



Sunday School Lesson
Luke 17:20-37
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The Kingdom's Presence



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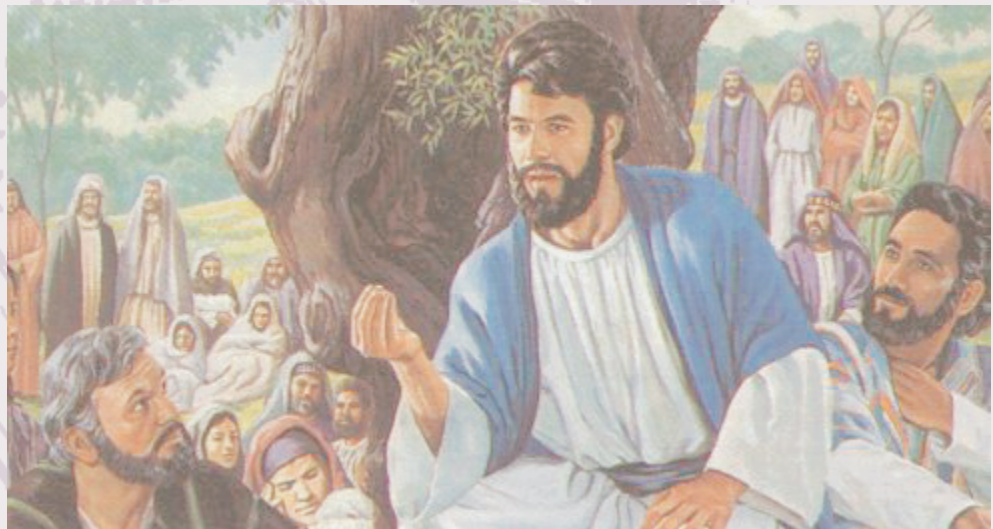
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In Jesus' teaching about the rule and reign of God, emphasis comes on both how God rules now in this world, and also on how God will absolutize that rule at the close of human history. First century Judaism had varying ideas about the kingdom of God both in its present and future aspects. The teachings of Jesus about the future rule of God came closer to most Jewish thinking of the first century, although significant differences existed between Jesus and the scribal Pharisees who were the primary source of eschatological belief in first century Judaism. Especially different was Jesus' emphasis on the present rule of God from that of scribal Judaism. Most Jews who were expecting the coming of the Messiah had relegated the idea of the Kingdom of God to the future, mostly if not entirely. God still reigned in daily life but that idea of God's sovereignty over life was pretty much distanced from the idea of the Kingdom. When the Messiah comes the rule of God would become visible unquestionably

with His Anointed Deliverer throwing out all foreigners and reestablishing the throne of David and Solomon in Jerusalem. God's covenant people, the Jews, would finally have total control over the Land of Promise. Some even ventured to claim that this Messiah would enable Jews to gain control over the entire world.



Jesus' ideas about God's rule were radically different, and thus hard to accept. He insisted that God was ruling right now, and that reign of God was primarily spiritual in nature. It expressed itself in unlimited discipleship and devotion to the Heavenly Father. Its focus was on following Christ as the Son of God. Out of that came the future expectation of the coming of the Son of Man at the close of human history. In this future event God's absolute reign would set in visibly and last for all eternity. It would not reestablish the kingdom of David or Solomon politically and militarily. It would not elevate the Jewish people to superi-

ority over the rest of humanity. Its focus would be on God claiming all of His people -- Jew and Gentile -- out of a sinful world and pouring out eternal blessing upon them. Everything would hinge on commitment to Christ as God's Son. Acceptance or rejection by the Heavenly Father would be determined by one's relationship to Christ, not by one's covenantal status inside Judaism.

Communicating these ideas consumed most of Jesus' efforts in teaching, to both outsiders and to His disciples. The outsiders never accepted his ideas. They were too radical. The disciples on the inside circle of followers had great difficulty coming to terms with these teachings. Not until after Jesus' ascension back to Heaven did the full impact of his teaching begin soaking into their thinking. But once they grasped what Jesus had been saying their lives were revolutionized and transformed forever. Hopefully the same can happen to us as well.

I Context

Once more. The previous studies in the gospel of Luke have provided ample discussion of most of the contextual issues for our study. This material is available under [Luke](#) - New Testament Bible Studies in the Spiritual Resources section of Cranfordville.com. A brief summary of that discussion will be provided here, and new material will be developed only where occasioned by the demands of our passage, 17:20-37.

a. Historical

External History. Many scholars have adopted the traditional view that this gospel was written sometime in the 70s to the middle 80s of the first century by Luke the physician, who was a traveling companion of the apostle Paul from the middle of the second missionary journey (early 50s) until Paul's execution at the hands of Emperor Nero in the mid 60s. During that time he collected as much information as he could about the life and ministry of Jesus. This came from interviews and collections of written documents in existence during that time regarding Jesus. He provides a brief description of this process in the Prologue to his gospel in [Lk. 1:1-4](#).

1 Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, 2 just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, 3 I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, 4 so that you may know the truth concerning the things about which you have been instructed.

Implicit in this is his use of the Gospel of Mark and another document known as Q for the German word Quelle meaning source. Other sources clearly were utilized as well, as he makes clear.

This gospel is the first of a two-volume writing that included the Acts of the Apostles. In this, Luke intended to trace the origins of the Christian religion from its founder, Jesus of Nazareth, to its spread from Jerusalem to the capital of the Roman empire. The dedication to the Roman official Theophilus

comes in typical fashion of that world where writings were dedicated to the patron who underwrote the expenses of writing and copying of philosophical tractates as a way of spreading important teachings. This man of means, Theophilus, had recently himself become a Christian and was thus anxious to see the teachings of his new religion spread to as many other people as possible. An added benefit would be to help demonstrate that Christianity, even though a *religio illicita* (illegal religion) at that time, posed no threat to the Roman government and society. To the contrary, Christianity, if properly understood, could provide an essential key to the stabilization and revitalization of the empire, which was in rapid decline at this point of time.

Luke, after Paul's execution at the hands of Nero in Rome, had traveled to an undisclosed location in the northern Mediterranean where he completed his two volume project far away from the chaos that was enveloping Rome in the late 60s and early 70s. With Vespasian's seizing of power in Rome in 68 AD after beginning the crushing of the Jewish people in Judea which his son completed with the destruction of the temple and Jerusalem itself in 70 AD, Roman attitudes toward Jewish people were at an all time low. Christianity, with its Jewish identification, would automatically come under that suspicion. Luke's project helped to distance Christianity from Judaism with his strong universal emphasis on Jesus being Savior of all humankind.

Internal History. Internally, the passage centers

thematically on the Kingdom of God. The politicizing of this idea in first century Judaism posed one of the greatest obstacles in Jesus' teaching ministry. How to communicate that the authentic Kingdom of God was not a Jewish political - military entity dogged Jesus throughout his two plus year public ministry.

