

Dr. Daniel K. Darko, Gospel of Luke, Session 31, Apocalyptic Discourse in Jerusalem (Luke 21:5-38) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Darko, Luke, Session 31, Apocalyptic Discourse in Jerusalem (Luke 21:5-38), Biblicalelearning.org, BeL

In Session 31 of his teachings on the Gospel of Luke, Dr. Daniel K. Darko examines the **apocalyptic discourse in Jerusalem (Luke 21:5-38)**. The lecture **analyzes Jesus's predictions** regarding the **destruction of the temple**, warnings about **false messiahs**, and signs preceding the **coming of the Son of Man**. Darko also **explores Jesus's observations** about the **widow's offering** in the temple, using it as a **segue into the discourse on future events** and emphasizing the importance of **readiness and vigilance** for believers in the face of these predictions.

**2. 15 - minute Audio Podcast Created on the basis of
Dr. Darko, Luke, Session 31 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (New Testament →
Gospels → Luke).**



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n31.mp3**

3. Briefing Document: Darko, Luke, Session 31, Apocalyptic Discourse in Jerusalem (Luke 21:5-38)

Briefing Document: Dr. Daniel K. Darko on Luke 21: Apocalyptic Discourse in Jerusalem

Executive Summary:

This briefing document summarizes Dr. Daniel K. Darko's lecture on Luke 21:5-38, focusing on Jesus' apocalyptic discourse in Jerusalem. Darko contextualizes this discourse by first examining Jesus' observation of the widow's offering, highlighting her act as a model of disproportionate generosity and a segue into the predictions. He then delves into Jesus' pronouncements about the destruction of the temple, warnings against false messiahs, the signs of the times including wars, earthquakes, famines, and persecution of his followers, and finally, the coming of the Son of Man. Darko emphasizes the historical fulfillment of the temple's destruction and underscores Jesus' call for vigilance, readiness, and enduring faith in the face of these future events. He concludes with a personal reflection on eschatology and the importance of being prepared for both personal and cosmic ends.

Main Themes and Important Ideas/Facts:

1. The Widow's Offering as a Model of Discipleship and Generosity (Luke 21:1-4):

- Darko highlights how Jesus' observation of the rich and the poor widow follows his critique of the scribes who "devour widows" (referencing a previous lecture).
- The widow's act of giving "small copper coins," which was "all she had to live on," is contrasted with the rich giving out of their abundance.
- Jesus declares, "**truly I tell you, this poor widow has put in more than all of them.**"
- Darko clarifies that Jesus is not negating the monetary value of larger gifts but emphasizing the *proportion* and the *motive* behind the giving. "**Generosity comes in terms of the proportion one gives and the attitude in which one gives.**"
- The widow serves as a "**model for good discipleship**" and demonstrates that valuable lessons can be learned from the marginalized and those with fewer means.

- Darko clarifies that Luke's teaching on riches and poverty emphasizes that while wealth can hinder one's entry into the kingdom due to dependence on it, the rich can still be true followers. Similarly, poverty does not equate to piety, but the poor often exhibit noteworthy qualities of service and generosity.

2. Prediction of the Temple's Destruction (Luke 21:5-6):

- The disciples' admiration of the temple's "noble stones and offerings" prompts Jesus' startling prediction: **"As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down."**
- Darko provides historical context, mentioning Herod the Great's extensive refurbishment of the temple, citing Josephus' account of its grandeur: **"accordingly, in the fifteenth year of his reign, Herod rebuilt the temple and encompassed a piece of land about it with a wall, which land was twice as large as that before enclosed. The spans he laid out upon it were vastly large also, and the riches about it were unspeakable..."**
- Jesus' prediction is linked to the historical destruction of Jerusalem and the temple by the Roman army under Titus in 70 AD. Luke's Gospel, written in the 80s, reflects this past event.

3. Warnings of Deception and Signs of the Times (Luke 21:7-11):

- The disciples ask about the timing and signs of these events: **"Teacher, when will these things be? And what will be the sign when these things are about to take place?"**
- Jesus warns against being led astray by those claiming to be the Messiah: **"See that you are not led astray, for many will come in my name saying, I am he, and the time is at hand. Do not go after them."**
- He foretells of "wars and tumults," emphasizing **"these things must first take place, but the end will not be at once."**
- Further signs include **"nation will rise against nation and kingdom against kingdom. There will be great earthquakes and, in various places, famine and pestilence, and there will be terrors and great signs from heaven."** These events are presented as precursors to the ultimate end, causing fear and panic.

