

Jesus and the End Time | End Time Texts in Gospel of Luke

Introductory Notes

This End Time prophecy document shows and discusses End Times teachings of Jesus that are described in the Gospel of Luke in the King James Bible (or KJV Bible). Along with a number of other generally similar documents that show and discuss End Times Teachings of Jesus described in the Gospels of Matthew, Mark, and John, and a set of more broadly framed supporting documents, it makes up the End Time prophecy website titled *Jesus and the End Time*. In these documents the writer shows the teachings of Jesus by including, in the order in which they appear in the books of the Bible, sets of verses or passages ("texts" for short) that directly quote or generally describe prophecies and other teachings of Jesus about the End Time. To save time and space, the writer will refer to texts of these kinds as "End Time texts". He will also use this term because it is now a common practice for the popular apocalyptic literature and End Time prophecy websites to use short generic terms like "End Time" and "End Times" (and variants like End-Time, End-Times, Endtime and Endtimes) instead of longer or more technical terms, such as the end of the world, the time of the end, the days of the Son of man, the world to come, the second coming, the Eschaton, the Parousia, etc.

Importantly, all End Time texts which include verses copied from the KJV New Testament are followed by entries called Notes which cite and/or discuss other New or Old Testament texts that are related to them and, consequently, ought to be read and interpreted in conjunction with them. Especially important among texts of this kind are texts which include similar but differently worded accounts of things Jesus said on the same or similar subjects in other Gospels or in other parts of the same Gospel. Other examples of texts of this kind include KJV Old Testament texts which underlie, support and help explain End Time prophecies of Jesus. Reading Bible texts of these kinds in conjunction with one another is also important because reading them in this way helps readers understand the End Times teachings or Eschatology of Jesus as a connected whole, and not just as sets of independent stand-alone units.

In order to shorten and simplify the Notes he includes with End Time texts, the writer will often use two other generic terms in place of the many more specific terms that the Bible uses in two especially important kinds of End Time texts. Specifically, he will often use the term End Time Kingdom in place of the many more specific terms the Bible uses to refer to a kingdom associated with the End Time. Examples of some of these more specific terms include the kingdom of God, the kingdom of heaven, the kingdom of the Son of man, my Father's kingdom, etc. Similarly, the writer will often use the term End Time Judgment in place of the many more specific terms the Bible uses to refer to a judgment associated with the End Time. Examples of some of these more specific terms include the Day of Judgment, the Judgment, the Last Day, stand before the Son of man, the wrath to come, etc. Importantly, by using these two generic terms mainly in Notes that appear immediately after the End Time texts he quotes, the writer assures that they cannot significantly affect the interpretations of those texts or change the meanings of the words they use.

Of the above-mentioned supporting documents, the ones that are of the greatest interest for the additional light they shed on meanings of the End Time prophecies of Jesus described in the Gospel of Luke include the web pages and PDFs titled *Lukan End Time Discourse texts* and *Notes on Everlasting Punishment*, and the PDF titled *Senses of the word Everlasting*. This is because these documents include in-depth discussions of the meaning of the word hell, the meaning of the phrase everlasting punishment, and especially the meaning of the word everlasting.

Texts Describing the Infancy of Jesus in the Gospel of Luke

Luke 1:26-33

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

- This text is included as an End Time text because v. 32-33 speak of Jesus as a king who will reign for ever (forever in modern English) and have a kingdom that will have no end. Because this kingdom will have no end, it is reasonable to think of it as a kingdom which falls within the meaning of the term End Time Kingdom.
- The father-son relationship described by the words "the Son of the Highest" in v. 32 seems to parallel that mentioned in v. 14 of 2Sam. 7:8-17, v. 13 of 1Chron. 17:7-15 and v. 10 of 1Chron. 22:7-10, among others. See also v. 14 of Is. 7:10-16.
- V. 32's references to the throne of David and to a reign that will continue for ever seem to allude to v. 6-7 of Is. 9:1-21.
- The words "the Son of the Highest" in v. 32 arguably foreshadow the question Jesus is asked during his trial before the high (or chief) priest(s). See v. 63 of Matt. 26:62-66, v. 61 of Mark 14:60-64 and v. 70 of Luke 22:66-71 below.

- The reigning over the house of David mentioned in v. 33 seems to correspond to that mentioned in v. 5-7 of 1Chron. 28:2-8 Ominously, these words seem to support the charge Pilate makes at Jesus' trial. See v. 11 of Matt. 27:11-14, v. 2 of Mark 15:1-5 and v. 3 of Luke 23:1-4 below.

Luke 2:25-33

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him.

- This text is treated as an End Time text because v. 32 seems to allude to v. 6 of Is. 42:1-7, a text that seems to speak of Jesus and to be related to Is. 61:1-11, an arguably messianic text that Jesus applies to himself in v. 18-19 of Luke 4:16-21.
- The phrase "the Lord's Christ" in v. 26 seems to be synonymous with "the Christ of God", a phrase that Peter uses in v. 20 of Luke 9:18-22 below, and that Jesus seems to endorse. See also v. 67 of Luke 22:66-71, v. 63-64 of Matt. 26:62-66 and especially v. 61-62 of Mark 14:60-64.
- Because v. 30-31 speak about Jesus in the context of a salvation prepared before the face of all people, this text is reasonably treated as a text which refers, albeit indirectly, to an End Time Judgment. See, for example v. 31-32 of Matt. 25:31-46, which describes the gathering of all nations before the Son of man when he sits on the throne of his glory.

Teachings of John the Baptist in the Gospel of Luke

Luke 3:1-9

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

- This text is included as an End Time text because v. 7-9 speak of the wrath to come, and of the fiery punishment that awaits those who have not brought forth "fruits worthy of repentance" or "good fruit". Together these verses clearly seem to refer to one outcome of the event the writer refers to as the End Time Judgment.
- While the KJV Bible does not describe Jesus using the words "wrath to come" as such, it does describe him using arguably similar terms. See, for example, his use of "days of vengeance" in v. 22 of Luke 21:5-24 and his use of the words "days" and "wrath" in the same verse in v. 23 of Luke 21:5-24.
- V. 4-5 are quoted from v. 3-4 of Is. 40:1-11. V. 6 paraphrases v. 5 of Is. 40:1-11, which states that the glory of the Lord shall be revealed and that all flesh shall see it together.
- V. 7's use of "generation of vipers" and "wrath to come" seem to foreshadow Jesus' use of "generation of vipers" and "day of judgment" in v. 34 and 36 of Matt. 12:33-37. See also v. 33 of Matt. 23:29-39.
- V. 9's statement about casting into fire is similar to the one Jesus makes in v. 19 of Matt. 7:15-20. Jesus expands on this idea in Mark 9:41-48, which portrays him describing this fire as a fire that will never be quenched and that is to be understood as the fire of hell (Mark 9:43 and 45) or hell fire (Mark 9:47). See also v. 6 of John 15:1-6.
- V. 4-9 above are generally similar to v. 3-10 of Matt. 3:7-12, but have no counterparts in the Gospels of Mark or John.

Luke 3:15-17

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

- This text is included as an End Time text because **v. 17** describes John using harvest imagery to speak of the two very different future destinies that await people at the End Time Judgment. Jesus uses similar imagery to make similar statements in v. 30 of Matt. 13:24-30 and in v. 39-40 of Matt. 13:36-43.
- The punishment John describes in **v. 17** would seem to be generally similar to the punishment Jesus describes at v. 28-30 of Luke 17:26-37 below.
- **V. 16-17** above are similar to v. 11-12 of Matt. 3:7-12, but have no counterparts in the Gospels of Mark or John.

End Time Teachings of Jesus in the Gospel of Luke

Luke 4:16-21

P 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

- This text is included as an End Time text because **v. 18-19** describe Jesus quoting from v. 1 and the first part of v. 2 of Is. 61:1-11. This, in turn, important because Is. 61:2 goes on to proclaim "the day of vengeance of our God". Other KJV Old Testament texts that use "day of vengeance" include v. 4 of Is. 63:3-9 and v. 10 of Jer. 46:9-12.
- The words of **v. 18** are strikingly similar to those included in v. 1 and 7 of Is. 42:1-7. Because the latter text repeatedly mentions the bringing forth or setting of "judgment", it is reasonable to regard it as an End Time Judgment text.
- The End Time significance of "the day of vengeance" is confirmed by v. 22 of Luke 21:5-24 of the Lukan End Time discourse, in which Jesus says, "These be the days of vengeance, that all things which are written may be fulfilled."
- Surprisingly, in spite of the importance of this text as a description of the formal announcement of the beginning of Jesus' public ministry, there are no corresponding texts in the other three Gospels.
- In **v. 18** Jesus describes himself as anointed to preach the gospel to the poor. That this gospel is closely associated with the idea of the kingdom of God seems clear from Luke 6:20-25. See also Mark 1:14-15 and v. 17 of Matt. 4:12-17, among others. In addition, the anointing of Jesus by God makes him the bearer of a kingly title, the Lord's anointed. Together, these things suggest that this text is an End Time Kingdom text.

Luke 4:40-44

P 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. 42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee. [end ch.]

- **V. 41** is one of the few verses in the Gospels and Acts that uses "Christ" and "the Son of God" in the same verse. Like other verses of this kind, it is spoken to or about Jesus, but not by him. See, for example, verses that include statements made by a Gospel writer (Mark 1:1-11/1 and John 20:31*), verses that include questions Jesus is asked at his trial (Matt. 26:62-66/63 and Mark 14:60-64/61) and verses that include things individuals say to Jesus in private (John 6:69* and John 11:21-27/27). [* not included]
- **V. 43** is of End Time interest because v. 25-31 of Luke 21:25-37 of Luke's End Time discourse describe Jesus saying that the kingdom of God will be nigh at hand when men see "these things" (v. 31), and because "these things" refer back to things that include signs in the heavens (v. 25) and to the coming of the Son of man in a cloud (v. 26). See also Matt. 24:14. This idea is confirmed by Matt. 24:29-36 of Matthew's End Time discourse, which describe Jesus using the similar words "all these things" (Matt. 24:33) to refer back to things that include heavenly sights (Matt. 24:29) and the coming of the Son of man (Matt. 24:30) which will be seen when the summer (or kingdom) is nigh. See also Mark 13:24-29. It is therefore reasonable to think of the kingdom Jesus speaks of in **v. 43** as an End Time Kingdom.
- Other verses which describe the preaching of the kingdom of God include Luke 8:1, v. 2 of Luke 9:1-6 and v. 9 and 11 of Luke 10:1-16 and v. 15 of Mark 1:14-15. In the Gospel of Matthew this kingdom is usually referred to as "the kingdom of heaven". See v. 17 of Matt. 4: 12-17 and v. 7 of Matt.10:5-23.
- **V. 43** is the first verse in the Gospel of Luke in which Jesus uses the phrase "the kingdom of God". In the Auxiliary Sense File titled *Senses of the Word Kingdom*, the writer explains the meaning of the word kingdom by describing the senses in which the Bible uses this word and giving examples of verses that use it in these senses.

Special Note on "the Kingdom":

The Bible often uses the phrase "the kingdom of God" interchangeably with phrases like "the kingdom of heaven" and "the kingdom of the Lord". It also often abbreviates phrases of this kind to any of several shorter phrases, such as "the kingdom", "his kingdom" and "thy kingdom". As explained in the Auxiliary Sense File titled *Senses of the Word Kingdom*, the Bible may use phrases of this kind in senses in which it means things as different as a people (Exod. 19:5-6), a place on the earth (1Chron. 28:5), a place not on the earth (John 18:36) and God's kingship over any and all places.

Luke 5:18-25

P 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

- This text is treated as an End Time text because v. 24 describes Jesus speaking of himself as the Son of man, and as having the power to forgive sins. The first part of v. 24 seems to be of End Time significance because v. 27 and 36 of Luke 21:25-37 describe the Son of man coming in a cloud (v. 27) and, arguably, having persons being judged stand before him (v. 36). The second part of v. 24 is of End Time significance because the power to forgive is an aspect of the power to judge. See v. 35 of John 3:31-36 and v. 27 of John 5:19-29. See also v. 27 of Matt. 11:25-27.
- **V. 24** above is the first verse in the Gospel of Luke in which Jesus seems to refer to himself as "the Son of man". In the accompanying Auxiliary Sense File titled *Senses of Phrases Like Son of Man*, the writer describes the senses in which the Bible uses phrases of this kind ("a son of man", "the son of man", etc.) and gives examples of Bible verses that use them in these senses.
- In spite of numerous differences in wording, **v. 18-25** generally correspond to Matt. 9:1-8 and Mark 2:3-12. Matthew, for example, describes Jesus speaking of people thinking evil in their hearts (Matt. 9:4), while Luke and Mark describe him speaking of people reasoning in their hearts (**v. 22** above and Mark 2:8).

Luke 5:30-32

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance. [end par.]

- This text is of End Time interest because v. 32 sheds light on the meaning of other verses in which Jesus speaks of why he has come (or been sent), namely: to persuade people to repent. Since repentance is required if a person is to avoid an afterlife punishment (v. 27-29 of Luke 16:19-31 and v. 41 of Matt. 12:38-42), statements like these can reasonably be regarded as implied references to an End Time Judgment. Examples of other verses of this kind include v. 5-7 of Matt. 10:5-23, Matt. 18:10-14, Luke 15:3-10, Luke 19:5-10 and v. 12 of John 17:1-12.
- This text is also of End Time interest because the words "righteous" and "sinners" in v. 17 seem to correspond to the persons Jesus describes as "righteous" and "them which do iniquity" in v. 43 and 41, respectively, of Matt. 13:36-43. See also Matt. 13:47-50.
- **V. 16-17** above generally correspond to Matt. 9:11-13 and Mark 2:16-17.

Luke 6:20-25

P 20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

- This text is included as an End Time text because it describes Jesus talking about the joy the Blessed will experience in the kingdom of God in the future (**v. 20-21**) and the great rewards they will enjoy in heaven (**v. 23**). For both of these reasons it is reasonable to think of this text as an End Time Kingdom text.
- This text is also included because it describes two mutually exclusive future destinies, one for the poor and one for the

rich. In addition, v. 23 describes Jesus saying that these destinies will begin to be experienced on "that day", a term the KJV Bible often uses to refer to the Day of Judgment, e.g., v. 12 of Luke 10:1-16, v. 31 of Luke 17:26-37 and v. 34 of Luke 21:25-37. As a result it is also reasonable to think of this text as an End Time Judgment text.