This political perception of the Kingdom underlies the questions posed to Jesus by the Pharisees in our passage. Jesus' response to their question directly challenges this understanding and forces the conclusion that the Kingdom is essentially a spiritual reality, not a political - military entity. In the teaching given exclusively to the disciples afterwards, this spiritual emphasis is further emphasized with a stress on the culmination of the rule of God at the close of human history with the disclosure of the Son of Man.

In this, Jesus adopts, with modification, the ideas of intertestamental apocalyptic Judaism. Human history splits itself into two segments: the present age under the control of Satan and evil, and the coming age of the Messiah who will usher in the righteous Kingdom of God which will determine eternity within the boundaries of God's righteousness and holiness.

b. Literary

Genre. This passage in its entirety is a narrative. The first part, vv. 20-35, is dialogical. That is, Jesus does all the talking. The Pharisees have posed a question, or perhaps a series of questions, but what they asked is only summarized in indirect discourse in v. 20a. Jesus responds very briefly to them, vv. 20b-21. Then he addresses his disciples with a much longer speech, vv. 22-35, about the eschatological nature of the Kingdom.

The last segment of the text, v. 37, is a short dialogue between the disciples who ask a question, growing out of his longer speech to them. Then Jesus responds to the question with a proverb.

Inside this "speaking," i.e., discourse, material is a variety of literary forms. In general, it is straight didactic material. But some different forms do surface. Verses 20-21 stand as a [Pronouncement Story](#). Proverbs such as "remember Lot's wife" and "where a corpse is, there you will find vultures" are used. Comparisons to Noah and Lot are made in order to illustrate common points. Antithetical parallelism is used "if you save your life.... if you lose your life..." Graphic images of man on a housetop along with



The turning point is the coming of the Son of Man, a term for the Messiah by this point in time. Jesus' modification of this is away from the political perception of this future reign. Instead, this coming of God's Anointed Deliver will usher in the perfect, spiritual reign of God over all of human history and life. Evil will be rooted out via the final judgment of humankind. Those left will be the true children of God -- something determined exclusively through relationship commitment to Christ as His disciples.

The passage flows against this backdrop. In Luke's description Jesus, spends almost no time addressing the concerns of the Pharisees. This most likely, because the Lord recognized the futility of trying to discuss this topic in any depth with these individuals. Instead, the pericope focuses on communicating Jesus' ideas to the disciples who would become the vehicles of spreading these ideas in the not too distant future.

one working in a field, and a second set of a husband - wife in bed and two women grinding meal illustrate common points.

Thus very creative approaches are used in Jesus' effort to communicate basic ideas about the nature of the Kingdom of God.

Literary Setting. In the literary arrangement of Luke's gospel, this teaching comes toward the end of Jesus' journey from Galilee to Jerusalem. [This positioning of the material](#) highlights Jesus' concern to adequately prepare His disciples for what lay ahead in the final week in Jerusalem as they were nearing the city for the Passover celebration. Thus the almost dismissive attitude toward the Pharisees and the focus on the disciples present in the passage is much easier to understand. Most of the teaching material in this section of Luke, [pericopes 110-119](#), is directed toward the Twelve in anticipation of his crucifixion in Jerusalem.

The narrative spatial markers that locate these texts begin in 17:11 -- "[On the way to Jerusalem Jesus was going through the region between Samaria and Galilee](#)" -- and 18:35 -- "[As he approached Jericho...](#)"

II. Message

Literary Structure. The internal organization of thought flow in vv. 20-37 is rather easy to determine.

Both the [Block](#) and especially the [Semantic](#) Diagrams highlight this structure visually. A twofold core organization is developed through the conversational structure, i.e., the discourse arrangement. **First**, Jesus answers the questions about the Kingdom posed by the Pharisees (vv. 20-21). **Second**, the main portion of the text then focuses on Jesus' instruction to the disciples (vv. 22-37). This is broken up by introductory narrative statements into two sections. The first and longest comes in vv. 22-35 in the form of a monologue. The second comes as a dialogue between Jesus and the disciples in v. 37.

The unifying topic is the kingdom of God. To the Pharisees Jesus stressed the present aspect -- the famous "already" side. But to the disciples he stressed the future aspect -- the famous "but not yet" side. Thus, this passage becomes one of the most important treatments of the present and future dimensions of the Kingdom of God in Jesus' teaching anywhere in the gospels.

a. To the Pharisees, vv. 20-21

Greek NT

17:20 Ἐπερωτηθεῖς δὲ ὑπὸ τῶν Φαρισαίων ποτε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, 17:21 οὐδὲ ἐροῦσιν, Ἴδου ὧδε ἦ, Ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

NASB

20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; 21 nor will they say, 'Look, here it is!' or 'There it is!' For behold, the kingdom of God is in your midst."

NRSV

20 Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed; 21 nor will they say, "Look, here it is!" or "There it is!" For, in fact, the kingdom of God is among you."

NLT

20 One day the Pharisees asked Jesus, "When will the Kingdom of God come?" Jesus replied, "The Kingdom of God isn't ushered in with visible signs. 21 You won't be able to say, 'Here it is!' or 'It's over there!' For the Kingdom of God is among you."

Notes:

In Luke's narrative, apart from Mark and Matthew, the question of the coming of the Kingdom flows from the questioning of the Pharisees. The language of Luke (Ἐπερωτηθεῖς) suggests this issue was posed to Jesus more as an interrogation, than as a simple question seeking an honest answer. Rather than wanting merely to know where Jesus stood on this issue, they were seeking a handle to use against him.

The nature of the issue posed by the Pharisees reflects a common but false understanding of the nature of God's Kingdom. As mentioned already, the idea of the Kingdom of God in first century Judaism was largely centered on a political reign by the Messiah that would expel all foreign elements from the Land of Promise. Under the Messiah's rule, the kingdom as it had existed during the days of David and Solomon would be restored. Thus the idea was dominately a politicized and military concept that could be visibly identified by borders guarded by Jewish soldiers.

A commonly held belief among many Jews of that time was that this cleansing of the Promised Land would begin at a Passover. The divinely

anointed Deliverer would appear at Passover -- perhaps on Passover night -- and begin a military campaign resulting in the expelling of the Romans, first from Jerusalem and eventually from all of ancient Israel. Thus, in all likelihood, the Pharisees' question was pointed at whether Jesus agreed with this tradition or not. If he disagreed with this common viewpoint, then stronger criticism could be leveled against him.

Jesus' response did not directly answer their question. Rather, it addressed the deeper issue of a false understanding of the nature of God's Kingdom. Three aspects of his answer need examination.

