SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Twenty-One, Verses 1–38

Lift Up Your Heads — a widow's two coins, a temple's last days, a city surrounded, and the Son of Man coming in a cloud

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Jesus praises a poor widow who gave all she had, then tells His admirers that the temple's beautiful stones will be torn down. He warns of deceivers, wars and persecution, of Jerusalem surrounded by armies and trampled "until the times of the Gentiles are fulfilled," and of the Son of Man coming in a cloud — and He tells His people to straighten up, lift up their heads, and keep on the alert. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 21:1–38

the widow · the temple · Jerusalem · the Son of Man · watch

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Five movements from the temple treasury to the Mount of Olives

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"Heaven and earth will pass away, but My words will not pass away." — Luke 21:33

SECTION I · THE PASSAGE

Luke 21:1–38

Lift Up Your Heads — Jesus sits opposite the treasury, then stands on Olivet and tells His disciples what is coming — and how to stand

† How to Read This Study

This study walks Luke 21 in 5 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 21:28

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

† Before the Passage

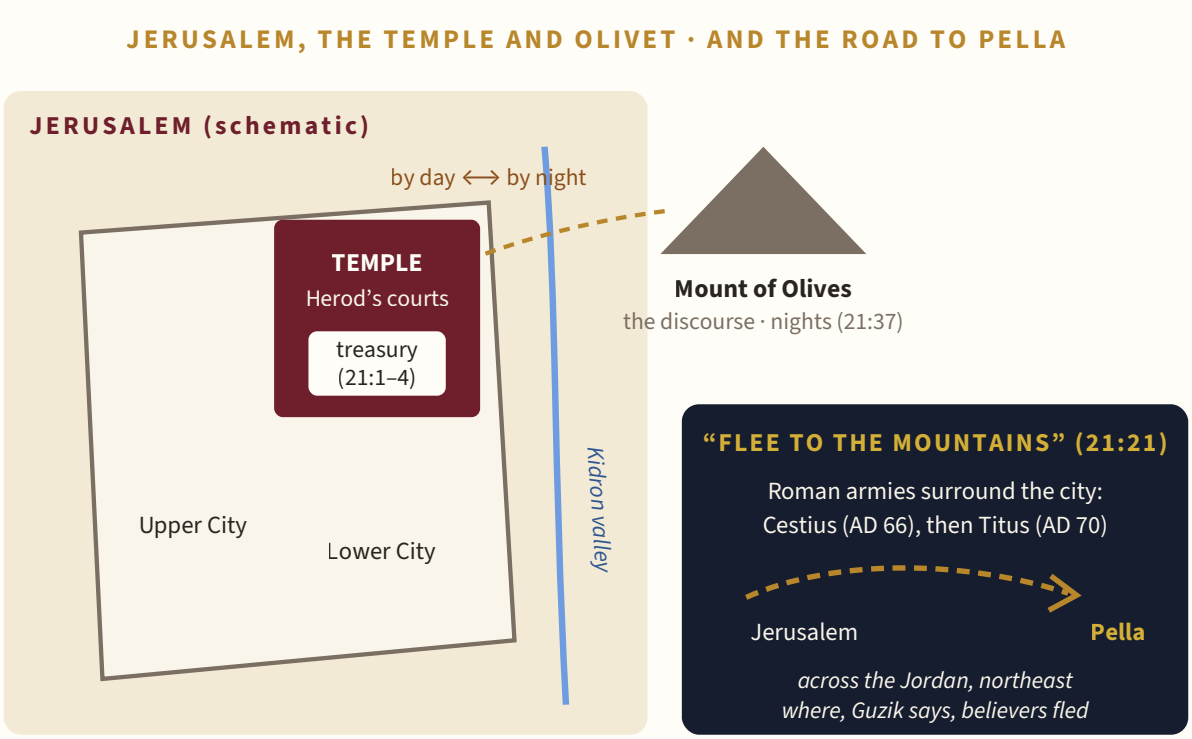
Luke 21 is the last public teaching of Jesus in Luke's Gospel. Since 19:28 He has been in Jerusalem: He wept over the city and said its enemies would "not leave in you one stone upon another, because you did not recognize the time of your visitation" (19:44); He drove the sellers out of the temple (19:45); and through chapter 20 the chief priests, scribes and Sadducees tried to trap Him with questions. The chapter break hides the link: chapter 20 ends with a warning about scribes "who devour widows' houses" (20:47), and chapter 21 opens with a widow.

