

Tuesdays

in Classroom 5 Taught by Don Hooton

Overview

- Often called the Olivet Discourse (c.f. Matthew 24-25; Mark 13 with Luke 21:37), this conversation is about the Herodian "temple" the disciples were admiring.
 - In response Jesus gave His third prediction in Luke of its destruction (13:31-35; 19:41-44).
- Even Today powerful nations are identified by the magnificent buildings and architecture. And
 the destruction of any of them are connected to the destruction of the nation. And so Jesus
 makes the same connection but for the Jewish nation the Temple was the heart of its
 identity. Everything Israel was wrapped up in what the Temple was. So when the Temple would
 fall the City and the Nation would fall as well.
- Jeremiah used the same connections (7:1-7; 22:5; 52:12-13) when Babylon destroyed Jerusalem and Isaiah used some of the same imagery (Isaiah 13:10). So Jesus' description is about Jerusalem (21:20) when Gentiles trampled her (21:24) in that generation (21:32).
 - Luke shows how the nation had rejected Messiah (13:33-34; 20:13-18), missed the day of visitation (19:44), and will show how they have rejected the gospel (Acts 13:46-48; 18:5-6; 28:25-28).
- While judgment language can mirror different judgments (i.e. the Judgment of the whole World) and the exhortations to faithfulness can apply to every generation, the subject under consideration in the Discourse is Jerusalem and its ultimate destruction and how it will affect disciples in that generation.
 - Because it will be the "days of vengeance" (21:22) on the nation's rejection of Messiah.
 - When Disciples would see it, it would be the reminder that "their redemption was near" (21:28) and the "kingdom of God" (His rule in the world) was near (21:31).
- One last observation Luke makes is that "all the people would get up early in the morning to Him in the temple to listen to Him" (21:38).



The Question (19:45-8). Luke tells us that the Apostles and Disciples were "talking about the temple" and admiring it because "it was adorned with beautiful stones and votive gifts" which is translated by the Complete Jewish Bible as "stonework and memorial decorations"

- This temple, originally rebuilt by Zerubbabel and Ezra (Ezra 6:15), was under a vast remodeling that began with Herod the Great (20 BC) and not completed until AD 64. Its grandness was noticed around the Roman world according to Josephus (Jewish Wars 1:21.1; Antiquities 15.11.1-7). So revered by Jews that they swore by it (Matthew 23:16) and speaking against it was blasphemy (Acts 6:13).
 - King Herod more than doubled the temple mount area, increasing it to about 36 acres.
 - Josephus said that the temple was covered on the outside with gold plates, that were so brilliant that when the sun shone on them, it was blinding to look at. Where there was no gold, there were blocks of marble of such a pure white that from a distance, travelers thought there was snow on the temple mount.
- It is said that at the fall the last surviving Jews of the city fled to the temple because it was the strongest, most secure building in the city. Roman soldiers surrounded it, and one drunken soldier started a fire that soon engulfed the whole building. Ornate gold detail work in the roof melted down in the cracks between the stone walls of the temple, and to retrieve the gold, the Roman commander ordered that the temple be dismantled stone by stone. The destruction was so complete that today there is true difficulty learning exactly where the temple was.
- What exists there today is the Dome of the Rock which stands over the Temple Mound and was constructed after the Muslim conquest of Jerusalem in the 7th century. The shrine has stood on the mount since 691 AD.

- Beware of False Messiahs (8).
- But these things (10-11) will take place first and the end follows (9)
- Be Aware of What Will Happen (10)
 - There will be world wars and world dominances (10)
 - There will be world disasters (11)
 - There will be great signs from heaven (11)
 - But what will happen first is (12)
 - Disciples will be persecuted "before Kings and governors" (12)
 - Disciples will testify (13)
 - Disciples will be given utterances (14-15)
 - Disciples will be sold out and hated by family and friends (16-17)
 - And God will protect you (18-19).
 - Then, Jerusalem will be destroyed by armies (20, i.e. the end, 9)
 - Because these are the days of vengeance (22, cf. Deuteronomy 28:15-68)
 - And Jerusalem will be trampled by Gentiles (24)
 - And some will die and some will be made captives (24)
 - Until the times of the Gentiles are fulfilled (24, c.f. Romans 11)
 - Then, disciples should flee away from the city (21)
 - But woe to disciples who have hindrances, like pregnancy, in that departure (23)
 - There will be signs (of Jerusalem's fall, c.f. v.20)
 - Celestial, Nautical and Earthly Images (25)
 - Human Disorder and Fear (26)
 - The Son of Man Coming in the Clouds (27)
 - When you see these things, the Kingdom of God is near (31)
 - You will not die until you do (32)
 - And rest assured, Heaven has spoken (33)