First: "The kingdom of God is not coming with things that can be observed." Jesus began challenging the common view of the Kingdom. Since it is not a political entity, one cannot identify its arrival by carefully observing various activities. J. Nolland (*Word Biblical Commentary*, Logos Systems) offers helpful summation of the meaning of μετὰ παρατηρήσεως ("with things that can be observed"):

A number of suggestions have been offered about the sense to be given to παρατηρήσεως, "observation/observance." Taking his cue from the identity of the

questioners and arguing for a tradition parallel in Rom 14:17 (and cf. the use of the cognate verb in Gal 4:10), Sneed (*CBQ* 24 [1962] 363–82) takes the sense to be “external observance of the requirements of the law.” But Sneed’s parallel is not close; his view does not make for a good connection with either the preceding or following clauses; and it is difficult to see how παρατηρήσεως can bear the sense required. Strobel (esp. *ZNW* 49 [1958] 157–96) has argued at length that this phrase should be correlated with a (later?) Pharisaic tradition that the messiah would come on the night of observation, i.e., the night of Passover. Beyond the difficulty of dating the traditions appealed to, there is, however, nothing in the context to encourage such a precise reference. Other suggestions include a reversion into Aramaic to uncover the sense “secretly, i.e., in a manner which cannot be observed” (the question hardly suggests that the questioners thought it might come secretly) and the idea that the coming of the kingdom will have authenticating signs with it (the response then is: it doesn’t need them; its coming will be obvious to all [this is a long way from the question, and makes παρατηρήσεως a word for sign(s), which it most certainly is not]). Better than any of these is the view that recognizes that the term used here is primarily used in Greek for observations made in connection with medical diagnosis, treatment, and prognosis, as well as in connection with various kinds of scientific observations (including observation of the stars; for texts see Riesenfeld, *TDNT* 8:148–49). The words here point to the process of trying to work out, by means of concrete observations, what is happening in connection with the coming of the kingdom of God, whether these observations take the form of looking for supernatural signs, projecting from the present political situation, looking at the entrails of animals, examining the configuration of the stars, or some other form. One cannot discern when the kingdom of God will come by prognostication on the basis of the observation of preliminary indications.

Second: “nor will they say, ‘Look, here it is!’ or ‘There it is!’” This point underscores and defines the first point by denying that one can visibly identify the presence of the kingdom. One can’t track down Jewish armies and mark the spot where they have liberated the homeland from foreign rule. The various army outposts in David’s and especially in Solomon’s day provided rather clear definition of the boundaries of their kingdoms. Inside those boundaries Jews found safety and stable living. The armies stood to repulse the occasional attempts at invasion from surrounding countries. This was what was expected by the Jews of Jesus’ day. Jesus here emphatically denies the possibility of doing this.

Third: “the kingdom of God is among you.” Some unclarity exists in the Greek phrase ἐντὸς ὑμῶν ἐστίν. It has been understood generally in two basic ways. (1) The Kingdom of God is “within you” in a personalizing of the concept of the Kingdom as pure spiritual concept. (2) The Kingdom of God is “in your midst” in the sense that Jesus is the very personification of the Kingdom. Again, J. Nolland (*WBC*) helps define the issues in the history of interpretation:

The statement that the kingdom of God ἐντὸς ὑμῶν ἐστίν (lit. “is within/among you”) has been the subject of extensive investigation. The view with the longest pedigree is that the phrase should be translated “is within you” and that we are being told that the kingdom of God is an inner spiritual reality and not a future apocalyptic transformation of the whole cosmos. This sense makes use of what is the most common sense of ἐντὸς, and makes a good contrast with the preceding negations (while requiring a slightly different nuance for the second negation than that given above). However, it requires that “you” be taken impersonally, which is a little unnatural. It also represents a view of the kingdom of God not found elsewhere in the Gospel tradition (despite Feuillet’s vigorous defense [*RevThom* 81 (1981) 11–15] of a wider presence of such a view). Taken in conjunction with the preceding negations, it leaves no room for a future eschatological intervention of God as anticipated in vv 22–37.

Probably the most common modern view takes ἐντὸς as “among/in the midst of” and sees the kingdom of God as present in the person and ministry of Jesus. This fits well with other materials that identify a present coming of the kingdom of God in connection with the ministry of Jesus (see Luke 11:20). There is some question whether ἐντὸς can take the sense “among/in the midst of” other than in the sense “within your circle,” a sense that runs into acute problems with the Pharisaic identity of those addressed (cf. Roberts, *HTR* 41 [1948] 3–4; Feuillet, *RevThom* 81 [1981] 7–11; Riesenfeld, *RB* 98 [1991] 190–98; BAGD, 269). It is likely that this sense is possible, though not common, but here again the same difficulty arises when the preceding negations are linked: there is no room for vv 22–27.

A third suggestion is to align the phrase here with a use of ἐντὸς that Rüstow (*ZNW* 51 [1960] 214–16) has documented. Here ἐντὸς means “within one’s reach/in one’s hands/under the control of” (Rüstow’s analysis of the sense here is to be accepted despite the attempts by Riesenfeld [*Nuntius* 2 (1949) 11–12] and Wikgren [*Nuntius* 4 (1950) 27–28] to demonstrate that in the papyri texts appealed to ἐντὸς is, rather, elliptical for “in/at the home of”; this proposed alternative will only work for some of the texts and is not certain for any of them). With this understanding

the same difficulty arises with the link to the preceding negations.

The final view to be considered is that of Bultmann (*History*, 121–22) and others that the reference is to a future sudden arrival of the kingdom of God. This view must first accept the possibility of giving ἐν τῷ the sense “in your midst” and then needs to treat this idiomatically as conveying the idea of the kingdom of God being “right there,” as having arrived, while all the alert observers have failed to notice anything to base their prognostications upon. This assumes that ἐστίν, “is,” should be taken futuristically, but, in the absence of the second negation, this is a natural reading after the obviously futurist force of the present tense ἔρχεται (lit. “comes”). This view is somewhat vulnerable to the frequently leveled criticism that the key notion of a sudden and unheralded arrival of the kingdom of God must be taken as implied, because it is certainly not explicitly present. It is, nevertheless, the view that does best justice to the content of v 21, and the one view that easily makes room for vv 22–37 and does justice as well to Luke’s evident concern to link the two sections.

Although the arguments for views three and four have some merit, they don’t persuade in the final analysis -- in my opinion. The context of vv. 20-37 argues for either the first or second view. Jesus is sharply contradicting the traditional political view of the Kingdom. His point is to stress the spiritual nature of the Kingdom in contrast to the understood political view. The subsequent identification of the future coming of the Kingdom with the Son of Man argues for the sense of Jesus being the focal point of the Kingdom in its present manifestation. Spiritual commitment to Him as God’s Son, as reflected in His disciples, and as rejected by the Pharisees, is the point of his declaration here. The Pharisees could not identify the presence of the Kingdom because of their spiritual blindness to Jesus.

What connection do these verses have to us today? Several things come to mind. For one thing we must not lose sight of the reality that God’s rule in this present world centers in the obedience of His people to His commands. As we follow God in

discipleship to Christ, God has opportunity to guide and lead us in the correct paths through life. He also has opportunity to bless.

The spiritual nature of the Kingdom finds its center in Jesus Christ. Luke makes an important point in pushing us to Jesus as the very personification of God’s Kingdom in this world. To look at his life and ministry, lived out in total submission to God’s control, is to understand God’s Kingdom. If we want to “see” the Kingdom we need to look first within to determine how obedient we are to God’s leadership. Is Christ genuinely Lord of our life? If so, then we are observing the Kingdom of God in action as that obedience to Christ guides and shapes the way we live.