The temple was Herod's, begun about 20 BC and still being finished in Jesus' day. Its white stone and gold made it one of the wonders of the Roman world, and its porticoes and gates carried "votive gifts" given by the wealthy (v. 5). Sproul: "In the eyes of the Jewish people, it was completely and totally indestructible." Forty years later, in AD 70, the armies of Titus surrounded Jerusalem, burned the temple and leveled the city — the event Jesus describes in verses 6 and 20–24.

Matthew 24 and Mark 13 record the same teaching, given on the Mount of Olives across the Kidron valley from the temple; it is called the Olivet Discourse. Luke's account is the one that names Jerusalem "surrounded by armies" and speaks of "the times of the Gentiles." Guzik notes that "Matthew 24 seems to have a more complete account of this teaching" and that "Luke's record focuses more on the first aspect" — the coming fall of the city.

Christians read this chapter in more than one way, and our teachers differ. Guzik (and Ed's own frame) reads verses 20–24 as fulfilled in AD 70 and verses 25–36 as still future — the cosmic signs, the coming of the Son of Man, the end of the times of the Gentiles, and Israel's last "week" of Daniel 9. Sproul argues that the time-bound prophecy ("this generation," v. 32) was fulfilled in Christ's coming in judgment in AD 70, while the final return is still ahead. Spurgeon and Henry hear a double fulfillment: Jerusalem first, the end of the world fully. This study lets each voice speak and says plainly where they part.

FIGURE · TEMPLE, OLIVET AND PELLA



Schematic, not to scale · north at top · the temple was burned and the city leveled in AD 70

Jesus taught by day in the temple, where the widow gave at the treasury, and spent His nights on Olivet across the Kidron; when armies surrounded the city, believers fled to Pella beyond the Jordan.

I
MOVEMENT

LUKE 21:1–4

All She Had to Live On

The rich and their surplus, a widow and her two small coins

> [1] *And He looked up and saw the rich putting their gifts into the treasury.* [2] *And He saw a poor widow putting in* ◷ *two small copper coins*. [3] *And He said, "Truly I say to you,* ☆ *this poor widow put in more than all of them; [4] for they all out of their surplus put into the offering; but* △ *she out of her poverty put in all that she had to live on."*
>
> LUKE 21:1–4

λεπτὰ δύο

LEPTA DYO · "TWO SMALL COPPER COINS" · G3016

A *lepton* was the smallest coin in circulation, a thin copper piece worth a fraction of a laborer's daily wage (Mark 12:42 says two of them made a *kodrantēs*). The KJV's "mites" comes from the smallest Flemish coin. Guzik works out that "two mites is 1% of a denarii" — and notes she could have kept one: "Giving one meant giving half of all her money."

ὑστέρημα

HYSTERĒMA · "POVERTY, LACK" · G5303

From *hystereō*, to fall short. The rich gave "out of their surplus" (*perisseuma*, what overflows); she gave "out of her poverty" — literally, out of her lack, what she was short of. And she gave "all that she had to live on" (*bios*, her living). Jesus measures a gift not by what goes in the box but by what is left behind.

DAVID GUZIK · Enduring Word

Guzik pictures Jesus watching "a long line of rich people who put in a lot of money," and draws the first lesson simply: "Jesus sees us when we give." The widow's gift was tiny — "two mites is 1% of a denarii" — but it was everything, and she could have kept one coin: "Giving one meant giving half of all her money." Her example answers the excuse of waiting for more: "The widow challenged the mindset that says, "I'll give when I have more."" God wants cheerful, not guilt-driven, giving, and "Whatever we give sacrificially to God, He sees it and is pleased." He links her to 20:47: "Perhaps a scribe devoured her house."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's sermon "The Destruction of Jerusalem" (24 Jan 2016) begins at the treasury. Jesus has just condemned the scribes' show, and now "Jesus was observing people in the temple." He was not impressed by the size of the large gifts; He saw one woman's heart. "Jesus realized that this woman was all in." For Sproul the widow is the answer to the hypocrisy of chapter 20 — a picture of full devotion standing in the very place where religion had become a performance, and just before Jesus announces that the building itself will fall.