- This text is also included as an End Time text because v. 20 and v. 25 seem to be related to verses that appear in the Matthean End Time discourse. Specifically, v. 20 seems to be related to v. 34 of Matt. 25:31-46 of that discourse because both verses involve persons who Jesus describes as "blessed" and who receive a kingdom given by God. Similarly, v. 25 seems to be related to v. 51 of Matt. 24:37-51 of the Matthean discourse because mourning and weeping seem to refer to the same mental state as weeping and gnashing of teeth.
- V. 23 is the first verse in the Gospel of Luke in which Jesus uses the word "heaven" in a sense in which it refers to a place where the blessed are rewarded. In one earlier verse, Luke 4:25, Jesus uses "heaven" to refer to the place from which rain falls. In the Auxiliary Sense File titled *Senses of the Word Heaven*, the writer explains the meaning of the word heaven by describing the senses in which the Bible uses this word and giving examples of Bible verses that use it.
- V. 20-25 include words that Jesus speaks on a plain. These words seem roughly similar to those of Matt. 5:1-12, a text that is often referred to as "the Sermon on the Mount" because Matt. 5:1 describes Jesus delivering it on a mountain.
- V. 24 is only one of many verses in which Jesus speaks ominously about the fate of the rich. See, for example, Luke 16:19-31. See also v. 23-24 of Matt. 19:16-26, v. 23-25 of Mark 10:17-27 and v. 24-25 of Luke 18:18-27.

Luke 6:35-42

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

- The "children of the Highest" mentioned in v. 35 would seem to be the same as the "children of light" mentioned in v. 8 of Luke 16:8-13 and v. 36 of John 12:23-36, and the "children of God" mentioned in Matt. 5:9, Luke 20:36 and John 11:52. They also would seem to be the same as the "children of the kingdom" mentioned in v. 38 of Matt. 13:36-43. See, however, v. 12 of Matt. 8:10-12.
- Surprisingly, while the Old Testament does not use any of the phrases mentioned in the previous Note, it does use the phrase "children of Israel" hundreds of times. It also includes numerous verses that seem to contrast the latter phrase with "children (or men or sons) of Belial". See, for example, Deut. 13:13, Judg. 20:13, v. 12 of 1Sam. 2:11-12 and v. 7 of 2Chron. 13:6-8.
- This text is of End Time interest because v. 35-36 describe Jesus' teachings about God and the things he expects from those who want to be rewarded by him. In addition, v. 37-38 describe Jesus' teachings about the criteria God uses to judge people. Both of these teachings seem intended to instruct people how to prepare for the End Time Judgment.
- The last part of v. 37 seems to be generally similar to Matt. 6:14-15, Matt. 18:34-35 and Mark 11:25-26, among others.
- The words Jesus speaks in v. 37-38 seem similar to those he speaks in v. 1-2 of Matt. 7:1-5 and v. 24 of Mark 4:21-25.
- V. 41-42 above are generally similar to v. 4-5 of Matt. 7:1-5.

Luke 6:43-45

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. [end par.]

- V. 43-44 are of secondary End Time interest because they roughly correspond to v. 16-19 of Matt. 7:15-20, in which Jesus says that trees that do not bring forth good fruit are to be hewn down and cast into fire. See also Matt. 3:7-12 and John 15:1-6.
- V. 43-45 are generally similar to v. 33-35 of Matt. 12:33-37. The latter, however, are followed by verses (Matt. 12:36-37) in which Jesus speaks of the Day of Judgment and says that a person will be judged by his words. V. 43-45 are only one of many examples of texts in which Luke makes fewer references to the End Time Judgment than Matthew.

Luke 7:19-23

P 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me.[end par.]

- This text is an End Time text because v. 22 describes Jesus giving an affirmative, if brief and indirect, answer to John's question about whether he is the one "that should come". Based on the words he uses in v. 22, Jesus seems to answer by alluding to and combining parts of Is. 42:1-7 and Is 61:1-11, both of which speak of a person upon whom God has placed his Spirit. Is. 61:1, for example, speaks of his preaching "good tidings" (i.e., the gospel) to the meek, but say nothing about healings. Is. 42:7, on the other hand, speaks of his opening the eyes of the blind, and bringing out prisoners from the prison and them that sit in darkness out of the prison house, but say nothing about his preaching good tidings.
- The End Time significance of the Old Testament texts discussed in the previous Note is that both seem to associate the one to come with an End Time Judgment. V. 1 and 3-4 of Is. 42:1-7, for example, all speak about his bringing forth or setting judgment, while v. 2 of Is. 61:1-11 speaks about his proclaiming the day of vengeance of our God.
- This text is also of End Time interest because v. 23 uses two words, "blessed" and "offend", that often appear in texts that describe teachings of Jesus about the Day of Judgment. See, for example, his use of "blessed" in v. 34 of Matt. 25:31-46 and his use of "offend" in v. 41 of Matt. 13:36-43.
- V. 22-23 are generally similar to Matt. 11:1-6. In fact, v. 23 is repeated, word for word, in v. 6 of Matt. 11:1-6.
- It is unclear how the things John says in v. 19 are to be reconciled with what he says in John 1:26-34 (not included).

Luke 7:24-28

P 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

- This text is treated as an End Time text because v. 27 alludes to v. 1 of Mal. 3:1-9, v. 2-3 and 5 of which relate to a day when the Lord will come in judgment and therefore include explicit references to an End Time Judgment. Mal. 3:1, however, uses the words "prepare the way before me:", and not the words "prepare thy way before thee".
- V. 1 of Mal. 3:1-9 includes two clauses that use the word "messenger", a first that refers to him as "my messenger" and a second that refers to him as "the messenger of the covenant.". Surprisingly, this verse includes the words "and the Lord, whom ye seek, shall suddenly come to his temple," between these two clauses.
- V. 24-28 are similar to v. 7-11 of Matt. 11:7-15. In v. 14 of the latter Jesus states that John is Elias, thereby alluding to v. 5 of Mal. 4:1-6, which mentions the great and dreadful day of the Lord. See also Matt. 17:10-13 and Mark 9:11-13.

Luke 8:1 And it came to pass afterward, that he [Jesus] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

- V. 1 above is arguably of End Time interest because the phrase "glad tidings of the kingdom of God" is arguably synonymous with the phrase "gospel of the kingdom", which Jesus uses in v. 14 of Matt. 24:1-22 of Matthew's End Time discourse to describe the time when the end (i.e., the of the world) shall come. If this conclusion is correct, then it follows that the kingdom of God is an End Time kingdom.

- V. 1 is also of interest because it illustrates Luke's tendency to portray Jesus as describing the kingdom of God as a thing that is nigh (or near), rather than as a thing that is coming soon. See, for example, v. 9 and 11 of Luke 10:1-16, v. 22 of Luke 11:14-22 and v. 28-31 of Luke 21:25-37. One clear illustration of this tendency is v. 20-21 of Luke 17:20-25.
- V. 1 above is also of interest because it describes Luke giving a shortened account of things that other Gospel writers describe Jesus saying about the coming of the kingdom of God. See, for example, v. 17 of Matt. 4:12-17, v. 7 of Matt. 10:5-23 and v. 15 of Mark 1:14-15. See also v. 23 of Matt. 10:5-23 and the Notes that follow v. 43 of Luke 4:40-44.

Luke 8:4-8

P 4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked

moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

- **V. 4-8** give Luke's account of Jesus' telling of the public version of the Parable of the Sower. This Parable is of End Time interest because **v. 6-8** describe the differing fates of plants which do and do not bear fruit, and because both Jesus and John the Baptist elsewhere use this imagery to reveal the differing fates of people who do and do not bear spiritual fruit, i.e., to be spared or cast into fire. See, for example, Matt. 3:7-12 and Luke 3:8-9 and 3:17. See also Matt. 7:15-20 and 13:24-30, Luke 13:1-9 and John 15:1-6.

- The End Time parable Jesus tells in **v. 4-8** is generally similar to the parables he tells in Matt. 13:1-9 and Mark 4:1-9.

Luke 8:9-10

9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

- This text is of secondary End Time interest because it is related to Matt. 13:10-17 and Mark 4:11-12, both of which are of End Time interest because they allude to v. 8-10 of Is. 6:8-13.

- **V. 9** above may be a fulfillment of v. 49 of Ezek. 20:45-49, a text that is of End Time significance because v. 47 thereof speaks of "faces" being burned in a flaming fire that "shall not be quenched".

Luke 8:11-15

11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. [end par.]

- **V. 11-15** above comprise Luke's account of Jesus' telling of the private version of Parable of the Sower. Surprisingly, this private version is also only of secondary End Time interest because it does little more than warn those who want to bear fruit of the dangers posed by the devil and the cares, riches and pleasures of this life.

- The parable of **v. 11-15** is similar to those told at Matt. 13:18-23 and Mark 4:14-20. Unlike its Matthean counterpart (Matt. 13:18-23), however, this Lukan parable is not followed by any of the three frighteningly graphic fire-based End Time parables that Jesus tells at Matt. 13:24-30, Matt. 13:36-43 and Matt. 13:47-50.

Luke 8:16-18

P 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. [end par.]

- **V. 17** is an End Time text because it suggests that all of a person's good and evil acts will be made known and taken into account when he is judged. This verse is very similar to v. 22 of Mark 4:21-25. See also v. 26 of Matt. 10:26-31.

- **V. 16-18** as a whole are generally similar to v. 21-22 and 25 of Mark 4:21-25, but have no obvious counterpart in Matthew. Oddly, **v. 16** is generally similar to v. 15 of Matt. 5:14-16, a text that does not seem to be an End Time text.

- The last part of **v. 18** is very similar to Matt. 25:14-30/29 of the Matthean discourse. See also Luke 19:11-27/26.

Luke 9:1-6

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing every where. [end par.]

- This text is included as an End Time text because **v. 2** and **6** describe Jesus delegating the task of preaching the gospel of the kingdom of God, a task that he describes himself as anointed to preach in v. 18-19 of Luke 4:16-21, in words that he quotes from v. 1 of Is. 61:1-11. The latter, in turn, is significant because v. 2 thereof says that this preaching includes proclaiming "the day of vengeance of our God". Other Old Testament verses that mention this day include v. 4 of Is. 63:3-9 and v. 10 of Jer. 46:9-12.

- The kingdom in **v. 2** seems to be a regeneration of the kind described in Is. 61:1-11/4-11. See also Matt. 19:27-30/28.
- The account of the sending out of the twelve in **v. 1-6** is roughly similar to that described in Mark 6:7-13. It also corresponds to the much longer account of this sending out which is described between Matt. 10:5 and Matt. 10:42, and which adds that the kingdom of heaven is at hand (v. 7) and that they "shall not have gone over the cities of Israel till the Son of man be come." (v. 23).
- Surprisingly, **v. 1-6** above are soon followed by Luke 10:1-16, which describe Jesus sending out seventy followers with instructions similar to those he gives in Matt. 10:5-23.

Luke 9:10-11

P 10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

- **V. 10-11** describe the return of the apostles from the journey Jesus sends them on in Luke 9:1-6. This is of End Time interest because of what Jesus says about the Day of Judgment in Matthew's account of their return (Matt. 11:20-24).
- **V. 10-11** generally correspond to Mark 6:30-31. In Mark, however, Jesus speaks about the Day of Judgment at the time he sends them out, and not at the time of their return. Specifically, compare Mark 6:11 with Matthew 11:20-24. See also Luke 10:12-16.

Luke 9:18-22

P 18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. [end par.]

- This text is of End Time interest because it seems to be a shorter account of the events Matt. 16:13-23 and Mark 8:27-33 say took place near Caesarea Philippi, and because the Matthean account of these events is clearly of End Time interest.
- Unlike its Matthean counterpart (Matt. 16:13-23), but like its Markan counterpart (Mark 8:27-33), **v. 18-22** say nothing about Peter being the person on whom Jesus will build his church, or about Peter being given the power to bind and loose.
- The words "the Christ of God" in **v. 20** seems to be synonymous with the words "the Lord's Christ" in Luke 2:25-33/26.
- In **v. 22** above, Jesus speaks of his suffering and death as necessary, but does not make clear at this time that they are necessary to fulfill the Scriptures. He does, however, make this clear later. See, for example, Luke 18:31-34 below, Matt. 26:47-56/54 and 56 and Mark 14:16-26/21. Luke 18:34, however, says that the twelve failed to understand what Jesus said, a failure that seems to parallel the failures mentioned in Mark 9:30-32/32, Luke 9:44-45/45 and John 20:2-6/9, and that seems to have continued until after the resurrection. See v. 44-46 of Luke 24:44-51 and v. 22 of John 2:18-22.
- It is unclear which Old Testament text(s) Jesus had in mind in **v. 22**. One of these is clearly v. 12 of Is. 53:1-12, a verse which Jesus quotes from in v. 37 of Luke 22:35-39, and which Mark mentions in v. 28 of Mark 15:22-37. Is. 53, however, says nothing about a "third day". It may be that he had in mind the situation of King Hezekiah, who prayed to be saved from death and was promised by God that he would live and go up to the house of the Lord on the third day. See v. 5 of 2Kings 20:1-5. This situation is also described in Is. 38:9-22. Another text Jesus may have had in mind is Ps. 22:1-20.
- Still another text Jesus may have had in mind in **v. 22** is v. 2 of Hos. 6:1-11. When considered in context, however, it is not clear that v. 2 speaks about an individual, and not a group, or that it speaks about a death, and not just a serious injury.
- The words Jesus speaks in **v. 22** are similar to those he speaks in Matt. 17:22-23, Matt. 20:17-19 and Mark 10:32-34.

Luke 9:23-27

P 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. [end par.]