Finally, Christians must not lose sight of this present aspect of God’s Kingdom. By misunderstanding the nature of the Kingdom, ancient Jews became trapped by the claims of false messiahs who occasionally appeared with claims of God’s call to throw out the Romans. Hundreds of them perished in the vicious response of the Romans in putting down Jewish revolts against their rule. Christian interpretative history is full of similar misunderstandings of the Kingdom of God. The Holy Roman Empire of the middle ages in Europe identified the Kingdom of God as a combination of the rule of either the emperor and/or the pope in Rome. Unspeakable atrocities took place in the name of the Kingdom as a consequence. God’s rule in this world must never, ever be identified with any government ruler or governmental system!



b. The disciples, vv. 22-37

Greek NT

17:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ

NASB

22 And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it. 23

NRSV

22 Then he said to the disciples, "The days are coming when you will long to see one of the days of the Son of Man, and you will not see it. 23

NLT

22 Later he talked again about this with his disciples. "The time is coming when you will long to share in the days of the Son of Man, but

ὄψεσθε. 17:23 καὶ ἐροῦσιν ὑμῖν, Ἴδου ἐκεῖ, [ἦ.] Ἴδου ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. 17:24 ὡσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ]. 17:25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 17:26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. 17:27 ἥσθιον, ἔπινον, ἐγάμου, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπόλεσεν πάντας. 17:28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἥσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν. 17:29 ἡ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπόλεσεν πάντας. 17:30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 17:31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. 17:32 μνημονεύετε τῆς γυναικὸς Λῶτ. 17:33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζωογονήσει αὐτήν. 17:34 λέγω ὑμῖν,

They will say to you, 'Look there! Look here!' Do not go away, and do not run after them. 24 For just like the lightning, when it flashes out of one part of F392 the sky, shines to the other part of the sky, so will the Son of Man be in His day. 25 But first He must suffer many things and be rejected by this generation. 26 And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 28 It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. 30 It will be just the same on the day that the Son of Man is revealed. 31 On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. 32 Remember Lot's wife. 33 Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it. 34 I tell you,

They will say to you, "Look there!" or "Look here!" Do not go, do not set off in pursuit. 24 For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. 25 But first he must endure much suffering and be rejected by this generation. 26 Just as it was in the days of Noah, so too it will be in the days of the Son of Man. 27 They were eating and drinking, and marrying and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed all of them. 28 Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, 29 but on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them 30 ; it will be like that on the day that the Son of Man is revealed. 31 On that day, anyone on the housetop who has belongings in the house must not come down to take them away; and likewise anyone in the field must not turn back. 32 Remember Lot's wife. 33 Those who try to make their life secure will lose it, but those who lose their life will keep it. 34 I tell you, on that night there will be two in one bed; one will be taken and the other left. 35 There will be two women grinding meal together; one

you won't be able to," he said. 23 "Reports will reach you that the Son of Man has returned and that he is in this place or that. Don't believe such reports or go out to look for him. 24 For when the Son of Man returns, you will know it beyond all doubt. It will be as evident as the lightning that flashes across the sky. 25 But first the Son of Man must suffer terribly and be rejected by this generation. 26 When the Son of Man returns, the world will be like the people were in Noah's day. 27 In those days before the flood, the people enjoyed banquets and parties and weddings right up to the time Noah entered his boat and the flood came to destroy them all. 28 And the world will be as it was in the days of Lot. People went about their daily business eating and drinking, buying and selling, farming and building 29 until the morning Lot left Sodom. Then fire and burning sulfur rained down from heaven and destroyed them all. 30 Yes, it will be 'business as usual' right up to the hour when the Son of Man returns. 31 On that day a person outside the house must not go into the house to pack. A person in the field must not return to town. 32 Remember what happened to Lot's wife! 33 Whoever clings to this life will lose it, and whoever

ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.

17:35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἕτερα ἀφεθήσεται.

17:37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς, "Ὁπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

on that night there will be two in one bed; one will be taken and the other will be left. 35 There will be two women grinding at the same place; one will be taken and the other will be left. 36 [Two men will be in the field; one will be taken and the other will be left.]

37 And answering they said to Him, "Where, Lord?" And He said to them, "Where the body is, there also the vultures will be gathered."

will be taken and the other left." 36

37 Then they asked him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."

loses this life will save it. 34 That night two people will be asleep in one bed; one will be taken away, and the other will be left. 35 Two women will be grinding flour together at the mill; one will be taken, the other left." 36

37 "Lord, where will this happen?" the disciples asked. Jesus replied, "Just as the gathering of vultures shows there is a carcass nearby, so these signs indicate that the end is near."

Notes:

This second part of the passage naturally divides itself into two sections via the narrative introductory markers: (1) "Then he said to the disciples..." (v. 22), and (2) "Then they asked him..." (v. 37). This follows a similar pattern in [17:1-10](#): "Jesus said to his disciples..." (v. 1) and "The apostles said to the Lord..." (v. 5). Jesus' teaching on a particular topic results in a question/answer pattern between the disciples and Jesus.

In vv. 22-37 the topic is the eschatological nature of God's Kingdom (vv. 22-35). This occasions a question from the disciples to which Jesus responds directly (v. 37).

One matter needs consideration before getting into the understanding of the content of these verses. Most English translations will omit verse 36, and address the matter in a footnote along the lines of that found in the [NRSV](#): "Other ancient authorities add verse 36, [*Two will be in the field; one will be taken and the other left.*]" What is being reflected here is a variation of reading in the underlying Greek manuscripts in this part of Luke's gospel. The omission of the verse is supported overwhelmingly by the earliest and most reliable manuscripts of the Greek New Testament. Later and generally less reliable manuscripts add an additional statement reflected in the above NRSV footnote. But what is not reflected in the English translation is the fact that at least six different variations of wording surface in a variety of manuscripts with this addition. The English translation comes out pretty much the same, but the underlying Greek texts reflect considerable confusion at this point. The primary reason for these later efforts to add the contents of verse 36 was to make Luke adhere to the wording of Matt. 22:40 which con-

tains this statement about two being in the field. Most of the mss containing this addition date back to a period when copyists of the Greek text became increasingly concerned to make the wording of Jesus' teaching appear the same in all three synoptic gospels. Consequently, they frequently changed wording or added wording to achieve this harmonizing goal. But the weight of mss evidence argues that Luke did not write the words of verse 36, and thus should not be included in the translation of the Greek text.

In Jesus' monologue to the disciples in vv. 22-35, his thoughts hinge around two major points: 1) life will be lived out normally when the Son of Man returns, vv. 22-29; and 2) this sudden, unexpected arrival of the Son of Man makes advance preparation essential, vv. 30-35. For a detailed analysis of this structure of the Greek text see both the [Semantic Diagram](#) and the resulting [Exegetical Outline](#) in the internet version of this study.