MATTHEW HENRY · Commentary on the Whole Bible

Henry stresses that Christ watches the spirit of our giving: "he observes whether we give charitably and with a willing mind, or grudgingly and with reluctance." The widow gave what she herself needed, yet "Christ does not blame her for indiscretion, in giving what she wanted herself." Others may overlook such a gift; "it is enough that Christ does; he sees in secret, and will reward openly." He applies the scene to giving for God's work — the support of the ministry and the relief of the poor — and to the motive behind it.

II
MOVEMENT

LUKE 21:5–19

Not One Stone Upon Another

Beautiful stones, deceivers and wars — and endurance under persecution

5 *And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He*
said, 6 *"As for these things which you are looking at, the days will come in which there will not be left one*
stone upon another which will not be torn down." 7 *They questioned Him, saying, "Teacher, when therefore will*
these things happen? And what will be the sign when these things are about to take place?" 8 *And He said,*
"See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is
near.' Do not go after them. 9 *"When you hear of wars and disturbances, do not be terrified; for these*
things must take place first, but the end does not follow immediately." 10 *Then He continued by saying to*
them, "Nation will rise against nation and kingdom against kingdom, 11 *and there will be great earthquakes,*
and in various places plagues and famines; and there will be terrors and great signs from heaven. 12 *"But before*
all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and
prisons, bringing you before kings and governors for My name's sake. 13 *"It will lead to*
an opportunity for your testimony. 14 *"So make up your minds not to prepare beforehand to defend yourselves;*
15 *for I will give you utterance and wisdom which none of your opponents will be able to resist or refute.*
16 *"But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you*
to death, 17 *and you will be hated by all because of My name.* 18 *"Yet not a hair of your head will perish.*
19 *"By your endurance you will gain your lives.*

LUKE 21:5–19

πλανάω

PLANAŌ · "MISLEAD, LEAD ASTRAY" · G4105

To cause to wander, to lead off the road (our word "planet" is a "wanderer"). Jesus' first word about the future is not a date but a warning: "See to it that you are not misled" (v. 8). The deceivers come "in My name," saying "I am He" and "The time is near." Guzik: "There have been times in the history of the church when rash predictions were made." The cure is not to go after them.

Ὑπομονή

HYPOMONĒ · "ENDURANCE" · G5281

Literally "remaining under" — staying put under a load. KJV "patience" is too soft for it. Guzik: "It speaks of a strong endurance, not a passive waiting." Verse 19 is a promise wrapped in a command: "By your endurance you will gain your lives" (*psychē*, souls, lives). The same chapter says some will be put to death (v. 16) and that "not a hair of your head will perish" (v. 18) — the body may be taken; the life is kept.

DAVID GUZIK · Enduring Word

Guzik explains Herod's temple, "the center of Jewish life for almost a thousand years," and Jesus' prediction: "Jerusalem was leveled, including the temple – just as Jesus said." He warns that "Good things can become the worst idols," and "For many Jews of that day, the temple had become an idol." The disciples' question joins two events: "Prophetically, the two are connected, though separated by many centuries." Wars and earthquakes are like labor pains, "without any one of them being the specific sign of the end." Persecution brings opportunity: "there have been countless times when persecution has given Christians the opportunity to preach."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul describes the temple's size, stones and gold and why no one believed it could fall: "In the eyes of the Jewish people, it was completely and totally indestructible." Jesus said it would end in ruin — "Things were going to end in absolute desolation and destruction when God responded to the unbelief of His people." Sproul sees the prophecy as a proof of Christ's claims: "it would be this singular prophecy fulfilled in its details in AD 70 when the Romans came." The hard question of timing he holds over: "I will postpone a treatment of the timeframe problem until the next sermon, God willing."