- This text is an End Time text because it describes the coming of the Son of man and an End Time Kingdom of God.
- This text as a whole generally corresponds to Matt. 16:24-28 and Mark 8:34-9:1. Specifically, **v. 23-24** are generally similar to v. 24-25 of Matt. 16:24-28 and v. 34-35 of Mark 8:34-9:1. They are also similar to v. 38-39 of Matt. 10:37-42.
- **V. 25** above is similar to v. 36-37 of Mark 8:34-9:1 and to v. 26 of Matt. 16:24-28, except that both of the latter end with words like "lose his own soul?" or "give in exchange for his soul?".
- **V. 26** is similar to v. 38 of Mark 8:34-9:1, except that the latter also mentions "this adulterous and sinful generation".

The most nearly similar verse in Matthew, v. 27 of Matt. 16:24-28, says that the Son of man shall come in the glory of his father and "reward every man according to his works.". The first part of **v. 26** also seems to be similar to Matt. 10:32-33 and Luke 12:8-9.

- **V. 26**'s statement about the Son of man coming in the glory of his Father and of the angels is generally similar to those Jesus makes in v. 30 of Matt. 24:29-36, v. 26 of Mark 13:24-32 and v. 27 of Luke 21:25-37 of the End Time discourses. This statement also seems similar to the one Jesus makes during his Jewish trial. See v.64 of Matt. 26:62-66, v. 62 of Mark 14:60-64 and v. 69 of Luke 22:66-71.

- The middle part of **v. 27** is repeated, almost word for word, in Matt. 16:28 and Mark 9:1. Interestingly, the parallelism between these verses suggests that seeing the kingdom of God (**v. 27**) means essentially the same thing as seeing the Son of man coming in his kingdom (Matt. 16:28) and seeing the kingdom of God come with power (Mark 9:1).

- The statement in **v. 27** and its Matthean and Markan counterparts, Matt. 16:28 and Mark 9:1, that some standing here shall not taste of death till they see the things they speak of seem to convey generally the same idea as v. 34 of Matt. 24:29-36, v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-32 of the End Time discourses, although the latter all use the words "this generation" to describe the people they speak of. Because the identity of these people has important implications, the meanings of the words used to describe them (especially the words "this generation") are discussed at length in Notes included in the End Time Discourse Texts files.

Luke 9:44-45

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. [end par.]

- **V. 44-45** above are of secondary End Time interest because they are among the many Gospel texts in which Jesus speaks of the necessity of his being killed and raised from the dead.

- As explained more fully in Notes associated with v. 22 of Luke 9:18-22 above, the disciples' failure to understand the things Jesus says in **v. 44** was to continue until Jesus corrected their misunderstanding after his resurrection.

Luke 9:46-48

P 46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. [end par.]

- This text is of secondary End Time interest because **v. 48** appears in the same or similar words in other texts that are clearly of End Time interest. See especially v. 5 and 8-9 of Matt. 18:2-9. See also v. 40-42 of Matt. 10:37-42.

- Other texts that describe Jesus speaking of children include Matt. 19:13-15, Mark 10:13-16 and Luke 18:15-17.

Luke 9:51-56

P 51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. [end par.]

- This text is included as an End Time text because **v. 56** above seems to be related to v. 11 of Matt. 18:10-14 and v. 10 of Luke 19:5-10 and to shed additional light on the meanings thereof.

- This text is also of End Time interest because, in **v. 55-56**, Jesus effectively denies the suggestion of his disciples that his mission is like that of Elias/Elijah, a suggestion that alludes to the fire Elijah calls from heaven in 2Kings 1:7-16.

- It is not clear how **v. 56** is to be reconciled with v. 49 and 51 of Luke 12:49-53 below. See also v. 34 of Matt. 10:34-36.

Luke 10:1-16

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come

nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. [end par.]

- **V. 1-16** describe Jesus sending seventy followers on a missionary journey. Luke 9:1-6 describes Jesus sending the twelve on an earlier but similar missionary journey. While neither Matthew nor Mark includes an account of the sending of the seventy, both include accounts of the sending of the twelve. See Matt. 10:5-23 and 10:26-42 and Mark 6:7-13.
- **V. 3-12** roughly correspond to v. 7-16 of Matt. 10:5-23. **V. 4-7** and **12** roughly correspond to v. 8-11 of Mark 6:7-13.
- The things Jesus says about the nearness of the kingdom of God in **v. 9** and **11** are arguably similar to the things he says in v. 15 of Mark 1:14-15 and the things he says about the kingdom of heaven in Matt. 4:17 and v. 7 of Matt. 10:5-23.
- The words spoken by Jesus in **v. 13-15** are similar to the words spoken by him in Matt. 11:20-24.
- **V. 15** above is the first verse of the Gospel of Luke in which Jesus uses the word "hell" as such. In the accompanying Auxiliary Sense File titled *Senses of the Word Hell*, the writer explains the meaning of the word hell by describing the senses in which the Bible uses this word and giving examples of Bible verses that use it in these senses.
- The point Jesus makes in the first part of **v. 16** above seems to be generally similar to the point he makes in v. 40 and 45 of Matt. 25:31-46 of the Matthean discourse. The point Jesus makes in the last part of **v. 16** seems to be generally similar to the points he makes in v. 44-45 of John 12:44-50 and v. 20 of John 13:13-21.

Special Note on Other Translations:

While **v. 15** above and Matt. 11:23 of the KJV both describe Jesus using the word "hell", the corresponding verses of the New Revised Standard Version of the Bible published by Division of Christian Education of the National Council of Churches of Christ in the U. S. A. both describe Jesus using the word "Hades". Translation differences of these kinds are further discussed in greater detail in the Main End Time File titled *Notes on Everlasting Punishment*.

Luke 10:17-22

P 17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. P 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. [end par.]

- This text is included as an End Time text because **v. 22** describes Jesus saying that all things are delivered to him of his Father. The End Time significance of this saying is clear from Matt. 28:18, v. 35 of John 3:31-36, v. 22 and 27 of John 5:19-29, and v. 2 of John 17:1-12.
- **V. 17** suggests that the seventy were more successful in their mission than the twelve Luke describes Jesus sending in Luke 9:1-6. This is because v. 10 of Luke 9:10-11 says only that the apostles returned and told Jesus what they had done.
- **V. 17** and **20** together make clear that the beings called "devils" are "spirits". That these beings are also "angels" is clear from the things Jesus says in v. 41 of Matt. 25:31-46 of the Matthean discourse.
- **V. 18** has no counterpart in the other Gospels. It is surprising because it suggests that Satan only recently fell from heaven. The end of **v. 19** seems to foreshadow Luke 21:5-24/18 of the Lukan discourse. See also Mark 16:14-20/17-18.
- The words Jesus speaks in **v. 21-22** above are repeated, almost word for word, in Matt. 11:25-27.

Luke 10:25-28

P 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

- **V. 25** is of End Time interest because it uses the words "inherit" and "eternal life" in conjunction with a reference to "the law". In Matt. 25:31-46 of the Matthean discourse, Jesus uses the word "inherit" (v. 34) and the phrase "life eternal" (v. 46) to describe the fate of "the righteous" (v. 37 and 46) or, arguably equivalently, those who have lived up to their obligations under the law.

- The question Jesus is asked in v. 25 is the same as the one he is asked in v. 17 of Mark 10:17-27 and v. 16 of Matt. 19:16-26. In both of these, Jesus gives answers that mention the commandments and a number of other requirements.

Luke 11:1-4

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

- This text is an End Time text because v. 2 speaks of the coming of a kingdom that belongs to God and/or has God as its king or, in other words, the coming of the kingdom of God. See also v. 31 of Luke 21:25-37 and v. 34 of Matt. 25:31-46.
- The prayer that Jesus says in v. 2-4 above is generally similar to the one he says in v. 9-13 of Matt. 6:9-15.
- V. 4's coupling of forgiving and being forgiven parallels the teachings of Jesus about the Day of Judgment described in v. 37-38 of Luke 6:35-42 above. See also v. 32-35 of Matt. 18:23-35 and Mark 11:25-26, among others.

Luke 11:5-13

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? [end par.]

- This text is of End Time interest because it is one of numerous Gospel texts in which Jesus uses door, gate or way imagery with ask, knock or call imagery to distinguish those who obtain a favorable outcome from those who do not.
- V. 5-8 seem to be related to Luke 13:22-30 which also uses door imagery, but which uses this imagery to explain who will be saved (or enter the kingdom of God) and who will be thrust out and experience weeping and gnashing of teeth. Other texts of this general kind include Matt. 7:13-14 and Matt. 7:21-23. Since texts of the latter kinds stress pairs of opposite outcomes, they are reasonably regarded as End Time Judgment texts and/or End Time Kingdom texts.
- V. 5-8 are somewhat similar to v. 10-12 of Matt. 25:1-13, although the latter stresses the timeliness of the request.
- V. 9-13 correspond, almost word for word, to Matt. 7:7-12. The latter, however, is immediately followed by Matt. 7:13-14, in which Jesus suggests that only a few persons will obtain a favorable outcome. See also Matt. 20:16 and 22:14.
- V. 9-13 and Matt. 7:7-12 also seem to be related John 10:1-14, although the latter describes Jesus calling to others, rather than others calling to him. That these others are those "given him" by the Father is suggested by John 17:1-12.
- The asking mentioned in v. 9-11 above may be related to the calling mentioned in v. 32 of Joel 2:28-32.
- V. 13 is repeated in almost the same words in Matt. 7:11, except that the latter says "good things", not "the Holy Spirit".

Luke 11:14-22

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

- This text is an End Time text because v. 18 and 20 support the idea that the kingdom of Satan (v. 18) and the kingdom of God (v. 20) are the two mutually exclusive destinations to which people are sent on the Day of Judgment.
- V. 15-18 say that Satan is the chief of the devils and has a kingdom. These verses foreshadow v. 41 of Matt. 25:31-46 of the Matthean discourse, which describes the devil and his angels occupying a place of fire that can be thought of as his kingdom. Interestingly, v. 4 of Ps. 104:1-5 says that the Lord "maketh his angels spirits; his ministers a flaming fire:".
- The Beelzebub mentioned in v. 15 and 19 would seem to be the same as the Baal-zebub that is mentioned in only four

verses of the Old Testament, i.e., v. 2-3 and 6 of 2Kings 1:2-6 and v. 16 of 2Kings 1:7-16.

- **V. 15-22** generally correspond to Mark 3:22-27 and Matt. 12:24-29. Only Matthew's and Luke's versions, however, speak of a relationship between the casting out of devils and the coming of the kingdom of God.

Luke 11:29-32

P 29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineve[h] shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

- This text is included as an End Time text because **v. 31** and **32** couple references to the resurrection with references to "the judgment", thereby making clear that the resurrection and End Time Judgment are closely related to one another.
- **V. 30, 31** and **32** are of special interest because they couple references to "the judgment" with references to "this generation". The latter phrase, in turn, is of special interest because Jesus uses it in all three of the End Time discourses to speak of the time when all (or all these things) will be fulfilled (or done). See, for example, v. 34 of Matt. 24:29-36, v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-37.
- The fact that Jesus often uses the words "this" and "generation" together in the phrase "this generation" seems to make it reasonable to think that this phrase refers to people of the generation that lived when he spoke these words. Because this idea has important implications, the meanings of this and similar phrases (e.g., "O generation" and "ye generation") are discussed at length in the three End Time discourse files. See also Luke 11:46-52, 16:8-13 and 17:20-25.
- **V. 31** and **32** above both describe Jesus coupling a reference to a rising up with a reference to a condemnation. This coupling suggests that Jesus had in mind outcomes of the kind described in v. 2 of Dan. 12:1-4.
- **V. 29-32** together generally correspond to Matt. 12:38-42, except that v. 40 of the latter describes Jesus adding that, as in the case of Jonas, the Son of man shall "be three days and nights in the heart of the earth". See also Matt. 16:1-4.
- While **v. 29-32** have no direct counterpart in the Gospel of Mark, Mark 8:11-13 describes a somewhat similar incident.

Luke 11:46-52

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

- This text is of End Time interest because, like Luke 11:29-32, it includes verses (**v. 50-51**) in which Jesus uses the phrase "this generation" in the same way he uses it in his End Time discourses. See Matt. 24:34, Mark 13:30 and Luke 21:32. This sameness shows most clearly in **v. 51**, in which Jesus uses this phrase after he says, "verily I say unto you".
- **V. 46-51** seem to be a shorter version of Matt. 23:29-36, another text that uses phrases like "this generation" and "ye generation". The latter text is also of interest because v. 33 thereof is the only Gospel verse in which Jesus couples the words "hell" and "damnation". See also v. 14 of Matt. 23:13-15, an earlier part of the same speech in which Jesus uses the phrase "greater damnation", a phrase which appears only in that verse and its Markan and Lukan counterparts, v. 40 of Mark 12:38-40 and v. 47 of Luke 20:45-47.
- **V. 51** above generally corresponds to the things Jesus says in v. 35-36 of Matt. 23:29-39. The latter verses, in turn, seem to convey generally the same idea as v. 34 of Matt. 24:29-36 of the Matthean discourse. See also v. 32 of Luke 21:25-37.
- **V. 52** above seems to parallel v. 13 of Matt. 23:13-15, except that the latter text speaks about shutting up the kingdom of heaven, and not about taking away the key of knowledge.

Luke 12:2-7

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten

before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

- This text is of End Time interest because the revealing of all things that Jesus speaks of in v. 2, and the casting into hell that he speaks of in v. 5, are events that Christians commonly associate with the Day of Judgment.
- V. 2-7 above together generally correspond to Matt. 10:26-31. Unlike v. 3 above, however, v. 27 of Matt. 10:26-31 speaks of people preaching from the housetops things that Jesus has told them in darkness.
- Unlike v. 5 above, which speaks of fearing him who has the power to cast into hell, v. 28 of Matt. 10:26-31 speaks of fearing "him which is able to destroy both soul and body in hell."

