, during the period that led to the destruction of Jerusalem—will be saved."

Jerusalem Surrounded by Armies

Scripture

21:20-24 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Comments

But when ye see Jerusalem surrounded with armies.—This was the sign that her destruction was at hand. And it did happen in 70 A. D. when the Roman legions surrounded the city, desecrated its holy temple, and

utterly destroyed the city with a devastation the like of which had not occurred from the beginning of the world nor would ever befall another city (Matt. 24:21). The next thing like it will be the destruction of the world at the end of the age.

Then let them that are in Judea.—Since this instruction was for those in Judea, it could not apply to the end of the world and the destruction that shall come upon all them that dwell on the face of all the earth (21:35).

For these are days of vengeance.—The wrath of the Lord came upon the nation that rejected its King. Jerusalem suffered because it would not let Christ save it from impending doom (13:34-35).

and Jerusalem shall be trodden down by the Gentiles.—As in the case of any occupied country, the people of Jerusalem must have hated the sound of marching feet as Roman soldiers moved everywhere through the streets of their city. They were eager to throw off the Roman yoke and might have been willing to follow Jesus if He had offered to lead them. We do not know the extent to which His refusal to let them make Him their king may have influenced them. We do know that they turned away from Him and finally before the Roman judge cried out, "We have no king but Caesar." Because they crucified the Christ, their beloved city will be trodden down by the Gentiles until He comes again.

until the times of the Gentiles be fulfilled.—Some assume from Paul's reference to the "fulness of the Gentiles" (Rom. 11:25) that when the "full number" of Gentiles will have been converted to Christ, the Jews will come again into the favor of God. There seems to be no good reason for this view, for since the Day of Pentecost all whom God invites through the gospel message to come to Him, even those who are afar off whether Jews or Gentiles, may be saved. The priority of the Jew was forfeited at the cross, but the gospel, of course, is to be preached to all men, both Jews and Gentiles, until Christ comes again.

The history of Jerusalem to this day supports the view that the city will be under Gentile domination to the end of time.

Christ's Coming in Contrast to Destruction of Jerusalem

Scripture

21:25-27 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the

sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory.

Comments

And there shall be signs in sun and moon and stars.—The second coming of Christ will be marked by convulsions of the heavens and the earth. They are not the same as marked the approaching destruction of Jerusalem. Those signs gave the disciples time to prepare for what was about to happen by fleeing from the doomed city. His coming will be at an unknown time; the day of the Lord will come as a thief in the night. It will come when the longsuffering of God will have reached its end. At that time the heavens will pass away with a great noise; the earth and its works will be burned up. See II Pet. 3:9-10. The sight of it will cause men to faint with fear. Then they shall see the sign of the Son of Man: His coming in the clouds with power and great glory. See also Matt. 24:30.

Instruction About The Destruction of Jerusalem

Scripture

21:28-32 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation shall not pass away, till all things be accomplished.

Comments

But when these things begin to come to pass.—Verse 28 is usually treated as belonging to the paragraph about the coming of Christ. If, however, we make it the beginning of the new paragraph about the destruction of Jerusalem which ends at verse 32, it refers to the things the disciples were to see as that destruction drew near.

There are good reasons for treating it in this way: (1) It does not contradict the plain suggestion that the coming of Christ will be at an unknown time. (2) It makes Jesus' instruction to the disciples to look

up and lift up their heads because their redemption was drawing near mean something to them, for some of them would be alive when the destruction of Jerusalem would occur. (3) It avoids the assumption that Jesus led the disciples to expect His coming in their lifetime.

your redemption draweth nigh.—Redemption means release. It may refer to the release from slavery to sin—the most common use of the term in the New Testament. It may refer to the release from the conditions imposed on creation because of the sin of man (Rom. 8:18-25). In this context, it refers to the disciples' release from the distress that led to the destruction of Jerusalem. Those who were in Judea who fled from the approaching doom, as Jesus told them to do, were able to save their lives (21:21).