C.H. SPURGEON · Metropolitan Tabernacle

In his exposition of the chapter Spurgeon notes, "This was literally true of the temple at Jerusalem; and today there remains nothing of it." The question "when?" is still asked: "Those questions are always being asked, they are being asked at this very day about Christ's second coming." False christs will multiply, "so will there be the more of them the nearer the end of the world shall be." Watch, yet do not panic: "these signs are not sent to minister to our curiosity, but to keep us always on the watch." Before kings, believers need no clever defense: "We are to be the repeaters of a message which is given to us, not the manufacturers of tidings."

MATTHEW HENRY · Commentary on the Whole Bible

Henry turns the admiring talk about stones into a rebuke: "When we speak of the temple, it should be of the presence of God in it," and "It is a poor thing, when we speak of the church, to let our discourse dwell upon its pomps and revenues." He warns against deceivers and panic, since the end is not immediate. In persecution, "your courage, and cheerfulness, and constancy under your sufferings will be a testimony for you." Of the lost hair: "We do not reckon that lost or perishing which is laid out for good purposes." Patience will "keep your souls composed and in a good frame."

III
MOVEMENT

LUKE 21:20–24

Jerusalem Surrounded by Armies

Flight to the mountains, days of vengeance, and the times of the Gentiles

20 *"But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.* 21 *"Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;* 22 *because these are days of vengeance, so that all things which are written will be fulfilled.* 23 *"Woe to those who are pregnant and to those who are nursing babies in*

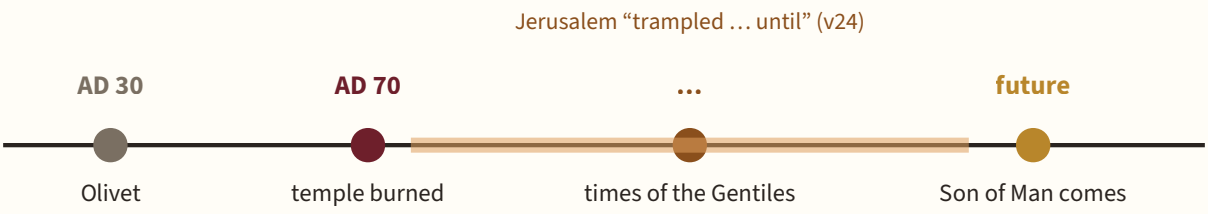
> *those days; for there will be great distress upon the land and wrath to this people;* [24] *and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles* *until the times of the Gentiles are fulfilled*.
>
> LUKE 21:20–24

> *"Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined."*
>
> DANIEL 9:26

> *"For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."*
>
> LUKE 19:43–44

FIGURE · TWO HORIZONS

TWO HORIZONS IN ONE DISCOURSE · LUKE 21:8–36



vv8–19	deceivers, wars, persecution — "the end does not follow immediately" (v9)
vv20–24	Jerusalem surrounded, flight, captivity — fulfilled in AD 70 (all four teachers)
v24b	"until the times of the Gentiles are fulfilled" — a long age with an end
vv25–28	signs in sky, sea, nations — the Son of Man in a cloud — redemption
vv34–36	watch and pray — "strength to escape" and "stand before the Son of Man"

Futurist (Guzik, Ed): vv25–36 are still ahead. Sproul: the time-bound prophecy was fulfilled in AD 70; the final return is still ahead. Spurgeon and Henry: fulfilled once at Jerusalem, and fully at the end.

Read the bar left to right: the fall of Jerusalem in AD 70 opens a long age of Gentile trampling that ends when the Son of Man comes — and notice which verses sit on each side of that age.

ἐρήμωσις

ERĒMŌSIS · "DESOLATION" · G2050

From *erēmos*, a desert: a laying waste, making a place empty. Only three New Testament uses: Matthew 24:15 and Mark 13:14 speak of "the abomination of desolation" (Daniel 9:27; 11:31; 12:11), and Luke 21:20 says plainly what his Gentile readers needed to know — when you see the armies, "her desolation is near." Futurists like Guzik hear Matthew and Mark's phrase reaching past AD 70 to the last week of Daniel 9; Luke's form points first to the Roman siege.