Luke 12:8-10

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

- V. 8 is a verse in which Jesus seems to use "the Son of man" in a sense in which it serves as an alternative way of referring to himself. Other senses are described in the Auxiliary Sense File titled *Senses of Phrases Like Son of Man*.
- V. 8-9 are similar to Matt. 10:32-33, except that the latter describes Jesus speaking of confessing a person before the Father, and not before the angels of God.
- V. 8-9 and Matt. 10:32-33 are both roughly similar to v. 38 of Mark 8:34-9:1 and v. 26 of Luke 9:23-27.
- V. 10's statement about the difference between speaking against the Son of man and blaspheming against the Holy Ghost seems to correspond to similar statements in Matt. 12:31-32 and Mark 3:28-29. Only Luke, however, locates couples this statement with a statement like that made in v. 8-9 above.

Luke 12:11-12

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say. [end par.]

- V. 11-12 are of secondary End Time interest because they foreshadow the things Jesus says in v. 11 of Mark 13:1-20 and v. 12-15 of Luke 21:5-24 of Mark's and Luke's End Time discourses.

Luke 12:29-34

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. P 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

- This text is of End Time interest because v. 31-33 together suggest that the kingdom of God is located in the heavens.
- V. 33-34 above are generally similar to Matt. 6:19-21. In addition, v. 33 is generally similar to v. 21 of Mark 10:17-27.
- The actual giving of the kingdom mentioned in v. 32 seems to be described in v. 34 and 46 of Matt. 25:31-46.

Luke 12:35-48

35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. P 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not himself, neither did

according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. [end par.]

- **V. 37-40** above generally correspond to v. 33-37 of Mark 13:32-37 of Mark's End Time discourse.
- **V. 39-40** are repeated, almost word for word, in v. 43 and 44 of Matt. 24:37-51 of Matthew's End Time discourse. In addition, **v. 40** is generally similar to v. 13 of Matt. 25:1-13 of that discourse.
- **V. 42-46** are of special End Time interest because they are repeated, almost word for word, in Matt. 24:45-51 of the Matthean End Time discourse. In the latter, however, this parable ends with "appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.". Other texts that use the unusual word "gnashing" include Matt. 8:10-12, Matt. 13:36-43 and Matt. 13:47-50.
- The last part of **v. 45** and first part of **v. 46** seem to generally correspond to Luke 21:25-37/34 of the Lukan discourse.
- **V. 47-48** are also of special End Time interest because they suggest the idea of a punishment that is proportional to the seriousness of the wrong done. While these verses have no counterparts in the other Gospels, the idea of proportional punishment seems to fit well with the things that Jesus says about punishment in Matt. 5:21-26 and in Luke 12:54-59.

Luke 12:49-53

P 49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. [end par.]

- This text as a whole is of End Time interest because the divisions Jesus speaks of are related to those he speaks of in v. 15-16 of Luke 21:5-24, v. 9-10 of Matt. 24:1-22 and v. 12-13 of Mark 13:1-20 of the End Time discourses. See also v. 21 of Mat. 10:5-23, a text that describes what Jesus said as he sent out the twelve.
- **V. 49-51** above seem to convey an idea generally similar to that conveyed by v. 34 of Matt. 10:34-36. Similarly, **v. 52-53** seem to convey an idea generally similar to that conveyed by v. 35-36 of Matt. 10:34-36.
- It is not clear how **v. 49** and **51** above are to be reconciled with v. 56 of Luke 9:51-56 above. See also v. 11 of Matt. 18:10-14 and v. 47 of John 12:44-50. See also, however, v. 9-10 of Luke 19:5-10 below and v. 24 of Matt. 15:21-28.
- Since there is no inconsistency between being a person who comes and being a person who is sent, it is reasonable to interpret verses like **v. 34** in conjunction with texts in which Jesus speaks of why he was sent, e.g., v. 17 of John 3:13-18.

Luke 12:54-59

P 54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? P 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite. [end ch.]

- **V. 58-59** are of End Time interest because they seem to be a shorter version of Matt. 5:21-26. The latter, in turn, is an End Time text because v. 21-22 thereof speak about the judgment and hell fire and seem to equate the danger of the two. **V. 59** seems to convey an idea similar to v. 26 of Matt. 5:21-26 and v. 34 of Matt. 18:23-35, i.e., that the punishment decreed for a person at the Judgment will continue until it has run its course. See also v. 27 of Matt. 16:24-28 and v. 47-48 of Luke 12:35-48, which suggest that this punishment will reflect the seriousness of the wrong done. It is not clear how these texts can be reconciled with v. 46 of Matt. 25:31-46 of the Matthean End Time discourse, the first and only verse of the KJV Bible which uses the phrase everlasting punishment as such. Some possible ways of reconciling these ideas are discussed in the Main End Time File titled *Notes on Everlasting Punishment*. See also the discussion of the meaning of everlasting that appears in the Auxiliary Sense File titled *Senses of the Word Everlasting*.

- The departing from prison that Jesus speaks of in **v. 59** may correspond to that mentioned in v. 7 of Is. 42:1-7.

Luke 13:1-9

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in

Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. P 6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

- V. 1-9 are of End Time interest because each of v. 3, 5, and 9 above suggests that people face one of two very different future destinies: repenting their sins and being spared (let alone in v. 8), or not repenting their sins and perishing. This idea seems confirmed by the Gospel of John, which includes a number of verses that describe Jesus saying that people face one of two future destinies: having everlasting life (or not dying) or perishing (or dying). See John 3:14-18, John 6:26-29, John 10:24-31 and John 11:21-27.
- Although this text as a whole appears only in the Gospel of Luke, all three Synoptic Gospels include another parable that involves a vineyard and people who perish (i.e., are destroyed) because of the wrongs they committed there. This is the Parable of the Husbandmen, which appears at Matt. 21:33-44, Mark 12:1-11 and Luke 20:9-18.
- The things Jesus says in v. 6-9 seem related to the things he says in Matt. 7:17-20. There, however, he adds that the cut down trees are cast into fire, thereby echoing what John the Baptist says in Luke 3:9 and Matt. 3:10. See also John 15:1-6.
- The fig tree that Jesus speaks of in v. 6-7 may be related to the fig tree he speaks of in v. 32 of Matt. 24:29-36, v. 28 of Mark 13:24-32 and v. 29 of Luke 21:25-37 of the End Time discourses.

Luke 13:22-30

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, P 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last. [end par.]

- V. 24 generally corresponds to Matt. 7:13-14. See also v. 16 of Matt. 20:13-16 and v. 14 of Matt. 22:1-14.
- V. 25-27 generally correspond to Matt. 7:21-23. The last part of v. 27 seems to foreshadow v. 41 of Matt. 25:31-46.
- V. 25-27 parallel Luke 11:5-13 above in several ways, but seem to be intended to narrow its applicability. It is not clear how these verses are to reconciled with v. 32 of Joel 2:28-32. See also Ps. 145:17-20.
- V. 28 and 29 above seem to correspond to v. 12 and 11, respectively, of Matt. 8:10-12.
- Luke uses a phrase like "weeping (or wailing) and gnashing of teeth" only once, in v. 28 above. Matthew, on the other hand, uses phrases of this kind numerous times. See, for example, Matt. 13:36-43/42, Matt. 13:47-50/50, Matt. 22:1-14/13, Matt. 24:37-51/51 and Matt. 25:14-30/30. All phrases of this kind seem to be based on v. 10 of Ps. 112:1-10.

Luke 13:34-35

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. [end ch.]

- This text is of End Time interest because the first part of v. 35 seems to foreshadow the things Jesus says about the destruction of the temple in the End Time discourses. See Matt. 24:2, Mark 13:2 and Luke 21:6.
- This text is also of End Time interest because the words in the last part of v. 35 are quoted from v. 26 of Ps. 118. See also v. 42 of Matt. 21:33-44, v. 10-11 of Mark 12:1-11 and v. 17 of Luke 20:9-18, in which Jesus quotes v. 22-23 of that Psalm and applies them to himself.
- The last part of v. 35 shows the words that the crowd cries out during the triumphal entry described in v. 9 of Matt. 21:6-9 and v. 10 of Mark 11:7-10. Luke 19:38 and John 12:13 describe the crowd crying out somewhat different words.

Luke 14:12-14

P 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. [end par.]

- The resurrection mentioned in v. 14 would seem to be the same as the resurrection (or rising) described in v. 35 of Luke 20:27-38, v. 31 of Matt. 22:23-33 and v. 25 of Mark 12:18-27. In the Gospel of John, the resurrection is described in John 5:19-29 and John 11:21-27.
- In the Old Testament, the resurrection is mentioned in Is. 26:12-21, Dan. 12:1-4, Ezek. 37:1-14 and Job 19:25-27.

Luke 14:16-24

16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper. [end par.]

- The parable that Jesus tells in v. 16-24 above is of End Time interest because it seems to be related to the longer and harsher parable of the wedding dinner that Jesus tells at Matt. 22:1-14.
- The fact that the last part of v. 21 and v. 13 of Luke 14:12-14 above both speak of the poor, the maimed, etc. in the context of a feast suggests that v. 16-24 and Luke 14:12-14 above both relate to the resurrection of the just.

Luke 14:25-27

P 25 And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

- V. 26-27 are of secondary End Time interest because they roughly correspond to v. 37-38 of Matt. 10:37-42. The latter text, in turn, is of End Time interest because v. 42 thereof seems to foreshadow the things Jesus says in Matt. 25:31-46.
- V. 27 is also of End Time interest because similar verses appear in three generally similar texts that clearly seem to relate to the End Time, i.e., v. 24 of Matt. 16:24-28, v. 34 of Mark 8:34-9:1 and v. 23 of Luke 9:23-27.

Luke 15:3-10

P 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance. P 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented. [end par.]

- The parable that Jesus tells in v. 4-7 above is of End Time interest because it is clearly related to the parable of the straying sheep which he tells in Matt. 18:10-14, and which explains (v. 11) the reason for the coming of the Son of man.
- The relationship between the persons Jesus describes as "my sheep" in v. 6 and those who repent seems to be related to that between the persons Jesus describes as "my sheep" and the persons he describes as hearing his voice and following him in v. 27-28 of John 10:24-31. The latter text, in turn, relates these persons to the dead that Jesus describes as hearing his voice in v. 24-29 of John 5:19-29.

Luke 16:8-13

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? P 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

- V. 8-13 are of End Time interest because v. 8 sharply distinguishes between persons Jesus calls "the children of this world" and persons he calls "the children of light", and because v. 13 suggests that a person cannot belong to both.

- The phrase "children of light" in v. 8 is an unusual one that Jesus uses in only one other Gospel text: v. 36 of John 12:23-36. Importantly, in v. 31 of the latter, Jesus speaks of the judgment of this world. See also v. 12 of John 8:12-16.
- The "children of light" would seem to be the same as the "children of God" mentioned in Luke 20:27-38/36, in Matt. 5:1-12/9 and in John 11:52. They would also seem to be the same as the "children of the kingdom" mentioned in Matt. 13:36-43/38 and the "children of the Highest" mentioned in Luke 6:35-42/35 above. See, however, Matt. 8:10-12/12.
- While the Old Testament does not use any of the phrases mentioned in the previous Note, it does use the phrase "children of Israel" hundreds of times. It also includes many texts that seem to contrast the latter phrase with "children (or men or sons) of Belial". See, for example, Deut. 13:13, Judg. 20:13, v. 12 of 1Sam. 2:11-12 and v. 7 of 2Chron. 13:6-8.
- The phrase "their generation" in v. 8 seems to be still another variation on phrases like "this generation", "ye generation", etc. See the Notes about such phrases included with Luke 11:29-32 and 11:46-52 and v. 32 of Luke 21:25-37.

Luke 16:14-17

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

- This text is included because it clarifies the relationship between John and the kingdom of God. See Luke 7:24-28, v. 27 of which identifies John as Elias by alluding to v. 5 of Mal. 4:1-6. See also Matt. 17:10-13 and Mark 9:11-13.
- The first part of v. 16 is similar to v. 13 of Matt. 11:7-15; the last part of v. 16 seems to be similar to v. 12 of that text.
- It is unclear what Jesus means when he says, in v. 16, that the kingdom of God is preached since the time of John. This is because the Old Testament includes many verses that use phrases like "the kingdom of the Lord" or similar phrases like "his kingdom", "thy kingdom", etc. See, for example, 1Chron. 28:2-8/5, 2Chron. 13:6-8/7, Ps. 103:8-19/9, etc.
- In v. 17, Jesus speaks approvingly of the law. Another text in which he does so is Matt. 5:17-20.
- The passing of heaven and earth that Jesus speaks of in v. 17 above would seem to be related to the passing away thereof that he speaks of in all three of the End Time discourses. See v. 35 of Matt. 24:29-36, v. 31 of Mark 13:24-32 and v. 33 of Luke 21:25-37. This passing may be related to the creating/making of the new heavens and new earth that is mentioned in v. 17 of Is. 65:6-25 and v. 22 of Is. 66:15-24.

Luke 16:19-31

P 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. [end ch.]

- This text is a clear example of an End Time text because it describes two mutually exclusive future destinies: being received in to Abraham's bosom (v. 22), and being confined to a place of torment called hell (v. 23 and v. 28). Since this story seems to relate to a situation that arises before the end of the world, however, it is not clear how this situation can be reconciled with the idea of punishment that is decreed at the time of the End Time Judgment.
- V. 23 above is the first verse in the Gospel of Luke in which Jesus uses the word "hell" in a sense in which it clearly refers to a place where the unrighteous are punished after death. In the Auxiliary Sense File titled *Senses of the Word Hell*, the writer explains the meaning of the word hell by describing the senses in which the Bible uses this word and giving examples of verses that use it in these senses.
- Since this text as a whole does not describe the behavior for which the rich man is punished, it is reasonable to conclude from v. 27-31 that he is punished because he neither "heard" Moses and the prophets (v. 29 and 31) nor repented that fact. The correctness of this conclusion would seem to be confirmed by v. 17 of Luke 16:14-17 above.
- This text speaks of the future destiny of rich persons generally in essentially the same way as v. 23-24 of Matt. 19:16-26. See also v. 23-25 of Mark 10:17-27 and v. 24-25 of Luke 18:18-27 below.