And he spake to them a parable.—The parable of the Fig Tree is ordinarily interpreted as having to do with the second coming of Christ. In that case, the signs that Jesus had been telling His disciples about would indicate the approach of His coming, just as the new growth on the tree indicates the coming of summer. But if we make it a part of the paragraph that begins at verse 28—for the reasons given above—it refers to the approaching destruction of Jerusalem which did occur in 70 A. D. The point of the parable is: There are signs that indicate the nearness of something that is about to happen. The distress signals that Jesus pointed out enabled His disciples to see the approaching storm that fell with terrible devastation on the city that rejected her King.

know ye that the kingdom of God is nigh.—Consistency demands that this verse be interpreted in harmony with its context. If the whole context refers to the second coming of Christ, then "the kingdom of God" will naturally refer to the heavenly phase of the kingdom. But Luke used the expression "The kingdom of God is come high unto you" in a different sense in 10:9, 11. On their first mission, the disciples were to heal the sick and say to them, "The kingdom of God has come nigh unto you." God's rule as King had come to bless those who accepted His messengers. But those who rejected their message were also to be reminded that "the kingdom of God was nigh." That is, that the judgment of God was about to come on them is seen in the fact that Jesus continued to say, "It shall be more tolerable in that day for Sodom than for that city." It seems logical, then, to think of the coming of the kingdom of God in connection with the destruction of Jerusalem as His judgment on that city.

In the parable of the King's Son, Jesus told about those who re-

jected the invitation of the king and said, "The king was wroth and sent his armies and destroyed those murderers, and burned their city." The kingdom of God—His kingly authority and rule—did come upon that city in judgment.

Another problem is presented by the text as Matthew gives it: "When you see all these things, know ye that he (or it) is nigh, even at the doors" (Matt. 24:33). The subject of the verb is not given in the Greek. It may be the neuter pronoun as in the King James or the masculine as in the American Standard and R. S. V. If we say, "he is near," we relate the whole context to the coming of Christ and are involved in the difficulties suggested by that interpretation. But if we say "it is near," we relate it to the destruction of Jerusalem, the theme of the discourse, and avoid these problems.

If we translate "It—meaning the destruction of Jerusalem—is near," We must interpret Luke's statement, "the kingdom of God is nigh" to mean that God's judgment was about to come on that wicked city.

This generation shall not pass away.—Some assume that this refers to the Jews as a race and that they are to continue as a people until the coming of Christ. It is well known that they have continued through the centuries since the destruction of Jerusalem without a central government—only a few of them are now in Israel—and without a common place of worship. They have undergone terrible persecutions. They are identifiable wherever they are found. But to use "generation" in this strained manner is to overlook the fact that Jesus was talking to His disciples about the generation to which they belonged. The destruction of Jerusalem was to occur within the lifetime of some of them.

Christ's Coming at the End of the World

Scripture

21:33-36 Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for so shall it come upon all them that dwell on the face of the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

Comments

Heaven and earth shall pass away.—A new paragraph begins with this verse, and should so be indicated in the text. In Matthew 24, a new paragraph should begin with verse 35, although R. S. V. makes it begin with 36, while the American Standard begins the paragraph at 32 and runs through 44 without a break.

Jesus' remark, "Heaven and earth shall pass away" answers the disciples' question about the sign of His coming and the end of the world (Matt. 24:3). They had evidently assumed that the two would happen at the same time; the language seems to imply that they also believed that the destruction of Jerusalem would occur at the end of the world. Having explained in detail about Jerusalem, Jesus proceeded to tell about the end of the world. "Heaven and earth shall pass away"—of that they could be sure—but His "words shall not pass away."

Matthew records another statement which Jesus made in this connection. He said, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. 24:36). His coming will be at an unknown time. On the other hand, the signs of the destruction of Jerusalem enabled the disciples to anticipate the approaching doom of the city and escape before it was too late.

But take heed to yourselves.—The fact that His coming will be at an unknown time requires all His disciples at all times in all generations to be prepared for that great day.

and that day come on you suddenly as a snare.—If they are prepared at all times they will not be taken unawares. Paul reminded the Thessalonians that they knew that the day of the Lord comes as a thief in the night. But he also told them that they did not need to be taken unawares, for they were to live in the light of God's instruction and put on the armor of God so that they might obtain salvation through the Lord Jesus Christ. See I Thes. 5:2-11.

upon all them that dwell on the face of the earth.—The day of His coming will affect those living at that time and it also affects all those living before that time, for all must prepare to meet Him when He comes. That preparation must be made in this lifetime, for there will be no opportunity to do so after death. See Luke 16:26.

Watch at every season.—Everyone at all times must watch! Peter said, "Be sober, be watchful: your adversary the devil, as a roaring lion walketh about seeking whom he may devour, whom withstand

in your faith" (I Pet. 5:8-9). Even though Peter had heard these words of Jesus, he let himself be caught off guard by the enemies of the Lord when He was on trial.

that ye may prevail.—Peter also reminds us to "give diligence to make your calling and election sure" (II Pet. 1:10). Those who fail to do so forget the cleansing from their old sins. Jesus urged His disciples to keep their eyes on His coming at all times.

and to stand before the Son of man.—that is, stand before Him like those of the Parable of the Pounds who used their opportunity to serve Him while waiting for His return. They could stand before the King without shame, for they were prepared for His coming.