καιροὶ ἐθνῶν

KAIROI ETHNŌN · "TIMES OF THE GENTILES" · G2540

Kairos is a set season, an appointed time; *ethnos* is nation, Gentile. Jerusalem will be "trampled under foot" (*pateō*) by the nations "until" those seasons "are fulfilled." Sproul: "That critical word "until" in the Greek means, "up to this point and then it stops."" Paul uses the same shape in Romans 11:25 — a hardening "until the fullness of the Gentiles has come in."

DAVID GUZIK · Enduring Word

Guzik takes verses 20–24 as the near part of the prophecy, and says that the Christians took Jesus at His word: "Christians in Jerusalem knew what Jesus had said and they obeyed Him," fleeing to Pella when the armies came, so that "Few if any Christians perished in the fall of Jerusalem." Jesus spoke these woes "because He could see the massive devastation to come upon this city He loved." Then "a long period" of Gentile control follows. He notes, "After thousands of years of exile, a Jewish state was miraculously established in Israel again in 1948," and when the times of the Gentiles end, "the author believes that the remaining seven-year period appointed to the Jewish people in Daniel 9 begins."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul reads "the days of vengeance" as God's judgment on Jerusalem in AD 70: "The city will be destroyed. The temple will be destroyed." "The Jewish people will be sent into dispersion throughout all the world." But the word "until" sets a limit: "That critical word "until" in the Greek means, "up to this point and then it stops."" With Romans 11 he expects a future turning of the Jewish people, and he notices 1948 and 1967 with caution — "People are reading the Bible in one hand and the newspaper in the other." His summary: "Jesus said, "The city will be destroyed first by the Romans, but not forever."" Here Sproul and the futurists stand closer than one might expect.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon believed the Lord kept His word to His people in the siege. On verses 17–18 he writes of the Jerusalem Christians, "They were the most hated of all men, yet nobody could touch them" — he holds that no believer perished, partly because they would not take up arms. The armies around the city were the signal to flee, not to fight. And he reads "the times of the Gentiles" hopefully, as "the time when the Messiah shall gather in those Gentiles unto himself," after which the people who rejected Him will turn to Him.

MATTHEW HENRY · Commentary on the Whole Bible

Henry calls the siege "days of vengeance" and pities the mothers and children caught in it, warning that God's long patience with Jerusalem had not cancelled its sentence — "for reprieves are not pardons." He offers two readings of "the times of the Gentiles": either Jerusalem trodden down "till a great part of the Gentile world shall have become Christian," or a time still to come, when the nations are converted and the Jews restored. He does not force a choice between them.

IV
MOVEMENT

LUKE 21:25–33

The Son of Man Coming in a Cloud

Signs in sky and sea, redemption drawing near, a fig tree, and words that will not pass away

25 *"There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the*
roaring of the sea and the waves, 26 *men fainting from fear and the expectation of the things which are coming*
upon the world; for the powers of the heavens will be shaken. 27 *"Then they will see THE SON OF MAN COMING*
IN A CLOUD with power and great glory. 28 *"But when these things begin to take place,*
straighten up and lift up your heads, because your redemption is drawing near." 29 *Then He told them a*
parable: "Behold the fig tree and all the trees; 30 *as soon as they put forth leaves, you see it and know for*
yourselves that summer is now near. 31 *"So you also, when you see these things happening, recognize that*
the kingdom of God is near. 32 *"Truly I say to you, this generation will not pass away until all things take*
place. 33 *"Heaven and earth will pass away, but My words will not pass away.*

LUKE 21:25–33

"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming,
And He came up to the Ancient of Days And was presented before Him."

DANIEL 7:13

"They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from
you into heaven, will come in just the same way as you have watched Him go into heaven.""

ACTS 1:11

FIGURE · FOUR READINGS

HOW OUR TEACHERS READ THE HARD SAYINGS

	vv20–24	vv25–27	"this generation" (v32)
GUZIK	AD 70 (Pella)	still future — no AD 70 fit	those who see the signs
SPROUL	AD 70 (Romans)	judgment imagery, AD 70 coming	an age group: AD 30–70
SPURGEON	AD 70 (no Christian lost)	a rehearsal at Jerusalem; again	two meanings, outer and inner
HENRY	AD 70	type of the end: AD 70 a specimen	those then alive (AD 70 first)

All four agree on AD 70 for vv20–24 and on a real, visible return of Christ; they part on how much of vv25–32 is still ahead.