- The phrase "Abraham's bosom" in v. 22-23 seems to be used as a synonym for "kingdom of heaven". See v. 11 of Matt. 8:10-12. V. 28-29 of Luke 13:22-30 above are similar to Matt 8:10-12, except that they use "kingdom of God", and not "kingdom of heaven".
- V. 23, 24, 25, and 28 above all use forms of the word "torment". Of these, v. 23, 24 and 28 all couple this word with words like "in" and "into" in ways that suggest that hell is a place of fiery punishment. Of the few other Gospel verses that use the word "torment", none refers to fire or flame. In addition, v. 34 of Matt. 18:23-35 suggests that this torment will eventually end. See also v. 26 of Matt. 5:21-26.
- Surprisingly, the Old Testament does not use any form of the word "torment", or any form of the word "torture".

Luke 17:1-2

1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. [end par.]

- The statements Jesus makes in v. 1-2 are of End Time interest, even though he does not use them in an End Time context, because they are highly distinctive, and because Matthew and Mark includes one or both statements just before the verses in which they first speak of everlasting or unquenchable fire. See v. 7 and 6, respectively, of Matt. 18:2-9 and v. 42 of Mark 9:41-48.
- V. 2 is an example of a verse in which Jesus uses the phrase "little ones" in a sense in which it seems to have nothing to do with children. See also Matt. 10:37-42/42. See also Jesus' use of "the least of these my brethren" in Matt. 25:31-46/40.

Luke 17:20-25

P 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within* you. 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation.

- V. 23-24 are generally similar to v. 26-27 of Matt. 24:23-28 of the Matthean discourse. See also v. 8 of Luke 21:5-24.
- V. 25's use of "first" suggests that the time when the Son of man comes depends on the meaning of "this generation". The writer discusses his views concerning the probable meaning of the words this generation in Notes included with Luke 11:29-32 and 11:46-52 above and with v. 32 of Luke 21:25-37 of Luke's End Time discourse.

Special Note on Other Translations:

While v. 21 above uses the word "within", the corresponding verse of the New Revised Standard Version of the Bible published by Division of Christian Education of the National Council of Churches of Christ in the U. S. A. uses the word "among". It does, however, mention "within" as an alternative translation in a footnote.

Luke 17:26-37

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together. [end ch.]

- V. 26-27 are generally similar to Matt. 24:37-51/37-39 of the Matthean discourse, but have no counterparts in Mark.
- V. 26-30 compare the things that will happen "in the days of the Son of man" (v. 27) and "in the day when the Son of man is revealed" (v. 30) to the things that happened in the days of Noe and Lot. Similar comparisons are used to describe the Day of Judgment in Matt. 10:15 and 11:22-23. See also v. 11 of Mark 6:7-13 and v. 12-14 of Luke 10:1-16.
- By comparing the coming of the Son of man to the days of Noe in v. 26, Jesus alludes to texts, such as Gen. 6:1-13 and Gen. 6:17-18, in which God speaks of the "end of all flesh" (Gen. 6:13) and destroying "all flesh" (Gen. 6:17). This, in turn, clarifies what Jesus means when he speaks about "no flesh" being saved in Matt. 24:1-22/22 and Mark 13:1-20/20.

- V. 27 and 29's use of "destroyed" to describe the fate of persons who were not saved when God took vengeance on his enemies in the past suggests that this will be the fate of persons who are not saved when God takes vengeance on his enemies in the days of the Son of man. The difference between this fate and everlasting punishment (Matt. 25:31-46/46) is so important that the writer discusses it at length in the Main End Time File titled *Notes on Everlasting Punishment*.

- V. 31 repeats, in almost the same words, the things Jesus says in v. 17-18 of Matt. 24:1-22 of the Matthean discourse.
- V. 33 seems to generally correspond to v. 39 of Matt. 10:37-42, v. 25 of Matt. 16:24-28, v. 35 of Mark 8:34-9:1 and v. 24 of Luke 9:23-27. See also v. 25 of John 12:23-36.
- V. 35-36 generally correspond to v. 41 and 40, respectively, of Matt. 24:37-51 of Matthew's End Time discourse.
- The last part of v. 37 is generally similar to v. 28 of Matt. 24:23-28 of Matthew's discourse.

Luke 18:7-8

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

- V. 7-8 seem to describe the time when the Son of man comes as a time when God will avenge His elect. This conclusion is supported by the fact that Luke 4:16-21 describes Jesus quoting from v. 1-2 of Is. 61:1-11, v. 2 of which includes the words "the day of vengeance of our God". Other texts that use words of this kind include v. 4 of Is. 63:3-9 and v. 10 of Jer. 46:9-12. See also Ps. 58:10 and Is. 1:24.

- The vengeance mentioned in v. 7-8 seems related to that mentioned in v. 22 of Luke 21:5-24 of the Lukan discourse.

Luke 18:15-17

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

- V. 16-17 are included as an End Time text because they relate to the difference between the kinds of persons who will enter the kingdom of God and the kinds of persons who will not.
- V. 16 is repeated, almost word for word, in v. 14 of Matt. 19:13-15 and in v. 14 of Mark 10:13-16.
- In v. 17 Jesus uses the phrase "receive the kingdom of god" in a way that parallels the way he uses it to speak of the receiving of his disciples' words about this kingdom in v. 7 and 14-15 of Matt. 10:5-23. See also Matt. 25:31-46/40+45.
- V. 17 corresponds to v. 3 of Matt. 18:2-9, except that Matthew uses "kingdom of heaven", not "kingdom of God".

Luke 18:18-27

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God.

- This text is an End Time text because it speaks of inheriting eternal life (v. 18) and entering the kingdom of God (v. 26) in words that parallel the words Jesus uses in Matt. 25:31-46 of the Matthean discourse. See also the Notes that follow.
- V. 18 speaks of inheriting eternal life. In Matt. 25:34, Jesus invites those blessed of his Father to "Come,...inherit the kingdom prepared for you...". In Matt. 25:46, Jesus describes the righteous as going into "life eternal".
- The question Jesus is asked in v. 18 is essentially the same as the question he is asked in v. 25 of Luke 10:25-28 above. In the latter, however, Jesus answers by endorsing a much shorter and more general answer given by the person who asked it. Interestingly, in Matt. 22:35-40 and Mark 12:28-34, Jesus gives virtually the same answer when he is asked which commandment is the greatest.
- In v. 20, Jesus speaks about obeying the commandments. In v. 37 and 46 of Matt. 25:31-46 of Matthew's End Time discourse he speaks about those who are judged favorably using a phrase that the KJV Bible often uses to describe persons who obey the commandments (or observe the law), i.e., "the righteous".
- V. 22 is similar to v. 33 of Luke 12:29-34 above in that it associates having treasure with giving to the poor. Although v. 22 describes this treasure as being "in heaven", v. 33 of Luke 12:29-34 describes this treasure as being "in the heavens".
- In v. 22, Jesus speaks generally about giving things to the poor. In v. 35-40 and v. 42-45 of Matt. 25:31-46, Jesus speaks more narrowly and says that giving things or help to "the least of these my brethren" is equivalent to giving them to him.

- This text as a whole is repeated in generally similar words at Matt. 19:16-26 and Mark 10:17-27.

Luke 18:28-30

28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. [end par.]

- This text as a whole is included as an End Time text because it describes teachings of Jesus about the world to come.
- **V. 29-30** say that some rewards for making sacrifices for the kingdom's sake will be enjoyed in this world. The rewards enjoyed in this world are described at greater length in the corresponding Markan verses, v. 29-30 of Mark 10:28-31.
- This text roughly corresponds to Matt. 19:27-30. In the latter text, however, Jesus uses the words "in the regeneration" and not the words "in the world to come".

Luke 18:31-34

P 31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. [end par.]

- This text is treated as an End Time text because the things Jesus says in **v. 31-33** are related to the things he says in v. 21 of Matt. 16:13-21, a text that is clearly of End Time interest, and in its Markan counterpart, Mark 8:27-33. See also Luke 9:18-22 above, a text which seems to correspond to both of the latter texts, but which is shorter and is not described as happening at Caesarea Philippi.
- The words Jesus speaks in **v. 31-33** are broadly similar to those he speaks in v. 22 of Luke 9:18-22 above, except that they describe his suffering and death in greater detail and add that they are necessary to fulfill Scriptural prophecies. Because these prophecies are discussed in connection with Luke 9:18-22, they will not be discussed again here.
- The failure to understand mentioned in **v. 34** is also mentioned in v. 32 of Mark 9:30-32, Luke 9:44-45 and v. 9 of John 20:6-9, and seems to have continued until after the resurrection. See v. 44-46 of Luke 24:44-51 and John 2:18-22.
- This text as a whole generally corresponds to Matt. 20:17-19 and Mark 10:32-34.

Luke 19:5-10

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

- This text is an End Time text in part because it tells a story about a rich man who obtains salvation. In this text, Jesus clarifies the story he tells at Luke 16:19-31 by giving an example of what a rich person might do to obtain salvation.
- The reference to Abraham in **v. 9** seems to be related to those in v. 22-25 and 29-30 of Luke 16:19-31 above.
- **V. 10** is repeated, almost word for word, in v. 11 of Matt. 18:10-14. See also Matt. 10:5-23/6 and Matt. 15:21-28/24.

Luke 19:11-27

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood

by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. [end par.]

- This text as a whole is an End Time text because v. 12-27 describe Jesus telling a parable about a nobleman who goes away, returns after a long absence, and then judges his servants on the basis of what they have done in his absence. As a result, it is reasonably regarded as a veiled reference to the Second Coming and the Day of Judgment.
- The use of "therefore" in v. 12 suggests that Jesus told this parable to correct the mistaken idea that the kingdom of God would appear "immediately". Jesus also seems to disavow this idea in v. 36 of Matt. 24:29-36 and v. 32 of Mark 13:24-32 of the End Time discourses. In spite of these efforts, Acts describes the disciples asking him about the restoration of the kingdom to Israel after the resurrection, and being told that this time is not for them to know. See v. 6-7 of Acts 1:1-9.
- There are numerous similarities and differences between parable Jesus tells in v. 12-27 above and the parable he tells in Matt. 25:14-30 of the Matthean discourse. Because these similarities and differences are discussed at length in the Matthean End Time Discourse Texts file, the writer will discuss them only briefly here.
- The gain mentioned in v. 15, 16 and 18 and the return with usury mentioned in v. 23 seem to symbolize something Jesus mentions many times in the Gospels, i.e., the importance of bearing fruit or, in other words, persuading others to repent and follow him. These references to gain seem to correspond to those made in v. 17, 20, 22 and 27 of Matt. 25:14-30.
- V. 17 and 19 above describe the rewards of the good servants as grants of authority over others, rewards which parallel the grants of rule "over many things" that Jesus speaks about in v. 21 and 23 of Matt. 25:14-30.
- Unlike the parable of Matt. 25:14-30, which ends with the slothful servant being condemned to be cast into outer darkness where there will be weeping and gnashing of teeth, this parable ends with the wicked servant having his pound taken away (v. 24) and the ordering of the slaying of the citizens who did not want the returned lord to reign over them (v. 27).

Luke 19:28-31

P 28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

- This text is an End Time text because it is related to Matt. 21:1-5, v. 4-5 of which seem to allude to the prophecy of Zech. 9:9-17. The latter prophecy is, in turn, of End Time interest because it says that a king will come sitting on an ass and have a dominion "to the ends of the earth.", and that the Lord shall "save the flock of his people" in that day. In addition, Zech. 9:14 refers to the lightning that Jesus mentions in v. 27 of Matt. 24:23-28 and v. 24 of Luke 17:20-25.
- V. 28-31 above are generally similar to Mark 11:1-3.

Luke 19:35-40

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

- This text is an End Time text because v. 38 describes a multitude of disciples seeming to cry out words from v. 26 of Ps. 118:16-26, a text that is itself of End Time interest, and because v. 40 describes Jesus expressing approval of these words.
- In v. 42 of Matt. 21:33-44 and v. 10-11 of Mark 12:1-11, Jesus quotes v. 22-23 of Psalm 118. In v. 17-18 of Luke 20:9-18, Jesus quotes v. 22 of that Psalm, but adds a reference to the stone mentioned in v. 34, 35 and 45 of Dan. 2:31-45.

Luke 19:41-44

P 41 And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

- This text is of End Time interest because v. 43-44 include a prophecy about the destruction of Jerusalem. Jesus seems to refer back to the part of this prophecy that relates to the destruction of the temple in the early verses of all three End Time discourses. See v. 6 of Luke 21:5-24, v. 2 of Matt. 24:1-22 and v. 2 of Mark 13:1-20. See also v. 20 of Luke 21:5-24.

- The part of the prophecy of v. 43-44 that involves the destruction of the temple seems related to v. 35 of Luke 13:34-35.

Luke 20:9-18

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again he sent a third: and they wounded him also, and cast him out. 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. [end par.]

- This text is treated as an End Time text because the Old Testament often uses words like "inheritance" and "vineyard" to refer to the land or people of Israel (Deut. 15:1-6/4, Ps. 80:14-19/15 and Is. 5:1-9/7), and because v. 34 of Matt. 25:31-46 of Matthew's End Time discourse uses "inherit" to describe the granting of a reward to "ye blessed of my Father". Note in this connection that v. 14 refers to the vineyard as "the inheritance".
- V. 16 is also of End Time interest because it uses "destroy" to describe what the lord of the vineyard will do when he comes to hold the husbandmen to account for what they have done. This is important because it suggests that destruction, not everlasting punishment (Matt. 25:46), is the fate of those who are judged unfavorably. Examples of other texts of this kind include Matt. 7:13-14, Matt. 24:37, Luke 13:1-9 and Luke 17:26-27 and 29. See also John 3:14-18, John 6:26-29, John 10:24-31 and John 11:21-27. These and numerous other examples of Bible texts that relate to this subject are discussed at length in the Main End Time File titled *Notes on Everlasting Punishment*.
- In v. 17 above, Jesus quotes from v. 22 of Ps. 118:16-26. In Matt. 21:42 and Mark 12:10-11, on the other hand, Jesus quotes from v. 22-23 of that Psalm. V. 18 above is repeated, almost word for word, in Matt. 21:44, but does not appear in Mark. The stone Jesus speaks of in the latter verses may be the stone mentioned in v. 34, 35 and 45 of Dan 2:31-45.
- This text as a whole generally corresponds to Matt. 21:33-44 and Mark 12:1-11.