4. Prediction of Persecution of Disciples (Luke 21:12-19):

- Jesus prepares his followers for future persecution: **"They will deliver you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake."**
- He assures them that this persecution will be an **"opportunity to bear witness."**
- They are instructed not to worry about their defense: **"Settle it, therefore, in your minds not to meditate beforehand how to answer, for I will give you a mouth and a wisdom which none of your adversaries will be able to withstand or contradict."**
- Betrayal from within families is also predicted: **"You will be delivered up even by parents and brothers and relatives and friends, and some of you will be put to death."**
- Despite the hatred they will face, Jesus assures them of ultimate preservation: **"but not a hair of your head will perish. By your endurance, you will gain your life."** This likely refers to spiritual and eternal life.

5. Prediction of Jerusalem's Fall (Luke 21:20-24):

- Jesus predicts the siege and destruction of Jerusalem: **"But when you see Jerusalem surrounded by armies, you know that the solution has come near."** (Darko notes "solution" is likely a typo and should be "desolation" or "destruction").
- He advises those in Judea to flee: **"Let those who are in Judea flee to the mountains, let those who are inside the city depart, and let not those who are out of the country enter it..."**
- This period is described as **"days of vengeance to fulfill all that is written."**
- Woes are pronounced upon pregnant and nursing women due to the severity of the distress.
- The consequences include death by the sword, captivity among all nations, and Jerusalem being **"trampled underfoot by the Gentiles until the time of the Gentiles is fulfilled."** Darko explicitly connects this to the events of 70 AD.

6. The Coming of the Son of Man (Luke 21:25-28):

- Following the destruction of Jerusalem, Jesus speaks of cosmic signs: **"there will be signs in the sun and moon and stars, and on the earth the distress of nations in perplexity because of the rolling of the sea and the waves."**
- These signs will cause great fear: **"People faint with fear and foreboding of what is coming in the world, for the powers of heaven will be shaken."**
- Then, **"they will see the Son of Man coming in a cloud with power and great glory."**
- In the face of these events, believers are encouraged: **"Now, when these things begin to take place, straighten up and raise your heads because your redemption is drawing near."**

7. Parable of the Fig Tree (Luke 21:29-33):

- Jesus uses the analogy of the fig tree's budding to illustrate the nearness of the kingdom of God when the predicted signs appear: **"Look at the fig tree and all the trees. As soon as they come out in leaf, you see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near."**
- The controversial statement **"Truly, I say to you, this generation will not pass away until all has taken place"** is discussed. Darko outlines four main interpretations:
 - Jesus' own contemporaries.
 - The Jewish people.
 - Humanity in general (considered the weakest view).
 - The generation that sees the predicted signs unfold.
- Jesus affirms the enduring nature of his words: **"Heaven and earth will pass away, but my words will not pass away."**

8. Call to Vigilance and Readiness (Luke 21:34-38):

- Jesus emphasizes the need for constant watchfulness: **"But watch yourselves, lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap."**

- This day will come upon **"all who dwell on the face of the whole earth."**
- Disciples are urged to **"stay awake at all times, praying that you may have strength to escape all these things that are going to take place and to stand before the Son of Man."**
- Luke notes Jesus' routine of teaching in the temple during the day and lodging on the Mount of Olives at night, with people coming to hear him early in the morning, highlighting the intensity of his ministry leading up to his passion.

9. Eschatological Reflection:

- Darko concludes with a personal reflection on eschatology, stating his **"personal eschatology is one day, I will die. My cosmic eschatology is if I don't die before Christ comes, that will be the end."**
- He emphasizes that the crucial aspect is one's **"posture,"** which should be one of constant readiness for both personal death and the return of Christ.
- He encourages the audience to ask themselves, **"are you ready if the Son of Man comes today? Or if the end of your life is today?"**
- The lecture ends with the reassurance that despite the grim predictions, Jesus' ultimate act of sacrifice was for the sake of humanity.

Key Takeaways:

- Luke 21 presents a significant discourse by Jesus predicting future events, including the destruction of the temple and his eventual return.
- The passage highlights the importance of discerning true signs from false claims and maintaining vigilance in the face of turmoil.
- Persecution is presented as a reality for followers of Jesus, but they are assured of God's provision and ultimate triumph.
- The widow's offering serves as a powerful example of genuine generosity rooted in proportion and attitude, a model for discipleship.
- The call to readiness for the end times, whether personal or cosmic, is a central theme, urging believers to live with soberness and prayerfulness.

This briefing document provides a comprehensive overview of Dr. Darko's lecture on Luke 21:5-38. Further engagement with the source material and other scholarly interpretations is encouraged for a deeper understanding.