Every teacher puts verses 20–24 in AD 70; read across each row to see where they divide on the cosmic signs and on "this generation."

ἀπολύτρωσις

APOLYTRŌSIS · "REDEMPTION" · G629

Release by payment of a ransom (*lytron*). Ten New Testament uses; this is the only one in the Gospels. Paul uses it for what Christ has already bought (Romans 3:24; Ephesians 1:7) and for what is still to come — "the redemption of our body" (Romans 8:23), "the day of redemption" (Ephesians 4:30). Luke 21:28 is that second kind: the full release that arrives when the Son of Man comes. So the believer's posture is not cowering but standing straight with head up.

γενεά

GENEA · "GENERATION" · G1074

From *ginomai*, to be born: those born at one time, an age group; also a race, a family or a kind of people ("This generation is a wicked generation," 11:29). The word carries the whole debate over verse 32. Sproul: "The normal meaning of the term is an age group" — Jesus' hearers, AD 30–70. Guzik: "Jesus did not refer to His own generation and that of the disciples" but to those who see the signs, and he notes "a strong case" for the Jewish people as a whole. Spurgeon hears both: "two meanings, an outer and an inner."

DAVID GUZIK · Enduring Word

Guzik draws a line at verse 25: "History records no adequate fulfillment of these words in A.D. 70 or immediately following." "Jesus has turned from describing events that have already happened (from our perspective), to describing events that have yet to happen" — the chaos of Revelation 6, 8–9 and 15–18, and the visible return of the Son of Man. The fig tree is a simple picture of certainty, not a code for Israel. And "this generation" is the one that sees the signs: "Jesus did not refer to His own generation and that of the disciples." Of verse 33 he says, "No mere man could truthfully say this."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "This Generation Will Not Pass Away" (7 Feb 2016) faces the skeptics' charge that Jesus was wrong. The cosmic signs follow Old Testament judgment language, which "is a normal characteristic of the literary genre," and "The normal meaning of the term is an age group." So: "I do not think Jesus was talking about His final return. He was talking about the days of vengeance." "In AD 70, Jesus came in judgment," and he cites Josephus's reports of portents before the fall. Yet the final return is still ahead, after the age of the Gentiles. "Jesus said it, He meant it, and it happened just as He said it would."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon hears two fulfillments. Signs in the sun were seen at Jerusalem's fall and will be seen again: "We have had a rehearsal of that coming in the destruction of the favored city." When the Son of Man comes, all will see Him, whether they wish to or not. On verse 32 he writes that the prophecy has "two meanings, an outer and an inner" — "it has been fulfilled once, and it shall soon be fulfilled again." He does not try to settle every detail of timing: "How to reconcile these two thoughts, I do not know, and I do not care to know."

MATTHEW HENRY · Commentary on the Whole Bible

Henry reads verses 25–27 on two levels. The fall of Jerusalem "would be a little day of judgment, a type and figure of Christ's second coming" — "They shall see a specimen of it, a faint resemblance of it." "It was an earnest of his second coming," and the cosmic language will be fully met at the end of time. Meanwhile believers "can lift up their heads with joy, knowing that their redemption draws nigh." On verse 32 his first sense is AD 70: "There were some now alive that should see it; some that now heard the prediction of it."

V
MOVEMENT

LUKE 21:34–38

Keep On the Alert

Hearts weighed down, a trap for the whole earth, and strength to stand

34 "*Be on guard*, so that your hearts will not be weighted down with *dissipation and drunkenness and the worries of life*, and that day will not come on you suddenly *like a trap*; 35 *for it will come upon all those who dwell on the face of all the earth.* 36 "But *keep on the alert at all times, praying* that you may have strength to escape all *these things* that are about to take place, and *to stand before the Son of Man*." 37 Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. 38 And all the people would get up early in the morning to come to Him in the temple to listen to Him.

LUKE 21:34–38

"Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth."

