

Formed questions on Matthew 23:29-25:46 Episodes 34-36

Review: From Matthew 21-23

Chapter 21:23-46: Fruits of the true Kingdom

Chapter 22:1-40: Repentance and transformation through His Kingdom

Chapter 22:41-23:39: Warning against false leaders of the Kingdom

Matthew Chapters 23:29-24:28 Episode 34

Theme: God's judgment of Israel and the World

Discourse

- 1) What judgment does Jesus say will fall on the Jewish leaders and when will it come?

- 2) What is Jesus's attitude in His rebuke of Jerusalem's false prophets?

- 3) Is there a specific statement of hope Jesus gives after Jesus laments or weeps over Jerusalem?

- 4) After Jesus states, "Behold, your house (temple) is forsaken and desolate," where does he go?

- 5) Why, at this time, does Jesus begin to describe the coming of the close of the age?

- 6) How did the Jews view the temple and how important was it to them?

7) What are some of the signs Jesus gives that would tell of the close of the age?

8) What is significant about the Mount of Olives and what role does it play in the history and future of Israel?

9) What is the connection between the temple and the world according to Michael Barber?

10) Why is the destruction of Jerusalem and the temple a foreshadowing of events to come?

Matthew Chapter 24:29-51 Episode 35

Theme: A call for vigilance, even in difficult times

Discourse

1) What kind of language is used in verse 29, "Immediately after those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and powers from heaven will be shaken;..." What does this description typically mean in the Old Testament symbolically?

2) Why is it important that Jesus quotes from Daniel 7:13 in Matthew 24:30?

“Then will appear the sign of the Son of Man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on clouds of heaven with power and great glory;...?”

3) What does Michael Barber and Tim Gray refer to when comparing the destruction of the temple and Jerusalem in Jewish history? ...and why?

4) What does Jesus say was the lesson from the fig tree?

5) What signs are given to us when looking to the Second Coming of Christ?

6) What is the lesson of the faithful and unfaithful servant?

Matthew 25:1-46

Episode 36

Theme: Three parables of Vigilance

Discourse

1) What would be considered the sermon on the mounts and what was their message?
Where else is the term wise and foolish found in Matthew?

2) What did the ten virgins need for their lamps and why was that important?

3) What happened to the foolish virgins? What were they lacking?

4) Why is the term bridegroom used? What does that mean for us?

5) What was the purpose behind the man giving his servants a distribution of talents? What is the actual meaning of the word talent in this parable?