Jesus Teaching in the Temple

Scripture

21:37-38 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. 38 And all the people came early in the morning to him in the temple, to hear him.

Comments

teaching in the temple.—At the age of twelve, He was in the temple amazing the Jewish leaders with His understanding and answers. A great deal of His teaching had been done in Galilee, in the synagogues or by the Sea of Galilee or in the villages of that district. On special occasions He came to Jerusalem and taught the people who came to the feasts. As the ministry of Jesus was drawing to a close, Luke reminded Theophilus that Jesus was daily in the temple teaching. But that temple was completely destroyed within a few short years from that time, never to be built again.

and lodged in the mount that is called Olivet.—He spent the night with His disciples in the mount of Olives. Luke does not inform us of the details. We may suppose that they camped out; after a busy day in the city, they went there to find rest and quiet.

the people came early in the morning.—Luke mentions the eagerness of the people when John began to preach, for they wondered if he could be the Christ. Undoubtedly, many of those who came early in the morning had heard Jesus teach before, but their eagerness was not dulled as they listened to the good news of salvation. How strange that they soon joined the mob that cried out for Him to be crucified.

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Summary

This chapter deals with the subject of the destruction of Jerusalem. Two brief references to the second coming of Christ are made: one in connection with the things that were to happen at the time of the destruction of Jerusalem. It was given to show why the disciples need not be misled by false reports of His presence at that time. The sign of the destruction of Jerusalem would be the siege of the city of the armies of Rome, but the sign of the Son of Man will be His coming in the clouds with power and great glory. No one of them needed to be confused by rumors of false prophets. No one will be in doubt about it when they actually see Him when He comes at the end of the age. The other reference is given at the close of the discussion about Jerusalem. Heaven and earth will pass away, but His words will not pass away: He will come again as He said. The issue is: Be prepared for that day!

Questions

1. Why did Jesus comment on the widow's two small coins?
2. What had He said about hypocrisy in giving?
3. Is there anything to suggest that those who were putting into the treasury their gifts that came from their abundance were guilty of fraud or hypocrisy?
4. Why was the widow's gift more than all the others?
5. What principles of giving did Paul teach?
6. Does the Lord's work really need the gifts of the rich?
7. In what chapters of the New Testament is the discourse on the destruction of Jerusalem found?
8. Why study all three accounts?
9. How did Jesus begin the lesson?
10. Why did He mention His coming in connection with the lesson He was teaching about the destruction of Jerusalem?
11. What would the disciples be able to see before the destruction of Jerusalem?
12. What did He mean by the reference to their redemption?
13. What did He mean by the reference to the kingdom of God in this connection?
14. What did He say about His coming at the close of the discourse on the destruction of Jerusalem?

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15. How complete was the destruction of Jerusalem to be?
16. Who asked Him about it?
17. What was their question about?
18. What does their question reveal about their thinking on the destruction of Jerusalem and on the second coming of Christ?
19. What is the sign that will identify Christ when He comes?
20. Why was it unnecessary to be disturbed by false rumors of His coming at the time of the destruction of Jerusalem?
21. To what does "wars and rumors of wars" refer?
22. What was the sign of the approaching doom of the city?
23. To what may "terrors and great signs from heaven" refer?
24. What is the difference between this and "signs in the sun and moon and stars"?
25. To what does each of these refer?
26. What were the disciples to suffer before the destruction of Jerusalem?
27. How were they to regard persecutions?
28. What promise of providential protection did Jesus give them?
29. To what end did Jesus refer when He said, "He that endureth to the end shall be saved"?
30. Why did Jesus refer to those in Judea?
31. What is meant by "Jerusalem shall be trodden down by the Gentiles"?
32. What is meant by "the times of the Gentiles be fulfilled"?
33. To what does verse 38 refer?
34. How is "redemption" used in the New Testament?
35. What are the different readings of Matthew 24:33? Which is to be preferred?
36. What is meant by "this generation shall not pass away etc."?
37. Why did Jesus say, "Heaven and earth shall pass away"?
38. What does Matthew say about the time of Jesus' coming?
39. What should all do in view of the nature of Christ's coming?
40. How prepare for it?
41. What bearing does the parable of the Pounds have on the coming of Christ?
42. What was Jesus doing in the temple?
43. Where did Jesus and His disciples spend the nights of the final week of His ministry?
44. What was the attitude of the people toward Him at that time?