REVELATION 3:10

κραιπάλη

KRAIPALĒ · "DISSIPATION" · G2897

Only here in the New Testament: the hangover and dullness that follow a drinking bout. Jesus names three things that weigh a heart down (*bareō*): dissipation, drunkenness (*methē*) and "the worries of life" (*merimnai biōtikai*). The third is the respectable one. Spurgeon: "men can be intoxicated and surfeited with care." A man can be sober and still asleep.

ἀγρυπνέω

AGRYPNEŌ · "KEEP ON THE ALERT" · G69

Literally "to be sleepless" — to stay awake through the night like a sentry. Four New Testament uses (Mark 13:33; Luke 21:36; Ephesians 6:18; Hebrews 13:17). It is joined to prayer: "keep on the alert at all times, praying." The goal is twofold: strength "to escape" (*ekpheugō*) what is coming, and "to stand before the Son of Man." Guzik reads the escape as the Lord taking His ready people before the calamity; others read it as being kept through it.

DAVID GUZIK · Enduring Word

Guzik names the three weights as things that "can make us unprepared for the day of Jesus' return," and gives the rule: "Anyone who watches will never be caught in a snare; a failure to watch prevents us from being ready." The trap comes on the whole earth, but verse 36 offers a way out: "The good news in Jesus is that we don't have to go through this calamity that is coming." He reads this as the Lord gathering His people first — "He will take as many as are ready before this calamity begins." And Jesus did not hide: "Jesus did not hide in these few days before His betrayal, arrest, and crucifixion."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon presses verse 34 on careful, sober men: "men can be intoxicated and surfeited with care." Anxiety about getting, keeping, spending and losing dulls the heart as much as drink. His counsel is to hold this world loosely: "Do not get to love this world, or to be taken up with it." And on the closing verses he notices that the Teacher lived His own lesson — by day in the temple, by night on the mount in prayer: "Jesus ever practiced what he preached."

MATTHEW HENRY · Commentary on the Whole Bible

Henry warns that sensuality is not the only danger: "The heart is overcharged with the cares of this life." His charge on verse 36 is plain: "Be awake, and keep awake, in expectation of your Lord's coming." To be counted worthy to stand before the Son of Man is God's gift, received in humility. And he notices the crowd at dawn in the temple: "the people were forward to hear one that they saw forward to preach."

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From Daniel's Son of Man to the hope of the church

> *"And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."*
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> DANIEL 9:27

> *"Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued."*
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> DANIEL 12:1

> *"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."*
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> ZECHARIAH 12:10

> *"THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME."*
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> ACTS 2:20

> *"For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.""*
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> ROMANS 11:25–26

> *"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord."*
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> 1 THESSALONIANS 4:16–17

> *"BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen."*
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> REVELATION 1:7

DAVID GUZIK · Enduring Word

Guzik ties the end of the times of the Gentiles to the last seven years of Daniel 9 and the chaos of Revelation 6–18, and reads verse 36's escape alongside the hope of believers taken before the calamity begins.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one hard chapter. Guzik reads it as a futurist — AD 70 in verses 20–24, the end of the age in 25–36; Sproul argues that the time-bound prophecy came true in AD 70, with the final return still ahead; Spurgeon and Henry hear Jerusalem as a rehearsal of the last day. They agree on the widow, on the fall of the city, on a real return of Christ, and on the call to watch and pray.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The widow's coins	Jesus sees us give; one coin was half her money.	Jesus watched the giving; she was all in.	— (Spurgeon's exposition begins at v5)	Christ sees whether we give willingly; He sees in secret and rewards.
II · Not yet the end	Good things become idols; wars are labor pains, not the sign.	The 'indestructible' temple fell in AD 70, as foretold.	Signs keep us watching; repeat the message, don't invent it.	Speak of God's presence, not pomps; constancy is your testimony.
III · Jerusalem surrounded	Believers obeyed and fled; 1948; Daniel's last week ahead.	Days of vengeance — but "until" means it stops.	Hated, yet untouched; the Messiah gathers the Gentiles.	Reprieves are not pardons; two readings of the Gentile times.
IV · The Son of Man	No AD 70 fulfillment of vv25–27; the generation that sees.	Judgment imagery; an age group; Jesus came in AD 70.	A rehearsal at Jerusalem; two meanings, outer and inner.	A little day of judgment, an earnest of His second coming.
V · Watch and pray	Watch and you won't be snared; taken before the calamity.	— (not treated in the sermons sourced here)	Care can intoxicate; don't love this world.	Cares overcharge the heart; be awake, and keep awake.