Luke 20:27-38

P 27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. [end par.]

- This text as a whole generally corresponds to Matt. 22:23-33 and Mark 12:18-27.
- Together, v. 34-35 above suggest that "this world" and "that world", the world that will exist after the resurrection, will be very different. The latter world would seem to be the same as the world that Jesus speaks of as "the world to come" in Luke 18:28-30 It may also be the same as the site of the regeneration that Jesus speaks of in v. 28 of Matt. 19:27-30.
- V. 35 seems to speak of a worthiness to obtain resurrection which parallels that spoken of in v. 14 of Luke 14:12-14..
- The resurrection described in v. 35 is described in greater detail in the Gospel of John. See v. 25-29 of John 5:19-29.
- V. 35 seems to equate "children of God" with "children of the resurrection", and to contrast both with "children of this world". Other texts that use terms of these kinds ("children of light" and "children of the kingdom") include v. 8 of Luke 16:8-13, v. 36 of John 12:23-36 and v. 38 of Matt. 13:36-43. See also, however, v. 12 of Matt. 8:10-12.
- For Old Testament descriptions of the resurrection see Dan. 12:1-4 and Ezek. 37:1-14. See also Is. 26:12-21.

Luke 20:41-44

41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore

calleth him Lord, how is he then his son? [end par.]

- This text is of secondary End Time interest because Jesus later describes the person who will come as the Son of man sitting at the right hand of God. See v. 64 of Matt. 26:62-66, v. 62 of Mark 14:60-64 and v. 69 of Luke 22:66-71 below.
- **V. 41-44** generally correspond to Matt. 22:41-46 and Mark 12:35-37. All of these texts are based on v. 1 of Ps. 110:1-7.
- Other Old Testament verses that speak of a person at the right hand of God include v. 8 and 11 of Ps. 16:5-11 and v. 17 of Ps. 80:14-19. See also Ps. 18:35, Ps. 20:6, Ps. 60:5 and Ps. 63:8, which speak of the saving power of God's right hand.

Luke 20:45-47

P 45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. [end ch.]

- This text is of End Time interest because it is related to the long condemnation of the scribes and Pharisees which occupies all of chapter 23 of the Gospel of Matthew and which is clearly of End Time interest.
- **V. 47** is also of End Time interest because it and its Matthean and Markan counterparts, Matt. 23:14 and Mark 12:40, are the only Gospel verses in which Jesus speaks of degrees of damnation. These verses together comprise three of the only six Gospel verses in which Jesus uses any form of the word "damn". The three other Gospel verses of this kind include Matt. 23:33, Mark 3:29 and Mark 16:16. Surprisingly, the Old Testament does not use any of the words damn, damned or damnation even once. It also uses arguably related words like condemn, condemned and condemnation only a small number of times, usually in a verse or verses that also use words like judge or judgment. See, for example, Deut. 25:1, Is. 54:17 and Ps. 109:7 (not included).
- This text as a whole is generally similar to Mark 12:38-40, but only roughly corresponds to v. 14 of Matt. 23:13-15.

The Lukan End Time Discourse

(a. k. a. The Lukan Olivet Discourse and the Lukan Little Apocalypse)

Introductory Note:

In this writing, the Bible texts that appear in v. 5-37 of chapter 21 of the Gospel of Luke are called the Lukan End Time discourse, Luke's End Time discourse, or simply the Lukan discourse. These texts and their Matthean and Markan counterparts, the Matthean End Time discourse (Matt 24:1 through Matt 25:46) and the Markan End Time discourse (Mark 13:1-37), are singled out for special treatment for the reasons discussed on the Introduction page of this website. Briefly stated, these are (1) that these discourses each include an account of the lengthy answer Jesus gave in response to a question he was asked after he spoke about the destruction of the temple, and (2) that these discourses contain the longest, most complete descriptions of the End Times prophecies of Jesus that can be found in the Gospels in which they appear. As a result, these discourses can reasonably be regarded as together comprising the most important single set of Biblical texts that a person can use to understand the Eschatology of Jesus as it is described in the KJV Bible.

In the present document, these texts are shown in generally the same way as all of the other End Time texts that appear in the Gospel of Luke, i.e., in the order in which they appear in Luke's Gospel, but are singled out for special treatment by grouping them under the special heading shown above, and by including Notes that are more numerous and detailed than those included for most other Lukan End Time texts. For those who wish to study these texts more carefully, the writer has also included separate files, called End Time Discourse Texts files, which include even more thoroughly annotated discussions of these texts. At the end of Matthew's version of the latter, he has also included an Appendix titled *Notes on Everlasting Punishment* that discusses what Jesus may mean when he speaks about everlasting punishment in his description of the Day of Judgment (Matt. 25:31-46). Because the meaning of the words everlasting punishment (eternal punishment in the NRSV) is so critically important, the writer has also included an extra, stand-alone copy of this Appendix among the Main End Time Files of the Home and Table of Contents pages of this website.

While the Gospel of Luke shows its End Time discourse as a single long sequence of verses, the writer has divided this discourse into parts made up of the shorter sequences of verses shown below. He has done this because doing so makes these parts easier to compare with the most nearly similar parts of the other End Time discourses, and because doing so allows the associated Notes to be located closer to the texts they discuss than would otherwise be possible.

Luke 21:5-24

P 5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 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. 7 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? 8 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. 9 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. 10 Then said he unto them, Nation

shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 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. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea 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. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. [end par.]

- **V. 5-24** generally correspond to Matt. 24:1-22 and Mark 13:1-20 of Matthew's and Mark's End Time discourses.
- Unlike the Matthean and Markan discourses, the Lukan discourse is not explicitly described as being delivered on the Mount of Olives. Instead, Luke seems to suggest this by saying that Jesus spoke it as some of those with him "spake of the temple" (**v. 5** above), and that at night he abode "in the mount that is called the mount of Olives." (Luke 21:37 below).
- The words "there shall not be left one stone upon another, that shall not be thrown down." in **v. 6** above are repeated, almost word for word, in v. 2 of Matt. 24:1-22 and v. 2 of Mark 13:1-20. These words seem to be an abbreviated form of the words spoken by Jesus speaks in v. 44 of Luke 19:41-44. See also v. 38 of Matt. 23:29-39.
- **V. 7** describes persons, referred to as "they", asking Jesus, "...when shall these things be? and what sign will there be when these things shall come to pass?". Its Markan counterpart, v. 4 of Mark 13:1-20, is similar, but describes named disciples asking him, "...when shall these things be? and what shall be the sign when all these things shall be fulfilled?". Its Matthean counterpart, v. 3 of Matt. 24:1-22, on the other hand, describes disciples asking him, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?".
- The "sign" Jesus is asked about in **v. 7** seems to correspond to "the sign of the Son of man in heaven" that Jesus speaks of in v. 30 of Matt. 24:29-36. In the Markan and Lukan counterparts of the latter text, Mark 13:24-32 and Luke 21:25-37, only Luke describes Jesus speaking of "signs" (Luke 21:25), and describes them as signs in the sun, moon and stars.
- The first part of the question that the disciples ask Jesus in **v. 7** seems to generally parallel the question that one saint asks another in v. 13 of Dan 8:5-14. Interestingly, both **v. 6** and v. 11 of Dan. 8:5-14 speak about the temple (or sanctuary) being destroyed.
- **V. 8** above makes generally the same point as v. 23 of Luke 17:20-25 above, and includes a similar warning about people who will make false claims about him. **V. 8** also generally corresponds to Matt. 24:4-5 and Mark 13:5-6 of the Matthean and Markan discourses, except that it adds, "the time draweth near: go ye not therefore after them".
- **V. 9** above describes Jesus telling his listeners not to be terrified when they hear of "wars and commotions" because "the end is not by and by.". This verse generally parallels Matt. 24:6 and Mark 13:7, which describe Jesus telling his disciples not to be troubled when they hear of "wars and rumours of wars" because "the end" is "not yet." (Matt. 24:6) or "shall not be yet." (Mark 13:7). Jesus' use of the words "the end" in **v. 9** is surprising because he is only asked about "the end" in the Matthean discourse, i.e., in Matt. 24:3.
- **V. 9-11** above generally correspond to Matt. 24:6-8 and Mark 13:7-8. All of Luke 21:10, Matt. 24:7 and Mark 13:8, for example, describe Jesus saying, "nation shall rise against nation, and kingdom against kingdom:" in those exact words. On the other hand, while **v. 11** ends with Jesus speaking about "fearful sights and great signs" from heaven, Matt. 24:7-8 and Mark 13:8 end with Jesus speaking about the beginning(s) of sorrows.
- **V. 12-19** above seem to generally correspond to Mark 13:9-13, except that they do not include a verse that corresponds to v. 10 of Mark 13:1-20. **V. 12-19** also seem to roughly correspond to Matt. 24:9-13, except that they do not include verses that correspond to v. 11-12 of Matt. 24:1-22.
- Surprisingly, neither **v. 12-19** nor any other part of the Lukan discourse describes Jesus speaking about preaching the gospel in all the world (Matt 24:14) or publishing the gospel among all nations (Mark 13:10). Luke does, however, describe Jesus saying that repentance and the remission of sins should be preached among all nations at the time of his ascension, i.e., at v. 47 of Luke 24:44-51. See also v. 15 of Mark 16:14-20 and v. 8 of Acts 1:1-9.
- In **v. 12** and **16**, Jesus gives two warnings about persons who will betray his followers. A first (**v. 12**) refers only to "they", and a second (**v. 16**) refers to family and friends. The first warning generally corresponds to the first part of Matt. 24:9 and to Mark 13:9. The second roughly corresponds to Mark 13:12, but is not mentioned in the Matthean discourse.
- The assurance Jesus gives in **v. 14-15** that those who are persecuted will be told what to say generally corresponds to the

assurance he gives in v. 11 of Mark 13:1-20 of the Markan discourse, but is not mentioned in the Matthean discourse. Matthew does, however, describe Jesus giving an assurance of this kind in v. 19-20 of Matt. 10:5-23.

- The words "And ye shall be hated of all men for my name's sake." in **v. 17** are repeated word for word in the first part of Mark 13:13, and almost word for word in the last part of Matt. 24:9. The latter verses, however, are followed either immediately (Mark 13:13) or a few verses later (Matt. 24:13) by the words "But he that shall endure unto the end, the same shall be saved.", words that have no obvious counterparts in Luke. One explanation for this difference may be that **v. 18-19** use words like "not perish" and "possess ye your souls" to mean substantially the same thing as the word "saved".
- While **v. 20**, Matt. 24:15 and Mark 13:14 all describe Jesus using the word "desolation" as such, only **v. 20** describes Jesus using it to refer to the desolation of Jerusalem by unnamed armies, an idea that Jesus seems to reiterate in **v. 24**. Matthew and Mark, on the other hand, both describe Jesus using this word in the phrase "the abomination of desolation, spoken of by Daniel the prophet,", an apparent reference to the entity mentioned in v. 11 of Dan. 12:8-13. See also Dan. 8:13, Dan. 9:27 and Dan. 11:31.
- The words "Then let them which are in Judaea flee to the mountains;" in the first part of **v. 21** above are repeated, almost word for word, in Matt. 24:16 and in the last part of Mark 13:14. All statements of this kind seem to be based on v. 5 of Zech. 14:1-11. Unlike its Matthean and Markan counterparts, however, **v. 21** above adds two more statements, a first that urges them which are in the midst of it [Judaea] to "depart out;", and a second that urges "them that are in the countries" not to "enter thereinto."
- The "days of vengeance" that Jesus speaks of in **v. 22** seems to allude to the "day of vengeance" mentioned in v. 2 of Is. 61:1-11, part of which Jesus quotes in v. 19 of Luke 4:16-21. In the latter text, however, Luke describes Jesus stopping before reaching the part of Is. 61:2 that uses the words "the day of vengeance". See also the avenging of God's own elect that Jesus speaks about in Luke 18:7-8 above.
- While **v. 22** uses the words "days of vengeance" to describe the time it speaks of, the arguably most similar Matthean and Markan verses, Matt. 24:21 and Mark 13:19, use very different words. In particular, Matthew 24:21 speaks of a time of great tribulation, while Mark 13:19 speaks of days of affliction. The latter verses, in turn, may be based on v. 1 of Dan. 12:1-4. Another possibility, is Jer. 30:7, a possibility supported by the apparent End Time significance of Jer. 30:18-24.
- The words Jesus uses in the last part of **v. 22**, "that all things which are written may be fulfilled.", seem to be related to the words he uses in the last part of v. 32 of Luke 21:25-37, "This generation shall not pass away, till all be fulfilled.". See also the words used in the most similar verses of Matthew and Mark, v. 34 of Matt. 24:29-36 and v. 30 of Mark 13:24-32.
- The words Jesus uses in the last part of **v. 22** seem to generally parallel the words his disciples use in last part of the question they ask him in v. 4 of Mark 13:1-20. See also the words Jesus uses in v. 44 of Luke 24:44-51 below.
- The words of **v. 23** are repeated, almost word for word, in Matt. 24:19 and Mark 13:17. In Luke, these words appear just after the verses about flight to the mountains (**v. 21**) and days of vengeance (**v. 22**). In Matthew and Mark, these words are separated from the verses about flight to the mountains by two other verses, one that speaks of persons on a housetop (Matt. 24:17 and Mark 13:15) and one that speaks of persons in a field (Matt. 24:18 and Mark 13:16). In Luke, Jesus speaks about these persons in a part of his Gospel (Luke 17:31) that is not a part of his End Time discourse.
- In the last part of **v. 23** and first part of **v. 24**, Jesus speaks of distress, slaughter and captivity that apply to "the land" [Judaea?] and "this people". In the most similar Matthean and Markan verses, Matt. 24:22 and Mark 13:20, Jesus speaks of days so perilous that no flesh" should be saved, but adds that God will shorten these days "for the elect's sake".
- Jesus' statement in **v. 24** that "Jerusalem shall be trodden down of the Gentiles," seems to be a differently worded version of the things he says in **v. 6** and **20**, and an abbreviated version of the things he says in Luke 19:41-44 above.
- In spite of differences in wording, the events Jesus speaks of in **v. 20-24** and their Matthean and Markan counterparts seem to parallel parts of the "day of the Lord" prophecy of Zech. 14:1-11. The flight to the mountains he speaks of in **v. 21**, Matthew 24:16 and Mark 13:14, for example, seems to parallel that mentioned in Zech. 14:5, while the desolation and treading down of Jerusalem he speaks of in **v. 20** and **24** seems to parallel that mentioned in Zech. 14:2. In addition, the fulfilling of the "time of the Gentiles" in **v. 24** seems to involve a divine intervention like that mentioned in Zech. 14:3. Finally, Zech. 14:1-11 describes these events as associated with the coming of the Lord (Zech. 14:5) and the establishment of the Lord's kingship (or kingdom?) "over all the earth:" (Zech. 14:9), events that seem to parallel the coming of the kingdom of God that Jesus speaks of in v. 31 of Luke 21:25-37. See also the coming of the "summer" or "it" that Jesus speaks of in v. 32-33 of Matt. 24:29-36 and v. 28-29 of Mark 13:24-32.