The first section, vv. 22-29, begins with an aspect of traditional Jewish expectation (vv. 22-23): "The days are coming when you will long to see one of the days of the Son of Man, and you will not see it. They will say to you, 'Look there!' or 'Look here!' Do not go, do not set off in pursuit." The harshness of the present generates deep longing for God's deliverance. For his disciples, he predicts a similar time in their lives. They will long to see the coming of the Son of Man, but won't be privileged to. This nonfulfillment will create the temptation to misunderstand and to give into misconceptions similar to those in the Judaism of their day.

In a shift of terminology, the Kingdom of God is linked to the coming of the Son of Man. This was

widely understood in apocalyptic Judaism. But in [the synoptic gospels](#) this term is linked to Jesus himself as the promised Messiah. Thus, to his disciples Jesus is closely identifying himself with the center of God's Kingdom, and that focus is both for the present and for the eschatological fulfillment.

Jesus then depicts the coming of the Son of Man in terms of a sudden flash of lightening that follows his sufferings and rejection (vv. 24-25): "For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. But first he must endure much suffering and be rejected by this generation." This stands as the justifying basis for the preceding admonitions to not be deceived. The arrival will be dramatic and spectacular as a bolt of lightening. Opinion is divided over whether the comparison to lightening emphasizes suddenness or dramatic occurrence. Probably both are contained in the image. But it will not take place until after the Son of Man has endured suffering and rejection. The phrase "by this generation" easily led to an early view that Jesus would return before the end of the first Christian century. Even the apostle Paul adopted this view, and moved away from it only as his death before the Second Coming became clear to him. Leon Morris provides a fairly helpful synopsis of this topic in the form of a biblical theology of the [Second Coming](#) in the *Baker's Evangelical Dictionary of Biblical Theology*.

Next, Jesus compares life at the time of the coming of the Son of Man first to that of Noah (vv. 26-27), and then to that of Lot (vv. 28-29).

Noah: "Just as it was in the days of Noah, so too it will be in the days of the Son of Man. They were eating and drinking, and marrying and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed all of them."

Lot: "Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, but on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them."

The comparisons are made in a similar manner. Everyday life was taking place when judgment fell on both Noah's generation and on the residents of Sodom in Lot's time. At a key event in the lives of Noah and Lot, divine judgment came with total destruction of all those who were evil. The point here is to reinforce the view that the second coming will be unexpected and thus unpredictable. The action of the key player, in this instance the Son of Man, will trigger God's judgment upon sinful humanity.

This first point about the coming of the Son of Man underscores is unexpectedness. Because of

that, one can't say that it has already come in an identifiable manner. The dramatic nature of His arrival will leave no doubt that the end of time has arrived.

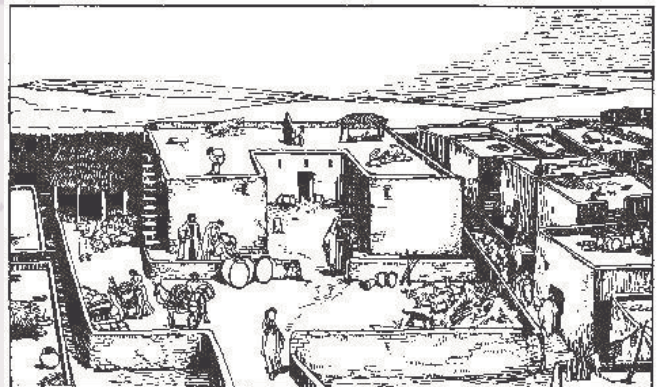
The second segment in this discourse, vv. 30-35, continue the theme of sudden, unexpected arrival of the Son of Man, but with a increasing emphasis on advance preparation for it.

The phrase κατὰ τὰ αὐτὰ follows the linking pattern of ὁμοίως καθὼς... in v. 28 and identifies the subsequent discussion as linked to the preceding material (cf. [Exegetical Outline](#)).

The coming of the Son of Man is described as an unveiling (ἀποκαλύπτεται), which is commonly used in eschatological language for the Second Coming. Leon Morris ([BEDBT](#)) helpfully summarizes the NT on this:

Clearly Christ's second coming meant a great deal to the New Testament writers. Paul, for example, mentions it in most of his letters. He makes a good deal of use of the word parousia [parousiā] (14 times), which meant originally "presence" (Php 2:12) and thus a "coming to be present" (other ways of referring to the coming see it as an apokalypsis [apokaluyi], "a revelation," or as an epiphaneia [epifaneia], "an appearing"; it is not infrequently referred to as "the day" or "the great day"). It was used of the "coming" of a king or emperor visiting a province and, in some religions, of the manifestation of the deity. In the New Testament it came to be used as a technical term for the second coming of a King.

Then follows a couple of admonitions growing



out of images of sudden destruction (v. 31): "On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back." The social setting of these images play off of the typical flat top Palestinian mud brick home. The flat roof with an external stair case provided opportunity for many activities: entertaining guests, prayer time, relaxation in the evenings etc. The other setting is

that of a man working in the field as a farmer. The suddenness of the day of the Son of Man is such that no time will exist for either to seek to pack up their possessions in fleeing. Underlying this imagery is that of an earthquake. The sensible and only thing to do is to flee with no thought for earthly possessions (τὰ σκεύη αὐτοῦ).

These two images on 'no time to prepare' are followed by the admonition to remember Lot's wife (vv. 32-33) with two implications: "Remember Lot's wife. Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it." The reference to Lot's wife, from Genesis 19:20, focuses on turning loose of one's possessions in fleeing the coming destruction. As an admonition to disciples it comes as a warning against worldly accumulation and preoccupation.

The two axioms that follow are frequently found in the teachings of Jesus: Lk. 9:24; Mk. 8:35; Mt. 10:39, 16:25. The antithetical nature of this pair stresses discipleship as a turning loose of one's life over against the human tendency to clutch on to everything for self. The self-centered approach spells eventual disaster, while the turning loose approach brings eternal blessings. These are intended in the context to reinforce and to define the admonition about Lot's wife.

Finally, the discussion moves to two sets of dramatic images introduced with solemn language (vv. 34-35): "I tell you, on that night there will be two in one bed; one will be taken and the other left. There will be two women grinding meal together; one will be taken and the other left." The reference to the coming of the Son of Man shifts again. It has ranged from "his day" (v. 24) to "the days of the Son of Man" (v. 26) to "that day" (v. 31) to "this night" (v. 34). The terminology for this reference varies usually to fit the particular emphasis being made.



The first pair depicts a husband and wife in bed at night. The coming of the Son of Man means one will be taken and the other left behind. The second pair depicts two women grinding meal at the same place in the day time. The probable connection of these two sets is to depict the farmer and his wife still in bed in the early hours before dawn, while slave women are beginning the preparation for the meals of the day.

The coming of the Son of Man means one will

be taken and the other left behind. The same set of Greek verbs depict the taking and the leaving (παραλημφθήσεται - ἀφεθήσεται) in both images. These underscore the judgment aspect of the second coming with an emphasis upon one being prepared and the other not being prepared for divine judgment. The prepared individual finds acceptance, while the unprepared individual experiences rejection.