What Jesus Warned Them

- Beware of False Messiahs (8).
 - Judah the Galilean, mentioned in Acts 5:37, and Saddok (both mentioned in Josephus) predated Jesus. Judah is quoted to say, "consenting to pay tribute to the Romans and tolerating mortal masters after having God for their Lord." and Saddok, credited by Josephus with having founded the Zealots, presented himself to the people as being Elijah, who was to precede and announce the coming of the Messiah.
 - **2. Theudas** (44-46) mentioned in Acts 5:36, noted by Josephus, around 45 AD, influenced "the majority of the masses to take up their possessions and to follow him to the Jordan River" (Antiquities). He claimed that the Jordan would part for them at his command.
 - **3. An Unnamed Egyptian Jew** (Acts 21:38). Josephus wrote of this incident where the man led followers to the Mount of Olives, threatened to force entry into Jerusalem and liberate it from the Romans.
 - **4. An Unnamed Jew.** Even when the Romans came against Jerusalem, Josephus says 6000 refugees died in the flames of the temple porticos deluded by a "false prophet, who had on that day proclaimed to the people in the city that God commanded them to go up to the temple court, to receive there the tokens of their deliverance" (*Jewish Wars* 6.5.2).

Then... After the destruction of Jerusalem....

- 1. Shimon Ben-Kosiba. This Jewish general, around 115, defied Emperor Trajan, and again in 132. During the revolt, the Jewish sage Rabbi Akiva gave him the surname "Bar Kokhba" meaning "Son of the Star" in Aramaic, from the Star Prophecy verse from Numbers 24:17: "There shall come a star out of Jacob".
- 2. Moses of Crete (440–470) persuaded the Jews of Crete to walk into the sea and lead them back to Israel through parted waters (Mediterranean Sea) as Moses had done, to return to Israel. Of course, the results were disastrous and he disappeared.
- 3. Ishak ben Ya'kub Obadiah Abu 'Isa al-Isfahani (684–705), led a revolt in Persia against the Umayyad Caliph 'Abd al-Malik ibn Marwan.
- **4. Yudghan**, who was called "the shepherd of the flock of his people." He taught the Torah as an allegorical and mystical text, not just as a literal story. The Yudghanites blended the three Abrahamic faiths (Jewish, Christian, Muslim) and was the last of a brief dynasty of Persian messiah claimants.
- But these things (10-11) will take place first and the end follows (9).

What Jesus Warned Them

Be Aware of What Will Happen (10)

- There will be world wars and world dominances (10)
 - The Jewish—Roman wars were large-scale Jewish revolts against the Empire between 66 and 135 CE.
 - The First Jewish–Roman War (66–73), a nationalist rebellion to restore an independence.
 - The Kitos War (115–117), an ethno-religious conflict, mostly fought outside Judea Province.
 - The Bar Kokhba revolt (132–136), a nationalist rebellion to restore an independence.
- There will be world disasters (11)
 - Earthquakes in Pompeii (62)
 - Eruption of Mount Vesuvius (79)
 - Famines (Acts 11:28)
- There will be great signs from heaven (11)
 - Jeremiah said to "not be terrified of" signs of the heavens (10:2).
 - But Matthew (Mt 24:7) and Mark (Mk 13:8) do not have this phrase. So what are these "signs"?
 - It comes from heaven, namely God.
 - The Greek word (phobetron) means terrors showing that people will be horrified
 - Thus the description of "**these things**" (9) given now in (11) are the things from Heaven (see Josephus, Jewish Wars 6.5.3–4; 6.288–315.
- But what will happen first is (12)
 - Disciples will be persecuted "before Kings and governors" (12)
 - Peter, the 12 and Stephen (Acts 4:3; 5:18; 6:12)
 - Paul (14:19; 22:30; 24:1, 10, 24; 25:6)
 - Disciples will testify (13)
 - Stephen (Acts 7) and James (Acts 12:1-2)
 - Disciples will be given utterances (14-15)
 - Pentecost and onward (John 14-16)
 - Disciples will be sold out and hated by family and friends (16-17)
 - Judas Iscariot (c.f. Luke 14:26).
- And God will protect you (18-19).
 - This is for His purposes and glory not our personal safety but our ultimate glorification.