Luke 21:25-37

P 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; 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. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for 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 and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. **P** 34 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. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. 37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

- **V. 25-36** above generally correspond to Matt. 24:29-36 and Mark 13:24-32 of the Matthean and Markan discourses.
- The things Jesus says about signs in the sun, moon and stars in **v. 25** may be a differently worded reiteration of the things he says about "great signs...from heaven." in v. 11 of Luke 21:5-24. See also the sign of the Son of man in heaven that Jesus speaks about in v. 30 of Matt. 24:29-36.
- The things Jesus says about "distress of nations, with perplexity;" in **v. 25** may be related to the "wars and commotions" he speaks about in v. 9 of Luke 21:5-24 above. Similarly, the things Jesus says about men's "hearts failing them for fear," in **v. 26** may be related to the "fearful sights" he speaks about in v. 11 of Luke 21:5-24.
- Unlike **v. 25**, which says, "And there shall be signs in the sun, and in the moon,", Matt. 24:29 and Mark 13:24 of the Matthean and Markan discourses say that the sun shall be "darkened, and the moon shall not give her light.". If **v. 25** is considered to be only a more broadly worded form of the latter, then it is supported by the same End Times prophecies that support the latter, i.e., v. 10 of Is. 13:6-15, v. 7 of Ezek. 32:3-10, v. 10 of Joel 2:1-11 and v. 15 of Joel 3:9-21. If **v. 25** is considered by itself, however, it may also be supported by v. 23 of Is. 24:17-23, v. 30-31 of Joel 2:28-32, v. 9 of Amos 8:7-10 and v. 6 of Zech. 14:1-11.
- The shaking of the powers of heaven mentioned in **v. 26** parallel the shaking mentioned in Matt. 24:29 and Mark 13:25.
- In spite of the already discussed similarities between **v. 25-37** above and their Matthean and Markan counterparts, neither **v. 25-36** nor any other part of the Gospel of Luke includes statements like "the stars shall fall from heaven," (Matt. 24:29) and "the stars of heaven shall fall," (Mark 13:25).
- The description of the coming of the Son of man in **v. 27** is repeated, almost word for word, in the last part of v. 30 of Matt. 24:29-36 and in v. 26 of Mark 13:24-32. See also v. 31 of Matt. 25:31-46. All of these descriptions seem to correspond to the description of the coming of "one like the Son of man" that appears in v. 13 of Dan. 7:9-14. One or more of these references to the Son of man may be related to the reference to "the likeness as the appearance of a man" that appears in v. 26 of Ezek. 1:26-28.
- The coming of the Son of man that Jesus speaks of in **v. 27**, v. 30 of Matthew 24:29-36, v. 26 of Mark 13:24-32 and v. 31 of Matt. 25:31-46 all seem to be related to the coming that he speaks of in v. 28 of Matt. 16:24-28, v. 38 of Mark 8:34-9:1 and v. 26 of Luke 9:23-27. See also v. 41 of Matt. 13:36-43, v. 27 of Matt. 24:23-28, v. 37 and 39 of Matt. 24:37-51 and v. 26-30 of Luke 17:36-37. See also, however, v. 23 of Matt. 10:5-23.
- The things Jesus says in **v. 27** are similar to the things he says at v. 64 of Matt. 26:62-66 and v. 62 of Mark 14:60-64, i.e., at his trial before the high priest, except that he there adds, "sitting on the right hand of power.". In the most nearly similar Lukan account of his Jewish trial, Luke 22:66-71, Jesus does not mention cloud(s) and says only that the Son of man shall "sit on the right hand of the power of God." (Luke 22:69).
- Surprisingly, while **v. 27** and the corresponding parts of the Matthean and Markan discourses describe the Son of man coming in a cloud (or in the clouds) with great power and glory, none of the discourses explicitly describes him as coming in or with his kingdom, like Matt. 16:27-28 does. See also v. 41 of Matt. 13:36-43 and v. 33 of Luke 1:26-33.
- **V. 27** refers to the persons who see the coming of the Son of man only as "they", i.e., the men whose hearts **v. 26** describes as failing them for fear. V. 26 of Mark 13:24-32 of the Markan discourse also refers to these persons only as "they", but does not describe their reaction to what they see. The corresponding part of the Matthean discourse, v. 30 of Matt. 24:14-30, refers to these persons as "all the tribes of the earth", and says that they will mourn.
- **V. 28** has no counterpart in the Matthean and Markan discourses. Jesus does, however, make a statement that begins with very similar words in **v. 31**, and that does have counterparts in these discourses at v. 33 of Matt. 24:29-36 and v. 29 of Mark 13:24-32.
- Surprisingly, **v. 25-36** above do not describe the Son of man sending angels to gather his elect, like Matt. 24:31 and Mark 13:27 do. See also v. 41 of Matt. 13:36-43 and v. 49 of Matt. 13:47-50. The absence of a statement about gathering angels in the Lukan discourse is all the more surprising because Luke describes Jesus speaking about the Son of man coming in the glory of the holy angels in v. 26 of Luke 9:23-27. It is possible, however, that Luke had a similar idea in mind when he used "snare" in **v. 35** above.
- **V. 29-32** make clear that the word "summer" in **v. 30** refers to the kingdom of God, a fact that is not explicitly stated in the most nearly similar verses of the Matthean and Markan discourses, Matt. 24:32-34 and Mark 13:28-30. Some possible

implications of this fact are discussed at greater length in Notes included in the three End Time Discourse Texts files.

- The words about fulfillment in v. 32 seem related to the words about fulfillment in last part of Luke 21:22. It is unclear how these broad statements are related to the narrower statement Jesus makes about himself in v. 44 of Luke 24:44-51, or to the narrower statements he makes about the Son of man in v. 22 of Luke 9:18-22 and v. 31-33 of Luke 18:31-34.
- V. 32 above generally corresponds to v. 34 of Matt. 24:29-36 and v. 30 of Mark 13:24-32. While these verses begin with almost the same words, "Verily I say unto you, This generation shall not pass...", they end somewhat differently. Specifically, v. 32 ends with "away, till all be fulfilled.", while Matt. 24:34 ends with "till all these things be fulfilled." and Mark 13:30 ends with "till all these things be done.". Because these differences are discussed in greater detail in Notes included in the three End Time Discourse Texts files, they will not be further discussed here.
- The teachings of Jesus about this generation in v. 32 and its Matthean and Markan counterparts (Matt. 24:34 and Mark 13:30) suggests that he believed that the Son of man would come in the way described in v. 27 before the passing away of the generation of people that lived when he spoke these words. This idea seems to be confirmed by Matt. 16:28, Mark 9:1 and Luke 9:27, which describe Jesus saying that some standing here shall "not taste of death" till they "see the Son of man coming in his kingdom." (Matt. 16:28), "have seen the kingdom of God come with power." (Mark 9:1) or "see the kingdom of God." (Luke 9:27). Because these verses have important implications, their meaning and significance are discussed at length in all three of the End Time Discourse Texts files. Accordingly, the writer will not further discuss the meaning of 'this generation' here.
- V. 32 uses some of the same words and phrases as v. 36 of Matt. 23:29-39 and has a similar overall structure. It is unclear, however, the extent to which Jesus intended them to convey similar ideas. The importance of this similarity is suggested by the possibility that the "all these things" Jesus speaks about in Matt. 23:36 may include "the damnation of hell" he speaks about in v. 33 of Matt. 23:29-39.
- The statement about the passing away of heaven and earth in v. 33 above is repeated, word for word, in v. 35 of Matt. 24:29-36 and v. 31 of Mark 13:24-32. This passing away may correspond to the events mentioned in v. 25-26 of Ps. 102:13-28, v. 4 of Is. 34:1-12, v. 6 of Is. 51:1-11, v. 17 of Is. 65:6-25, and v. 22 of Is. 66:15-24.
- V. 33 is the last verse in which the words of the Lukan discourse generally parallel those of the Markan discourse. One reason is that closing verses of the Lukan discourse do not include a verse, like v. 32 of Mark 13:24-32, that describes Jesus saying that the day of the coming of the Son of man is known only to the Father. See also v. 36 of Matt. 24:29-36. Another is that the closing verses of the Lukan discourse describe Jesus saying things about the Son of man that he is not described as saying in the closing verses of the Markan discourse. See in this connection the Notes associated with v. 34 and 36 below. It is these differences which explain why the writer has kept the closing verses of the Lukan discourse (v. 25-37) together as parts of a single text, while separating the closing verses of the Markan discourse into two texts, i.e., Mark 13:24-32 and Mark 13:32-37.
- V. 33 above is also the last verse in which the words of the Lukan discourse generally parallel those of the Matthean discourse. This is because v. 33 and its Matthean counterpart, v. 35 of Matt. 24:29-36, appear just before the points at which the Lukan and Matthean discourses begin to unfold very differently. Specifically, v. 33 appears just before the verses in which Luke describes Jesus warning his followers to be watchful (Luke 21:34 and 36), saying a few more things about "that day", i.e., the day when the Son of man comes, and then ending his discourse. V. 35 of Matt. 24:29-36, on the other hand, appears near the middle of the Matthean discourse, which describes Jesus pointing out similarities between the coming of the Son of man and the days of Noe (v. 37-39 of Matt. 24:37-51), telling a parable about wise and evil servants (v. 42-51 of Matt. 24:37-51), and continuing through all of chapter 25 of Matthew before ending his discourse.
- The warning in v. 34 above against being so preoccupied or drunk as to be unawares on "that day", i.e., the day when the Son of man comes, seems to roughly correspond to v. 48-50 of Matt. 24:37-51 of the Matthean discourse and to v. 45-46 of Luke 12:35-48. Other texts in which Jesus seems to use "that day" to refer to the day when the Son of man comes include Matt. 24:23-28/36 and 26:19-30/29; Mark 13:24-32/32 and 14:16-26/25; Luke 6:20-25/23 and 10:1-16/12; and John 16:19-28/23 and 26, among others.
- V. 34 and 36 above begin with almost the same words as v. 33 and 35, respectively, of Mark 13:32-37. Unlike the latter, however, v. 34 and 36 do not end with words which say that the time of the coming of "that day" (Mark 13:32-33) or of the time "when the master of the house cometh," (Mark 13:35) is unknown. Instead, after condemning surfeit (overindulgence) and drunkenness, v. 34-36 say that "that day" shall come as a snare "on all them that dwell on the face of the whole earth." (v. 35), and urge those present to pray that they "may be accounted worthy to escape all these things" and "to stand before the Son of man." (v. 36).
- Since the coming of the Son of man is a thing good Christians ought not want to escape, the coupling of the word "escape" with the words "all these things" in v. 36 suggests that these words refer to things that Jesus speaks of in earlier verses, e.g., Luke 21:11 and v. 25-26 above. For obvious reasons, they may also refer to the fire and brimstone that Luke v. 28-30 of Luke 17:26-37 say will rain down and destroy people on "the day when the Son of man is revealed".

- Although **v. 37** is made up of words written by Luke, not words spoken by Jesus, the writer includes it as a part of the Lukian discourse because it is one of the verses which suggest that this discourse is associated with the Mount of Olives.

Notes on the Ending of the Lukian Discourse

In spite of the above-discussed similarities and differences between the things Jesus says in Luke 21:25-36 above and the things he says in the most nearly similar Markan texts, Mark 13:24-32 and Mark 13:32-37, both of these texts appear at the ends of their respective discourses. As explained in connection with **v. 33** above, the most nearly similar verses of the Matthean discourse appear near the middle of that discourse, which continues not only through the end of chapter of the Gospel of Matthew, but also through all of chapter 25 of that Gospel.

Surprisingly, neither the Lukian discourse nor the Gospel of Luke as a whole describes trial-like proceedings or judgments of the kind Jesus describes in chapter 25 of the Matthean discourse. In order to help readers understand how the things Jesus says about these proceedings may affect and be affected by the most nearly similar things he says in the Gospel of Luke in general and the Lukian discourse in particular, the writer includes with the Lukian End Time Discourse Texts file an extra set of Notes that discuss this subject. See in this connection the set of Notes titled *Comparative Notes on the End Time Judgment* that appears at the end of that document.