In the earlier images of Noah and Lot the common theme stressed fleeing from destruction by the key figures of Noah and Lot. Lot's wife added to that point the concern for disciples to turn loose of earthly possessions. In these last two images the point of being taken and being left behind stress acceptance and rejection from the Kingdom by the Son of Man.

Although the strong emphasis on watchfulness that characterizes Matthew's use of these sets of images (Mt. 24:37-44) isn't found in Luke, he does communicate Jesus' point of being prepared for that day very well. The end of time will mean separation. The basis for separation is preparation for that day. Once the day arrives, no opportunity for preparation exists.

This discussion prompts a question from the disciples to which Jesus provides an interesting answer (v. 37): "Then they asked him, 'Where, Lord?' He said to them, 'Where the corpse is, there the vultures will gather.'"

The disciples' question focuses on where this will take place, perhaps indicating they hadn't gotten beyond the warning in v. 23: "They will say to you, 'Look there!' or 'Look here!' Do not go, do not set off in pursuit." Efforts to make the illogical connection between their question of where and what Jesus had just stressed mostly bend the text out of shape with strained interpretations. Given Luke's recounting of the disciples' inability to get beyond the traditional Jewish understanding of the Kingdom on the day of His ascension back into Heaven (Acts 1:6 - "So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?'"), one shouldn't be surprised at their limited understanding almost two months earlier in this passage.

Jesus' response in part responds to the where question but in a proverb. Where will the Kingdom be? It can be located just as easily as vultures find a dead corpse. You just gotta have a keen sense of smell to find it! In other words, if you are God's child you will sense where God is reigning supremely now and where that reign will reach its culmination at the coming of the Son of Man. True today just as then!

Greek NT

17:20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων ποτε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, 17:21 οὐδὲ ἐροῦσιν, Ἴδου ὧδε ἦ, Ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντός ὑμῶν ἐστίν.

17:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. 17:23 καὶ ἐροῦσιν ὑμῖν, Ἴδου ἐκεῖ, [ἦ.] Ἴδου ὧδε· μὴ ἀπέλθῃτε μηδὲ διώξητε. 17:24 ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ]. 17:25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 17:26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· 17:27 ἦσθιον, ἔπινον, ἐγάμου, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπόλεσεν πάντας. 17:28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· 17:29 ἦ δὲ ἡμέρᾳ ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων,

NASB

20 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed; 21 nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

22 And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it. 23 They will say to you, 'Look there! Look here!' Do not go away, and do not run after them. 24 For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day. 25 But first He must suffer many things and be rejected by this generation. 26 And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 28 It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 but on the day that Lot went out

NRSV

20 Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed; 21 nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among you."

22 Then he said to the disciples, "The days are coming when you will long to see one of the days of the Son of Man, and you will not see it. 23 They will say to you, 'Look there!' or 'Look here!' Do not go, do not set off in pursuit. 24 For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. 25 But first he must endure much suffering and be rejected by this generation. 26 Just as it was in the days of Noah, so too it will be in the days of the Son of Man. 27 They were eating and drinking, and marrying and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed all of them. 28 Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, 29 but on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them 30 ?it will be like that on the day that the Son of Man

NLT

20 One day the Pharisees asked Jesus, "When will the Kingdom of God come?" Jesus replied, "The Kingdom of God isn't ushered in with visible signs. 21 You won't be able to say, 'Here it is!' or 'It's over there!' For the Kingdom of God is among you."

22 Later he talked again about this with his disciples. "The time is coming when you will long to share in the days of the Son of Man, but you won't be able to," he said. 23 "Reports will reach you that the Son of Man has returned and that he is in this place or that. Don't believe such reports or go out to look for him. 24 For when the Son of Man returns, you will know it beyond all doubt. It will be as evident as the lightning that flashes across the sky. 25 But first the Son of Man must suffer terribly and be rejected by this generation. 26 When the Son of Man returns, the world will be like the people were in Noah's day. 27 In those days before the flood, the people enjoyed banquets and parties and weddings right up to the time Noah entered his boat and the flood came to destroy them all. 28 And the world will be as it was in the days of Lot. People went about their daily business eating and drinking, buying and selling, farming and building

ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας. 17:30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὡς ἡμέρα τοῦ ἀνθρώπου ἀποκαλύπτεται. 17:31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὡς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. 17:32 μνημονεύετε τῆς γυναικὸς Λώτ. 17:33 ὡς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὡς δ' ἂν ἀπολέσῃ ζωογονήσῃ αὐτήν. 17:34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται. 17:35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἕτέρα ἀφεθήσεται. 17:37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἄετοὶ ἐπισυναχθήσονται.

from Sodom it rained fire and brimstone from heaven and destroyed them all. 30 It will be just the same on the day that the Son of Man is revealed. 31 On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. 32 Remember Lot's wife. 33 Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it. 34 I tell you, on that night there will be two in one bed; one will be taken and the other will be left. 35 There will be two women grinding at the same place; one will be taken and the other will be left. 36 [Two men will be in the field; one will be taken and the other will be left.] 37 And answering they said to Him, "Where, Lord?" And He said to them, "Where the body is, there also the vultures will be gathered."

is revealed. 31 On that day, anyone on the housetop who has belongings in the house must not come down to take them away; and likewise anyone in the field must not turn back. 32 Remember Lot's wife. 33 Those who try to make their life secure will lose it, but those who lose their life will keep it. 34 I tell you, on that night there will be two in one bed; one will be taken and the other left. 35 There will be two women grinding meal together; one will be taken and the other left." 36 37 Then they asked him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."

29 until the morning Lot left Sodom. Then fire and burning sulfur rained down from heaven and destroyed them all. 30 Yes, it will be 'business as usual' right up to the hour when the Son of Man returns. 31 On that day a person outside the house must not go into the house to pack. A person in the field must not return to town. 32 Remember what happened to Lot's wife! 33 Whoever clings to this life will lose it, and whoever loses this life will save it. 34 That night two people will be asleep in one bed; one will be taken away, and the other will be left. 35 Two women will be grinding flour together at the mill; one will be taken, the other left." 36 37 "Lord, where will this happen?" the disciples asked. Jesus replied, "Just as the gathering of vultures shows there is a carcass nearby, so these signs indicate that the end is near."