- Then, Jerusalem will be destroyed by armies (20, i.e. the end, 9)
 - Because these are the days of vengeance (22)
 - This is clearly prophesied, cf. Deuteronomy 28:15-68
 - And Jerusalem will be trampled by Gentiles (24)
 - The very things that made Habakkuk cry out (Habakkuk 2) would be the very thing that brings Jerusalem her ruin and the "times of Gentiles" to bring the Jews back to belief in the Messiah.
 - And some will die and some will be made captives (24)
- Until the times of the Gentiles are fulfilled (24, c.f. Romans 11).
 - When the good news will go to Gentiles (Acts 10; 13:44-48).
- Then, disciples should flee away from the city (21)
 - According to Josephus, they migrated from Jerusalem to one of the cities of Perea, Pella, one
 of the Decapolis, that means "ten cities", east of the Sea of Galilee. It is not in the mountains,
 though it is near some. The church probably left somewhere in late AD 69 because Vespasian
 was recalled to Rome where he was crowned Emperor. His son Titus took over the army and
 came down on Jerusalem. Now by moving his army toward Jerusalem, it became safe for the
 church to migrate away from Jerusalem.
- But woe to disciples who have hindrances, like pregnancy, in that departure (23)
 - If this had to do with the end of time, what relevance would pregnancy have t do with "great distress in the land"?
 - But to travel briskly to evade the Roman army, being pregnant was hardly a blessing at that present distress of a time.

- There will be signs (of Jerusalem's fall, c.f. v20)
 - Celestial, Nautical and Earthly Images (25)
 - All of these images are previously used by prophets to describe metaphorically not literally what that judgment would look like.
 - Jeremiah used the same connections (7:1-7; 22:5; 52:12-13) when Babylon destroyed Jerusalem and Isaiah used some of the same imagery (Isaiah 13:10).
 - Human Disorder and Fear (26)
 - The Son of Man Coming in the Clouds (27)
 - Clearly a reference to the events in Daniel 7:13 where Daniel says that when the Son of Man goes to the Ancient of Days (c.f. Acts 2:33) where He received "dominion, glory and a kingdom" (which on Pentecost was announced as fulfilled).
 - So this must stand as a figure of the King fulfilling the Father's will in His Rule as King –
 where His kingdom will never be destroyed when "these things begin to take place" (as
 outlined above regarding Jerusalem's fall, c.f. v.20).
- When you see these things, the Kingdom of God is near (31)
 - The kingdom of God is meant to represent the power of God. When these things occur in your generation (33), you will know the true King of Power has ruled the world.
- You will not die until you do (32)
- And rest assured, Heaven has spoken (33)
 - It can not be emphasized enough that Jesus, in His own words, demand that "these things" will occur, He will receive His kingdom and this generation will not end until it is all complete.

- Be on guard: Don't be weighed down (34)....
 - With dissipation: may refer to any form of overconsumption, whether it is excessive eating
 or pleasure where the world satiates the need of the soul rather than the Lord. And it
 builds impairment and leads to complacency. Nietzsche has said that, "the mother of
 dissipation is not joy but joylessness."
 - With drunkenness: the overconsumption of the alcoholic products they had then.
 - With worries of life: the overconsumption of the world's pleasure which lead to worry.
 - So that the day regarding Jerusalem would not surprise them.
- For it will come upon all who dwell on the face of the earth (35).
 - This must fit within in the context of v.32 as well as "the things that are about to take place" so this "all" are the all who see the "these things" of verse 9-11. The tumult of the time would be felt be "all" people in that generation.
- Pray that you may escape (36)
- And pray that you will stand before the Son of Man (36)
 - Just as the disciples were standing or sitting with Jesus when these words were uttered and they were unafraid and eager to be with Him, on the days that lay ahead, be sure you will stand with Him (Luke 12:8-9) and before Him (Romans 14:4) with no terrors (v.11).
 - If this refers to the "great and terrible day of the Lord" (2 Corinthians 5:10; Revelation 6:17), it is only by association with the days they faced in that generation (v.32).

The Reading Schedule:

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1/7 | The Revelation of the Cross (9:18-50)
1/14 | Public Challenge and Mission of the 70 (9:51-10:24)
1/21 | Teaching the Kingdom (10:25-11:13)
1/28 | Teaching the Kingdom (11:14-11:54)
2/4 & 11 | Teaching the Kingdom (12:1-12:59)
2/18 | Teaching the Kingdom (13:1-35)
2/25 | Conflict and Crises (14:1-32)
3/3 | Parables of the Lost (15:1-32)
3/10 | Challenges to the King (16:1-31)
3/17 | Teaching Discipleship in the Kingdom (17:1-37)
3/24 | More Teaching of the Kingdom (18:1-43)
3/31 | The March to Jerusalem (18:31-19:27)
4/7 | The Passion Begins (19:28-44)
4/14 | Conflict in Jerusalem (19:45-21:4)
4/21 | Predictions about Jerusalem (21:5-38)
4/28 | The Last Supper and Betrayal (22:1-53)
5/5 | The Arrest and Trial (22:54-23:25)
5/12 | The Crucifixion (23:26-56)
5/19 | The Resurrection (24:1-53)
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