Luke 22:13-22

13 And they went, and found as he had said unto them: and they made ready the passover. 14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. **P 19** And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. **P 21** But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

- This text is treated as an End Time text because **v. 16** and **18** include a prophecy of Jesus about a future time when "the kingdom of God shall come.". In its Matthean counterpart, v. 29 of Matt. 26:19-30, Jesus refers to this kingdom as "my Fathers' kingdom". In its Markan counterpart, v. 25 of Mark 14:16-26, Jesus says he will drink no more of the fruit of the vine until he drinks it "in the kingdom of God.".
- The coming of the kingdom of God Jesus speaks of in **v. 16** and **18** would seem to be the same as the kingdom that Luke describes Jesus associating with the coming of the Son of man "in his glory" in v. 26-27 of Luke 9:23-27. See also v. 27-28 of Matt. 16:24-28 and Mark 8:34 through 9:1. This coming in glory is also mentioned in v. 27 of Luke 21:25-37 of the Lukian discourse, v. 30 of Matt. 24:29-36 of the Matthean discourse and v. 26 of Mark 13:24-32 of the Markan discourse. It therefore appears that the kingdom mentioned in **v. 16** and **18** is a kingdom associated with the End Time.
- **V. 13's** and **v. 15's** description of this meal as the Passover meal is a well-known example of an apparent conflict with the Gospel of John, which describes Jesus appearing before Pilate before the Passover. See v. 28-29 of John 18:28-37.
- **V. 20** is similar to its Markan counterpart, v. 24 of Mark 14:16-26, except that Mark describes Jesus saying that his blood is shed "for many". Unlike its Matthean counterpart, v. 28 of Matt. 26:19-30, **v. 20** does not describe Jesus saying that his blood is shed "for the remission of sins". This may be important because most Gospel verses in which Jesus (and John) speak about the remission of sins, they link this remission with repentance. See v. 15 of Mark 1:14-15, v. 3 of Luke 3:1-9, v. 3 and 5 of Luke 13:1-9 and v. 47 of Luke 24:44-51.
- **V. 22** is another verse in which Jesus seems to describe his suffering and death as necessary to fulfill the requirements of Scripture. See also Luke 9:18-22 and Luke 18:31-34 above and Luke 24:44-51 below and their associated Notes.
- **V. 22** is an example of Jesus using "the Son of man" and "he" interchangeably to refer to himself in the third person. See in this connection the Auxiliary Sense File titled *Senses of Phrases Like Son of Man*.

Luke 22:24-30

P 24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. [end par.]

- This text is an End Time text because **v. 29** speaks of a kingdom that the Father has "appointed" to Jesus, and because **v. 30** suggests that this kingdom will come in the future. The latter conclusion is confirmed by v. 28 of Matt. 19:27-30.

- The words "my kingdom" in v. 30 seem to refer to the same thing as the words "my kingdom" in v. 36 of John 18:28-37 and "his kingdom" in v. 28 of Matt. 16:24-28.
- In view of v. 30's reference to the twelve tribes, it seems that this kingdom is the same as the kingdom the angel Gabriel refers to as "his kingdom" in v. 33 of Luke 1:26-33 above. In addition, since a kingdom ruled over by the twelve apostles would not be a kingdom of this world as we know it, this kingdom must be an End Time Kingdom.
- This text roughly corresponds to Matt. 19:27-30, v. 28 of which makes clear that Jesus is speaking about a time after "the regeneration", when the Son of man shall sit in the throne of his glory. See also Matt. 20:20-23.
- That the things Jesus says in v. 24-30 above did not fully resolve the rivalry between the disciples is suggested by the fact that Matthew describes another instance of strife between them at Matt. 20:20-23.

Luke 22:35-39

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough. P 39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

- V. 35-36 are of secondary End Time interest because they contrast with the instructions Jesus gave the twelve when he sent them to preach the kingdom of God (or kingdom of heaven). See Luke 9:1-6 above and its Matthean and Markan counterparts, Matt. 10:5-23 and Mark 6:7-13. See also Luke's description of the sending of the seventy at Luke 10:1-16.
- V. 37 is yet another verse in which Jesus describes his suffering and death as necessary to fulfill the requirements of Scripture. See in this connection Luke 18:31-34 and Luke 24:44-51 and the Notes included therewith. Unlike these earlier verses, however, v. 37 describes Jesus including a quotation from one of these Scriptures, i.e., v. 12 of Is. 53:1-12. See also v. 28 of Mark 15:22-37.
- V. 39 above generally corresponds to v. 30 of Matt. 26:19-30, v. 26 of Mark 14:16-26 and v. 1 of John 18:1-12.

Luke 22:47-54

P 47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? P 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. P 54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

- This text is of End Time interest because it generally corresponds to Matt. 26:47-56, v. 53 of which describes Jesus saying he could get twelve legions of angels from his Father. The latter verse is, in turn, of End Time interest because it reveals how he visualized God establishing the kingdom of God (or of heaven)---if God were to establish it by force. See in this connection Joel 2:1-11, v. 11 of which speaks of the size of the Lord's army in an End Time-like context.
- This text is of also of End Time interest because v. 53 uses the unusual phrase "the power of darkness". The latter phrase is, in turn, of End Time interest because the darkness that Jesus speaks of in this verse may be related to the "outer darkness" he speaks of in verses like v. 12 of Matt. 8:10-12, v. 13 of Matt. 22:1-14 and v. 30 of Matt. 25:14-30.
- This text roughly corresponds to Matt. 26:47-56, Mark 14:43-50 and John 18:1-12.

Luke 22:66-71

P 66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth. [end ch.]

- This text as a whole generally corresponds to Matt. 26:62-66 and Mark 14:60-64.
- The Gospel of John does not include any text similar to v. 66-71. It does, however, include an account of an interrogation by Annas, father in law to Caiaphas (John 18:19-24), and an account of his trial before Pilate (John 18:28-37).
- Jesus' statement in v. 69 about a person who sits on the right hand of God may allude to one or more of v. 11 of Ps. 16:5-11, v. 17 of Ps. 80:14-19 and v. 1 of Ps. 110:1-7. See also v. 19 of Mark 16:14-20.
- The fact that Jesus is speaking of himself as the Son of man in v. 69 seems clear from v. 13 of Matt. 16:13-20.

- In v. 70 above, Jesus gives the answer "Ye say that I am.", an answer that seems generally similar the answer he gives in v. 64 of Matt. 26:62-66. In v. 62 of Mark 14:60-64, Jesus is described as answering more directly and saying, "I am:...".

Luke 23:1-4

1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

- V. 3 is an End time text because Luke 1:26-33/32-33 describes the angel Gabriel saying that Jesus will be given the throne of his father David and reign over the house of Jacob forever. Even without these verses, however, Jesus' kingship over the Jews seems to follow from his having all power in heaven and earth. See Luke 10:22, Matt. 28:18 and John 3:35.
- V. 3 describes Pilate asking Jesus, "Art thou the King of the Jews?", a question repeated, word for word, in the other three Gospels. Surprisingly, in spite of the similarity between the title "King of the Jews" and the words used by the angel Gabriel in Luke 1:32-33, the Gospels describe this title as used almost entirely by Gentiles. (Matt. 2:2 is an exception). Jews, on the other hand, prefer to use the title "King of Israel". See Matt. 27:42, Mark 15:32, and John 1:49 and 12:13.
- The accusation, in v. 2, that Jesus said that he is Christ a King seems to be substantiated by v. 25-26 of John 4:19-26.
- This text as a whole generally corresponds to Matt. 27:11-14, Mark 15:1-5 and John 18:28-37.

Luke 23:33-46

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. **P** 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. **P** 39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. **P** 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

- This text is included in full, even though it includes only a few words spoken by Jesus, in order to make it easier to read and understand Luke's account of the crucifixion, and to compare it with the other Gospel writers' accounts thereof, i.e., with Matt. 27:33-50, Mark 15:22-37 and John 19:17-30.
- The last part of v. 34 seems to be an allusion to and fulfillment of v. 18 of Psalm 22. See also the Note for v. 38 below.
- The words of the writing mentioned in v. 38 are generally similar to those mentioned in Matt. 27:37, Mark 15:26 and John 19:19. In spite of other differences, all of these writing use the words "King of the Jews" as such. See the Notes concerning this phrase that are associated with v. 3 of Luke 23:1-4 above.
- The sympathetic conversation between Jesus and a malefactor described in v. 39-43 has no counterpart in the other Gospels. See, for example v. 38 and 44 of Matt. 27:33-50, v. 27 and 32 of Mark 15:22-37 and v. 18 of John 19:17-30.
- V. 43 is included as an End Time text because it suggests that Jesus' kingdom and paradise are related, and that they both exist in heaven prior to the coming of the End Time. This verse is also of interest because it is the first verse of the Bible and the only verse in the Gospels that uses the word "paradise" as such.
- In Matthew's and Mark's accounts of the crucifixion, the last words that Jesus cries out are not those of v. 46, but rather the first words of Ps. 22:1, i.e., "My God, my God, why hast thou forsaken me?". See v. 46 of Matt. 27:33-50 and v. 34 of Mark 15:22-37 and the Notes associated therewith.
- The words that Jesus cries out in v. 46 are similar to those appearing in v 5 of Ps. 31:1-12, "Into thine [the Lord's] hand I commit my spirit: thou hast redeemed me, O Lord God of truth.". Surprisingly, v. 10 of the latter text goes on to describe its author saying that his strength is failing him because of his iniquity.

Luke 24:13-27

P 13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are these that ye have one to

another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

- This text is of End Time interest because v. 25-27 describe Jesus speaking of entering into his glory. This is, in turn, of End Time interest because this entering into glory would seem to be the event Jesus elsewhere describes as his coming as the Son of man in a cloud (or the clouds) with power and great glory (Matt. 24:30, Mark 13:26 and Luke 21:27), his coming in his kingdom (Matt. 16:28) or his sitting on the throne of his glory (Matt. 19:28 and Matt. 25:31).
- V. 21 shows that, even after the resurrection, some disciples still thought of Jesus' mission as the redemption of Israel and/or the restoration of a kingdom of the house of David. See also v. 11 of Luke 19:11-27 above and v. 6-7 of Acts 1:1-9.
- While v. 25-27 describe Jesus speaking plainly about the Scriptures that require his suffering and death after his resurrection, few Gospel verses describe him speaking plainly about them before his death. See, for example, v. 31 of Luke 18:31-34 and v. 37 of Luke 22:35-39. Notes that discuss the Scriptures Jesus may have had in mind are included with Luke 9:18-22 above and with Matt. 16:13-23.
- V. 25-26 are another example of a text in which Jesus speaks of the Scriptural necessity of his suffering and death and of his disciples' failing to believe or understand him. Other texts that relate to their failure to believe or understand include v. 34 of Luke 18:31-34 above, v. 32 of Mark 9:30-32, and v. 9 of John 20:6-9. See also v. 11 and 13 of Mark 16:9-13, v. 14 of Mark 16:14-20 and v. 22 of John 2:18-22.
- V. 13-27 above seem to be a longer account of the appearance of Jesus that is described in v. 12-13 of Mark 16:9-13.

Luke 24:30-35

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread. [end par.]

- This text as a whole is of End Time interest because v. 32, along with Luke 24:27 above and 24:44-46 below, describe Jesus revealing the Scriptures that necessitated his suffering and death after his resurrection.
- V. 32-35 are also of secondary End Time interest because they complete Luke's account of Jesus' appearance to two disciples on the road to Emmaus and clarify the shorter account of this event that appears in v. 12-13 of Mark 16:9-13.

Luke 24:36 + 44-51

P 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. *** 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. P 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. P 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

- In v. 44 Jesus uses the words "all things must be fulfilled" to refer to all of the things written concerning him "in the law of Moses, and in the prophets, and in the psalms.". This is potentially important because Jesus uses similar words in v. 32 of Luke 21:25-37 and v. 34 of Matt 24:29-36, but not in v. 30 of Mark 13:24-32. The End Time significance of words like these is discussed in greater detail in the three End Time Discourse Texts files.
- Along with v. 25-27 of Luke 24:13-27 above, v. 44-46 describe Jesus addressing and correcting his disciples' failure to understand the Scriptural necessity of his suffering and death after his resurrection. See in this connection v. 34 of Luke 18:31-34 above, v. 32 of Mark 9:30-32 and v. 9 of John 20:6-9. His correction of this misunderstanding after the

resurrection is also suggested by v. 22 of John 2:18-22.

- **V. 46-47** seems to expand on words Jesus speaks in v. 28 of Matt. 26:19-30. Except for the fact that **v. 46-47** mention Jesus' suffering, death and resurrection, they seem to convey a message that is repeated throughout the Gospels, namely: that repentance and the remission (or forgiveness) of sins are related to the coming of the kingdom of God. See, for example, Matt. 4:17, Mark 1:14-15 and Luke 13:3 and 5. See also the words Jesus speaks in v. 18 of Acts 26:13-20.
- **V. 47** describes Jesus speaking of the things to be preached "among all nations" as repentance and the remission of sins. Other examples of texts in which Jesus speaks about the things that are to be preached in all the world include "this gospel of the kingdom" (Matt. 24:1-22/14) and "the gospel" (Mark 13:1-20/10). In v. 6-8 of Acts 1:1-9, on the other hand, Jesus tells his apostles to be witnesses to him "unto the uttermost part of the earth.".
- **V. 46-49** comprise Luke's account of the words Jesus spoke just before his ascension at Bethany (**v. 50**). It is unclear how this account of his ascension is to be reconciled with the account of his ascension that Mark includes in Mark 16:14-20, or with the account of his ascension that is included in Acts 1:1-9. See also Matt. 28:16-20, which describes the last earthly words spoken by Jesus as being spoken on a mountain in Galilee.

Notes on the Ending of the Gospel of Luke

Unlike the Gospels of Matthew and Mark, the Gospel of Luke ends without describing Jesus (Matt. 28:10) or a young man (Mark 16:5-7) instructing the disciples to go to Galilee and see him there, although only Matthew describes them doing so. Instead, the Gospel of Luke ends with a description of Jesus instructing the disciples to tarry in Jerusalem until they are "endued with power from on high.", and then being carried up to heaven from Bethany. The Gospel of John, on the other hand, ends with a description of Jesus appearing to his disciples in a closed room in Jerusalem (John 20:19-23), and again near the Sea of Tiberius (chapter 21 of John), but says nothing about an ascension into heaven.

While the endings of these Gospels appear to be inconsistent with one another, it is not clear that they actually are. This is because the endings of these Gospels do not seem to be concerned with providing readers with enough information enable them to construct a timeline that accurately portrays the order in which the events they describe occurred, or the amounts of time that may have elapsed between them. That this explanation may be the correct one is suggested by the fact that v. 2-3 of Acts 1:1-9 says that Jesus showed himself alive for 40 days after his passion. See also 1Cor. 15:3-8, which says that Jesus showed himself to a group of 500 people at once. Although the differences between these texts raise interesting questions, neither these questions nor their possible answers appear to have any significant bearing on an understanding of the End Times prophecies or other teachings of Jesus. Accordingly, the writer will not discuss these questions further here.