LUKE 21:1–38 · A COMPARATIVE READING

† Key Insights to Carry

- **The widow came right after the warning.** Chapter 20 ends with scribes "who devour widows' houses" (20:47); chapter 21 opens with a widow who gave "all that she had to live on." Guzik: "Perhaps a scribe devoured her house." THE TEXT
- **Jesus counts what is left, not what is given.** The rich gave out of *perisseuma*, overflow; she gave out of *hysterēma*, lack. Sproul: "Jesus realized that this woman was all in." THE GREEK
- **The first word about the future is a warning.** Not a date but "See to it that you are not misled" (v8). Spurgeon: the signs "are not sent to minister to our curiosity, but to keep us always on the watch." SPURGEON
- **Persecution is a pulpit.** "It will lead to an opportunity for your testimony" (v13). Guzik: there have been "countless times when persecution has given Christians the opportunity to preach." GUZIK
- **Endurance is not passive.** *Hypomonē* is staying under the load. Guzik: "a strong endurance, not a passive waiting." A man may lose his life (v16) and keep his soul (v19). THE GREEK
- **Obedience saved the Jerusalem church.** Guzik and Spurgeon both say the believers who heeded verse 21 fled the city, and that few if any perished. A warning believed is a warning obeyed. GUZIK
- **"Until" has an end.** Sproul: "up to this point and then it stops." Luke 21:24 and Romans 11:25 share the same shape — Gentile times, then God's purpose for Israel resumes. SPROUL

- **The teachers honestly differ on verses 25–32.** Guzik: "History records no adequate fulfillment of these words in A.D. 70." Sproul: "In AD 70, Jesus came in judgment." Spurgeon: "fulfilled once, and it shall soon be fulfilled again." THE TEXT
- **Redemption is still arriving.** *Apolytrōsis* in v28 is the full release at Christ's coming (Rom 8:23). So the posture of the believer is head up, not head down. THE GREEK
- **Worry can make a sober man drunk.** Spurgeon: "men can be intoxicated and surfeited with care." The respectable weight — "the worries of life" — is listed with drunkenness (v34). SPURGEON

† Questions for the Table

1 **The widow gave out of her lack, not her leftovers. What would it look like for me to give God something I will actually miss?**

Jesus counts what is left behind (Guzik: one coin was half her money).

21:1-4; 2 Cor 8:1-3

2 **The disciples were admiring beautiful stones. What good thing in my life — even a religious one — has started to become an idol?**

Good things can become the worst idols (Guzik).

21:5-6

3 **Jesus' first word about the future was "do not be misled." Where do I go looking for certainty about dates instead of faithfulness for today?**

Signs keep us watching, not curious (Spurgeon).

21:8-9; Acts 1:7

4 **Some believers will be betrayed even by family (v16). How does verse 18–19 help a man who has lost relationships for following Jesus?**

The body may be taken; the life is kept.

21:16-19

5 **Our teachers read verses 25–32 differently. What do all of them agree on, and how does that shape the way I live this week?**

A real return, a real redemption, a real call to watch.

21:25-33; Acts 1:11

6 **Which weight is pressing my heart down right now — dissipation, drunkenness, or "the worries of life"?**

Care can intoxicate as surely as drink (Spurgeon).

21:34-36

Luke 21 starts with two copper coins and ends with the Son of Man coming in a cloud. In between, Jesus tells the truth about wars, betrayal, a burning temple and a trampled city — and none of it is meant to frighten His people. Give Him everything, do not be misled, endure, and when these things begin, straighten up and lift up your heads.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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- Ligonier Scripture index, Luke 21 — https://learn.ligonier.org/scripture/luke-21
- Sproul, "The Destruction of Jerusalem" (Luke 21:1–24, 24 Jan 2016) — https://learn.ligonier.org/sermons/destruction-jerusalem
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- Matthew Henry, Commentary on the Whole Bible, Luke 21 — https://www.biblestudytools.com/commentaries/matthew-henry-complete/luke/21.html
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