4. Study Guide: Darko, Luke, Session 31, Apocalyptic Discourse in Jerusalem (Luke 21:5-38)

Luke 21: Apocalyptic Discourse in Jerusalem Study Guide

Key Themes:

- The significance of true generosity as exemplified by the widow's offering.
- Jesus' prediction of the Temple's destruction and its fulfillment.
- Warnings against false messiahs and the signs preceding the end times.
- The importance of readiness, vigilance, and endurance for Jesus' followers.
- The promise of persecution and God's provision during difficult times.
- The coming of the Son of Man with power and glory.
- The uncertain timing of the "this generation" prophecy and various interpretations.
- The call to spiritual sobriety and prayer in anticipation of future events.

Short Answer Quiz:

1. What prompts Jesus' remarks about the Temple in Luke 21:5-6? Some people were admiring the Temple's beautiful stones and offerings, leading Jesus to predict its future destruction, stating that not one stone would be left upon another. This prophecy highlights the impermanence of earthly grandeur compared to God's kingdom.
2. According to Jesus, what are some of the initial signs that will precede the ultimate end? Jesus mentions wars and tumults, nation rising against nation, kingdom against kingdom, great earthquakes, famines, pestilences, terrors, and great signs from heaven as events that must first take place, but he cautions that the end will not be immediate.
3. What does Jesus tell his disciples they should expect in terms of persecution for his name's sake? Jesus warns his disciples that they will be delivered up to synagogues and prisons, brought before kings and governors, and even betrayed by family and friends. He states they will be hated by all because of his name.
4. What assurance does Jesus give his disciples when they are brought before authorities? Jesus assures his disciples that they should not worry about how to

answer because he will give them a mouth and wisdom that their adversaries will not be able to withstand or contradict. This promise highlights God's provision in times of trial.

5. What is the significance of Jesus' prediction about Jerusalem being surrounded by armies? This prediction refers to the siege of Jerusalem, which historically occurred in 70 AD by the Roman army. Jesus uses this event to signal the nearness of desolation and judgment upon the city, urging his followers to flee.
6. How does Luke Timothy Johnson interpret the timing and impact of Jesus' prophecies regarding Jerusalem's fall for Luke's original audience? Johnson suggests that while Luke's description is circumspect enough not to definitively say the city had already fallen, the fact that these events aligned with Jesus' words would have powerfully validated his prophetic claims for Luke's readers. It also lent weight to his predictions about the coming of the Son of Man.
7. What are the signs Jesus mentions that will accompany the coming of the Son of Man? Jesus speaks of signs in the sun, moon, and stars, distress of nations in perplexity due to the rolling of the sea and waves, and people fainting with fear. Following these cosmic disturbances, the Son of Man will be seen coming in a cloud with power and great glory.
8. What is the lesson Jesus intends to convey through the parable of the fig tree? The parable of the fig tree illustrates that just as observing the budding of trees signals the nearness of summer, observing the predicted signs should indicate the nearness of the kingdom of God. It emphasizes the importance of recognizing the signs of the times.
9. What are the different scholarly interpretations of Jesus' statement, "This generation will not pass away until all has taken place"? Interpretations include: (1) Jesus' contemporaries would witness these events, (2) the Jewish people as a whole would experience them in some form, (3) humanity in general (a weaker view), and (4) the generation that sees the predicted signs unfolding will witness their fulfillment.
10. What does Jesus emphasize regarding vigilance and readiness in the final verses of the discourse (Luke 21:34-36)? Jesus urges his followers to watch themselves lest their hearts be weighed down by dissipation, drunkenness, and worldly cares, causing that day to come upon them suddenly. He calls them to stay awake at all times, praying for strength to escape these events and stand before the Son of Man.

Essay Format Questions:

1. Analyze the significance of the widow's offering in Luke 21:1-4 in the context of Jesus' broader teachings on wealth, poverty, and discipleship in the Gospel of Luke. How does this brief episode serve as a transition to the apocalyptic discourse?
2. Discuss the relationship between Jesus' predictions of the Temple's destruction in Luke 21:5-6 and the subsequent signs of the end times described in verses 7-28. How do these events relate to each other in Jesus' eschatological framework?
3. Explore the themes of persecution and divine protection in Luke 21:12-19. What assurances does Jesus provide to his followers facing adversity, and how are these promises reflected in the early church (as seen in Acts)?
4. Examine the challenges in interpreting Jesus' statement about "this generation" in Luke 21:32. Discuss the various scholarly perspectives on this verse and their implications for understanding Jesus' eschatological expectations.
5. Discuss the importance of vigilance, readiness, and prayer in Luke 21:34-38 as Jesus concludes his apocalyptic discourse. How should these exhortations shape the lives and expectations of believers in light of Jesus' predictions?