Greek NT Diagram

20 δὲ
Ἐπερωτηθεῖς
ὑπὸ τῶν Φαρισαίων
πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ

A ἀπεκρίθη αὐτοῖς
καὶ

B εἶπεν,
1 *Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ*
μετὰ παρατηρήσεως,
2 *οὐδὲ ἐροῦσιν,*
21 Ἴδου ᾧδε
ἦ,
Ἐκεῖ,
γὰρ
ἰδοὺ
3 *ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.*

22 δὲ
Γ Εἶπεν πρὸς τοὺς μαθητάς,
4 *Ἐλεύσονται ἡμέραι*
ὅτε ἐπιθυμήσετε
μίαν τῶν ἡμερῶν
τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν
καὶ
οὐκ ὄψεσθε.
23 καὶ
5 *ἐροῦσιν ὑμῖν,*
Ἴδου ἐκεῖ,
[ἦ,]
Ἴδου ᾧδε·
6 *μὴ ἀπέλθητε*
μηδὲ
7 *διώξητε.*

24 γὰρ
ἀστράπτουσα
ἐκ τῆς ὑπὸ τὸν οὐρανὸν
εἰς τὴν ὑπ' οὐρανὸν
ὡσπερ ἡ ἀστραπή... λάμπει,
οὕτως
8 *ἔσται ὁ υἱὸς τοῦ ἀνθρώπου*
[ἐν τῇ ἡμέρᾳ αὐτοῦ].
25 δὲ
9 *πρῶτον δεῖ*
αὐτὸν πολλὰ παθεῖν
καὶ
ἀποδοκιμασθῆναι
ἀπὸ τῆς γενεᾶς ταύτης.

26 καὶ
καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
οὕτως
10 ἔσται
καὶ
ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

11 27 ἦσθιον,
12 ἔπινον,
13 ἐγάμουν,
14 ἐγαμίζοντο,

ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε
εἰς τὴν κιβωτόν
καὶ
15 ἦλθεν ὁ κατακλυσμὸς
καὶ
16 ἀπόλεσεν πάντας.

28 ὁμοίως
καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ·
17 (ἔσται)
18 ἦσθιον,
19 ἔπινον,
20 ἠγόραζον,
21 ἐπάλουν,
22 ἐφύτευον,
23 ἀκοδόμουν·

29 δὲ
ἡ ἡμέρα ἐξῆλθεν Λῶτ
ἀπὸ Σοδόμων,
24 ἔβρεξεν πῦρ
καὶ
θεῖον
ἀπ' οὐρανοῦ
καὶ
25 ἀπόλεσεν πάντας.

30 κατὰ τὰ αὐτὰ
26 ἔσται
ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ
ὡς ἔσται
ἐπὶ τοῦ δώματος
καὶ
τὰ σκεύη αὐτοῦ (ἔσται)
ἐν τῇ οἰκίᾳ,
27 μὴ καταβάτω ἄραι αὐτά,

καὶ ὁ ἐν ἀγγῶ
ὁμοίως
28 *μὴ ἐπιστρεψάτω*
εἰς τὰ ὀπίσω.

29 ³² *μνημονεύετε τῆς γυναικὸς Λάτ.*
³³ *ὃς ἐὰν ζητήσῃ*
30 τὴν ψυχὴν αὐτοῦ περιποιήσασθαι *ἀπολέσει αὐτήν,*
δ' *ὃς ἂν ἀπολέσῃ*
31 *ζωογονήσῃ αὐτήν.*

32 ³⁴ *λέγω ὑμῖν,*
ταύτη τῇ νυκτὶ
33 *ἔσονται δύο*
ἐπὶ κλίνης μιᾶς,
34 *ὁ εἷς παραλημφθήσεται*
καὶ
35 *ὁ ἕτερος ἀφεθήσεται.*

36 ³⁵ *ἔσονται δύο*
ἀλήθουσαι
ἐπὶ τὸ αὐτό,
37 *ἢ μία παραλημφθήσεται,*
δὲ
38 *ἢ ἕτερα ἀφεθήσεται.*

37 καὶ
ἀποκριθέντες
Δ *λέγουσιν αὐτῷ,*
39 *Ποῦ,*
κύριε;
δὲ
Ε *ὁ εἶπεν αὐτοῖς,*
"Ὅπου τὸ σῶμα,
ἐκεῖ
καὶ
40 *οἱ ἄετοὶ ἐπισυναχθήσονται.*

| | | | | | | | | | | | |
|-----|--|----|-----|---|-------|------|------|-----|---|----------------------|----------|
| | | | v) | 22 | Impf | Act | Ind | 3 | P | (αὐτοὶ) | |
| | | 2) | | | | | | | | | |
| | | | vi) | 23 | Impf | Act | Ind | 3 | P | (αὐτοὶ) | |
| | | | | δὲ (v.29) Punishment | | | | | | | |
| | | | i) | 24 | 2 Aor | Act | Ind | 3 | S | πῦρ κ. θεῖον | |
| | | B) | | | | | | | | καὶ | |
| | | | ii) | 25 | 2 Aor | Act | Ind | 3 | S | πάντας | |
| | | | | κατὰ τὰ αὐτὰ (v.30) | | | | | | | |
| | | | a) | 26 | Fut | Act | Ind | 3 | S | αὐτό | |
| | | i | | | | | | | | (v.31) | |
| | | | 1) | 27 | 2 Aor | Act | Imp- | 3 | S | ὅς... | |
| | | | b) | | | | | | | καὶ | |
| | | | 2) | 28 | 1 Aor | Act | Imp- | 3 | S | ὅ... | |
| | | | | | | | | | | | |
| | | b | | 29 | Pres | Act | Imp+ | 2 | P | (ὕμεις) [Lot's wife] | |
| | | | a) | | | | | | | (v.32-33) | |
| II- | | | A) | 30 | Fut | Act | Ind | 3 | S | ὅς... | |
| | | | 2) | | | | | | | δ | |
| | | | B) | 31 | Fut | Act | Ind | 3 | S | ὅς... | |
| | | | | | | | | | | (v.34) | |
| | | ii | | 32 | Pres | Act | Ind | 1 | S | (Ἰησοῦς) | |
| | | | | | | | | | | | |
| | | | i) | 33 | Fut | --- | Ind | 3 | P | δύω | |
| | | | b) | | | | | | | | |
| | | | A) | (1) | 34 | Fut | Pass | Ind | 3 | S | ὁ εἷς |
| | | | | | | | | | | καὶ | |
| | | | ii) | (2) | 35 | Fut | Pass | Ind | 3 | S | ὁ ἕτερος |
| | | | | | | | | | | (v.35) | |
| | | | i) | 36 | Fut | --- | Ind | 3 | P | δύω | |
| | | | B) | | | | | | | | |
| | | | | (1) | 37 | Fut | Pass | Ind | 3 | S | ἡ μία |
| | | | | | | | | | | δὲ | |
| | | | ii) | (2) | 38 | Fut | Pass | Ind | 3 | S | ἡ ἕτερα |
| | | | | | | | | | | καὶ (v.37) | |
| | | a | | Δ | Pres | Act | Ind | 3 | P | (οἱ μαθηταὶ) | |
| | | 1- | | | | | | | | | |
| | | | b | 39 | (Fut | --- | Ind | 3 | S | ταῦτα) | |
| | | B- | | | | | | | | δὲ | |
| | | | a | E | 2 Aor | --- | Ind | 3 | S | ὁ - (Ἰησοῦς) | |
| | | | | | | | | | | | |
| | | 2- | | | | | | | | | |
| | | | b | 40 | Fut | Pass | Ind | 3 | P | οἱ ἄετοὶ | |