Glossary of Key Terms:

- **Apocalyptic Discourse:** A speech or literary genre that reveals prophetic visions and warnings about the end times, often involving cosmic disturbances, judgment, and the establishment of God's kingdom.
- **Temple (Herod's Temple):** The rebuilt Jewish Temple in Jerusalem, significantly expanded and beautified under King Herod the Great. It was the center of Jewish religious life and the location of Jesus' teachings in this passage.
- **Offering Box:** A receptacle within the Temple where people placed their monetary gifts for religious and charitable purposes.
- **Discipleship:** The state of being a follower or learner of Jesus Christ, characterized by obedience to his teachings and commitment to his way of life.
- **Eschatology:** The branch of theology concerned with the final events of history, or the ultimate destiny of humanity, often including concepts like the second coming of Christ, judgment, and the afterlife.
- **Messiah:** The promised deliverer of the Jewish people, whom Christians believe to be Jesus Christ. False messiahs are individuals who wrongly claim this role.
- **Persecution:** Hostility and ill-treatment, especially because of religious beliefs. Jesus predicts that his followers will face persecution for their faith.
- **Son of Man:** A title used by Jesus to refer to himself, often in the context of his authority, suffering, and future glory. Its meaning draws from Old Testament prophecies.
- **Gentiles:** In Jewish context, non-Jewish people or nations. Jesus predicts that Jerusalem will be trampled underfoot by the Gentiles.
- **Vigilance:** The state of being watchful and alert, especially to danger or trouble. Jesus emphasizes the need for his followers to be vigilant in anticipation of future events.

5. FAQs on Darko, Luke, Session 31, Apocalyptic Discourse in Jerusalem (Luke 21:5-38), Biblicalelearning.org (BeL)

Frequently Asked Questions on Luke 21:5-38

1. What was the immediate context for Jesus' apocalyptic discourse in Luke 21? Jesus was in the temple in Jerusalem, having just observed the contrasting acts of giving by the wealthy and a poor widow. While some were admiring the temple's grandeur, built and adorned by Herod the Great, Jesus pivoted from this observation to predict the temple's future destruction, prompted by their admiration rather than a direct question.

2. What specific prediction did Jesus make regarding the temple in Jerusalem? Jesus declared that the magnificent temple they were beholding would be completely destroyed, stating that "there will not be left here one stone upon another that will not be thrown down" (Luke 21:6). This prophecy foreshadowed the temple's destruction by the Roman army in 70 AD.

3. What signs did Jesus foretell that would precede the destruction of Jerusalem and the coming of the "end"? Jesus cautioned against being led astray by those claiming to be the Messiah. He mentioned hearing of wars and tumults, but stated that the end would not be immediate. He further described nations rising against nations, kingdoms against kingdoms, great earthquakes, famines, pestilences, and terrifying signs from heaven.

4. According to Jesus, what experiences would his followers face before these apocalyptic events? Jesus warned his disciples that they would face persecution, being delivered to synagogues and prisons, and brought before kings and governors for his name's sake. He assured them that these trials would be an opportunity to bear witness, and he would give them wisdom and words that their adversaries could not contradict. He also forewarned of betrayal by family members and hatred from all, while promising that ultimately, they would be preserved through their endurance.

5. How did Jesus describe the fall of Jerusalem? Jesus predicted that Jerusalem would be surrounded by armies, signaling its imminent desolation. He warned those in Judea to flee to the mountains and those within the city to depart, as these would be "days of vengeance." He spoke of great distress, wrath against the people, death by the sword, captivity among all nations, and Jerusalem being trampled underfoot by the Gentiles until "the time of the Gentiles is fulfilled."

6. What did Jesus say about the coming of the Son of Man after these times of distress? Jesus spoke of signs in the sun, moon, and stars, and distress among nations due to the roaring of the sea. People would faint with fear, anticipating what was coming upon the world, as the "powers of heaven will be shaken." Following this, they would see the Son of Man coming in a cloud with power and great glory, signaling that their redemption was near.

7. What lesson did Jesus teach through the parable of the fig tree? Using the analogy of observing a fig tree and knowing that summer is near when its leaves appear, Jesus taught that his followers should similarly recognize the nearness of the kingdom of God when they see the predicted signs taking place.

8. What was Jesus' final exhortation to his disciples in this discourse? Jesus urged his disciples to "watch yourselves" so that their hearts would not be weighed down by dissipation, drunkenness, and the worries of life, causing that day to come upon them suddenly. He exhorted them to "stay awake at all times, praying that you may have strength to escape all these things that are going to take place and to stand before the Son of Man," emphasizing the need for readiness and vigilance.