Exegetical Outline

- I. (A-3) Jesus radically departed from Pharisaical expectation in asserting a present spiritual Kingdom.
 - A. (A-B) In Jesus' response to the Pharisees he set forth certain principles of the Kingdom of God.
 - 1. (A) Jesus replied to a question from the Pharisees
 - 2. (B) Jesus said certain things about the Kingdom
 - B. (1-3) To the Pharisees Jesus taught a present spiritual Kingdom of God.
 - 1. (1-2) Jesus asserted that the Kingdom cannot be located physically
 - a. (1) Jesus declared that the Kingdom doesn't come with observation
 - b. (2) Jesus declared that no one can say the Kingdom is either here or there
 - 2. (3) Jesus declared that the Kingdom lies inside the person
- II. (Γ-40) To his disciples, Jesus focused on the nature of the future arrival of the Son of Man.
 - A. (Γ-38) Jesus affirmed the eschatological aspect of the Kingdom of God.
 - 1. (Γ) Jesus explained to his disciples in detail the future coming of the Kingdom
 - 2. (4-38) Jesus' teaching of the coming of the Kingdom underscored its sudden unexpectedness which necessitated advance preparation.
 - a. (4-25) Jesus declared that in spite of people's prediction of the coming of the Kingdom it will arrive just as unexpectedly as God's judgment in Noah's and Lot's days.
 - i. (4-9) Jesus declared that people's longing for the coming of the Kingdom would lead them to seriously distort what the Kingdom is.
 - a) (4-5) Jesus predicted such longing for the Kingdom that they would distort it
 - 1) (4) Jesus predicted days with a longing to see the day of the Son of Man.
 - 2) (5) Jesus predicted that people would try to concretize the Kingdom.
 - b) (6-9) Jesus claimed that this distortion of the Kingdom would be based on misunderstanding of the nature of the Kingdom.
 - 1) (6-7) Jesus warned his listeners against pursuing this wrong idea of the kingdom
 - A) (6) Jesus admonished his listeners to not go after this distorted kingdom
 - B) (7) Jesus intensified his admonished to not go after this distorted kingdom
 - 2) (8-9) The basis of the above warning is the nature of the coming of the Son of Man
 - A) (8) Jesus asserted that the coming of the Son of Man is comparable to a flash of lightning.
 - B) (9) Jesus declared that the Son of Man must first undergo sufferings and rejection by this generation.
 - ii. (10-25) Jesus compared the unexpected arrival of the Kingdom to the unexpected occurrence of divine judgment in both Noah's and Lot's days.
 - a) (10-16) The arrival of the Kingdom will come unexpectedly just like the flood in Noah's day.
 - 1) (10) Jesus compared the arrival of the Kingdom to the days of Noah.
 - 2) (11-16) The people in Noah's day were destroyed unexpectedly by the flood.
 - A) (11-14) The people in Noah's day were living regular lives.
 - i) (11) The people in Noah's day were eating.
 - ii) (12) The people in Noah's day were drinking.
 - iii) (13) The people in Noah's day were marrying.
 - iv) (14) The people in Noah's day were being given in marriage.
 - B) (15-16) The destructive flood came unexpectedly over the people in Noah's day.
 - i) (15) The flood came upon the people in Noah's day
 - ii) (16) The people in Noah's day were destroyed by the flood.
 - b) (17-25) The arrival of the Kingdom will come unexpectedly just like the destruction of Sodom in Lot's day.

- 1) (17) Jesus compared the arrival of the Kingdom to the days of Lot
- 2) (18-25) Total destruction came upon Sodom unexpectedly when Lot fled.
 - A) (18-23) The people in Lot's day were living normal lives.
 - i) (18) The people in Lot's day were eating.
 - ii) (19) The people in Lot's day were drinking.
 - iii) (20) The people in Lot's day were doing buying goods.
 - iv) (21) The people in Lot's day were selling goods.
 - v) (22) The people in Lot's day were planting crops.
 - vi) (23) The people in Lot's day were building buildings.
 - B) (24-25) When Lot fled Sodom the people there were completely destroyed
 - i) (24) In the day Lot fled Sodom fire and brimstone were poured out from Heaven.
 - ii) (25) All the people in Sodom were destroyed.
- b. (26-38) Jesus declared to his disciples that the extreme suddenness of the arrival of the Son of Man made advance preparation for it essential.
 - i. (26-28) Jesus underscored the extreme suddenness of the coming of the Son of Man
 - a) (26) Jesus asserted that the unveiling of the Son of Man will be just like the times of Noah and Lot.
 - b) (27-28) Jesus declared that the suddenness of the unveiling of the Son of Man will not leave any time to gather up one's belongings.
 - 1) (27) Jesus warned the person on his rooftop to not try to gather up his belongings inside his house in that day.
 - 2) (28) Jesus warned the farmer in his field to not try to turn back toward the things behind him in that day.
 - ii. (29-38) Jesus declared that the coming of the Son of Man demanded preparation because it would divide out those prepared and those not prepared.
 - a) (29-31) Jesus affirmed that the example of Lot's wife provides guidelines about our preparation for the coming of the Son of Man.
 - 1) (29) Jesus admonished his listeners to remember Lot's wife.
 - 2) (30-31) Using basic antithetical axioms Jesus applied the warning about Lot's life to his listeners.
 - A) (30) Jesus declared in axiomatic form that anyone trying to say his life will cause it to perish.
 - B) (31) Jesus declared in reverse axiomatic form that anyone losing his life will bring it to life.
 - b) (32-38) Jesus solemnly warned that the coming of the Son of Man would be divisive, even in families.
 - 1) (32) Jesus underscored the solemnity of his following words.
 - 2) (33-38) Jesus used two examples to underscore the divisive nature of the arrival of the Son of Man.
 - A) (33-35) Jesus affirmed that the arrival of the Son of Man will split families.
 - i) (33) Jesus described two people in a bed on that night.
 - ii) (34-35) Jesus declared that the coming of the Son of Man will divide families.
 - (1) (34) Jesus declared that one of these people will be left behind.
 - (2) (35) Jesus declared that one of these people will be taken away.
 - B) (36-38) Jesus affirmed that the arrival of the Son of Man will split women who work together.
 - i) (36) Jesus described two women grinding meal together.
 - ii) (37-38) Jesus declared that the coming of the Son of Man will divide women working together.
 - (1) (37) Jesus declared that one of these women will be left behind.

- (2) (38) Jesus declared that one of these women will be taken away.
- B. (Δ-40) The disciples reacted to Jesus' teaching with a question which prompted Jesus' response in a common proverb of that time.
1. (Δ-39) In reaction of what Jesus said the disciples were concerned with where the Son of Man would come.
 - a. (Δ) The disciples asked Jesus where this would take place.
 - b. (39) They posed the question of where to Jesus.
 2. (E-40) Jesus responded to their question with an ambiguous proverb.
 - a. (E) Jesus answered their question with a common proverb of his day.
 - b. (40) Jesus said in reply for them to look for corpses since the vultures could be found there.