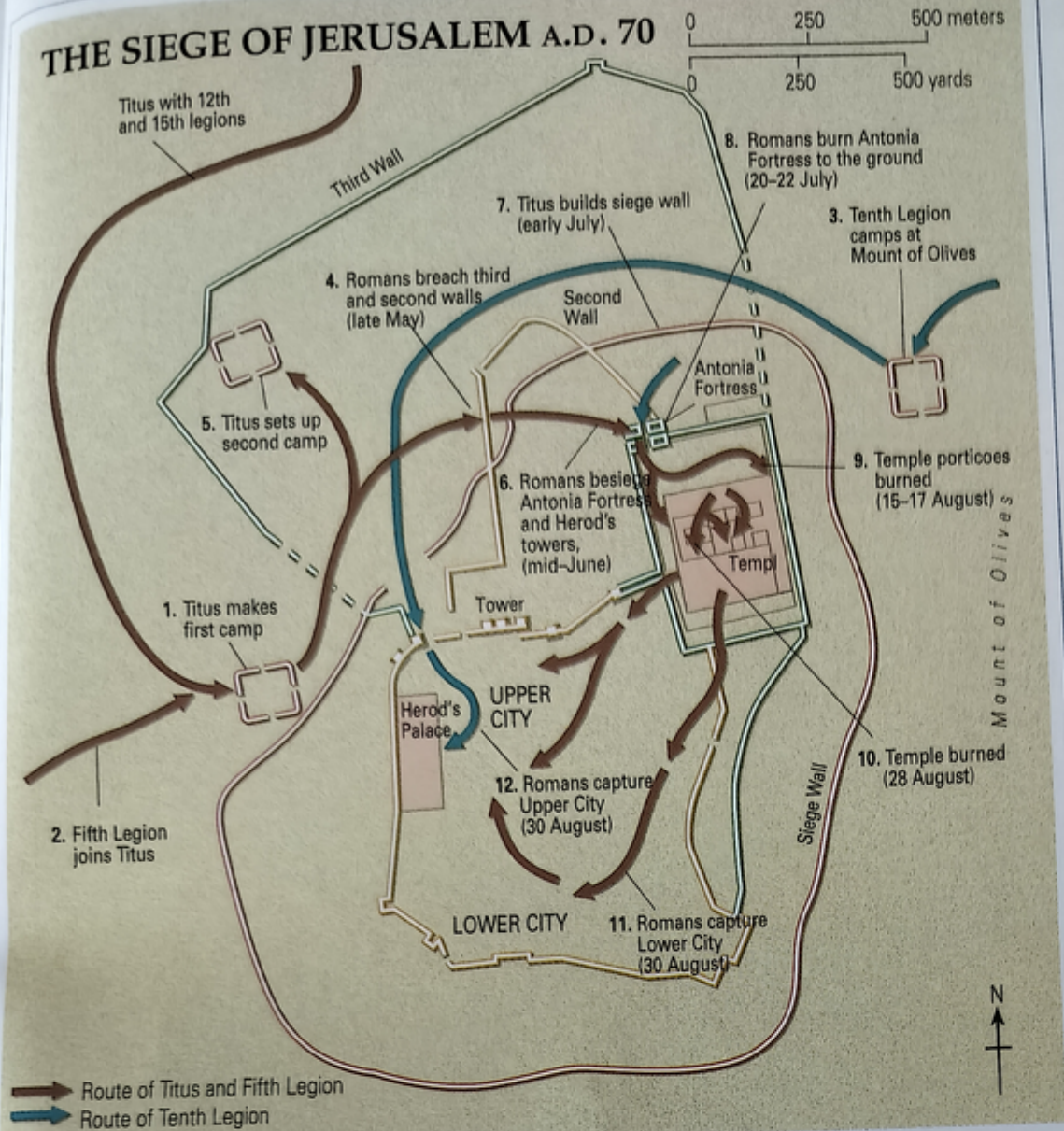
6) What can we learn from the man who buried his talents?

7) What was the outcome of the faithful servants who used the master's talents well?

8) Who is the King in verse 40 and what is Jesus telling His disciples by using this language in this parable of the nations? Who is the King compared to when separating the sheeps from the goats? What is the criteria in being numbered as a sheep?

9) We can either be afraid of His coming judgment or slack, taking for granted His mercy and lovingkindness. What can be the answer to not living these two extremes according to Michael Barber and Tim Gray's summary of these parables? *Hint –Ephesians 3:14-20 and Ephesians 1:11-14!

THE SIEGE OF JERUSALEM A.D. 70



The Fall of Masada

Masada is a massive outcrop of rock in the Judean Desert, which the Hasmoneans had fortified. Herod the Great built a palace complex on the summit. After the fall of Jerusalem, a Zealot group under Eleazar took refuge there. With plenty of food and water, they were able to withstand the Roman offensive until A.D. 73.

The Romans first built a siege wall around the rock to prevent the supply of more rations. They then built an earth ramp up the west side of the rock. On this ramp, a base of wood and iron supported a siege tower. The Romans then had a vantage point from which to breach with a battering ram the main wall surrounding the summit of the rock. Realizing their hopeless plight, it appears that 960 Jews committed suicide overnight, while awaiting the final assault. To this day Masada is a symbol of Jewish resistance to tyranny.

THE FIRST JEWISH REVOLT

From A.D. 44, Judea was under the control of Roman procurators. Since the days of Herod the Great, the Zealot party had been in revolt against Rome. Now, with increasing intolerance toward the Jews and the desecration of the temple by the Emperor Caligula, the Roman authorities provoked the Pharisees into joining ranks with the Zealots.

Once the revolt had sparked, it spread quickly through most of Judea and Galilee. The Roman general Vespasian arrived in Caesarea and set up his base at Ptolemais. He rapidly recaptured Galilee and the Golan in A.D. 67, before turning south. Despite the Jews' common hatred of the Romans, the war occasioned a good deal of factional fighting that the Romans were able to exploit. The Jews' lack of unity resulted in the relentless reoccupation by the Romans of Samaria, Peraea, and Judea.

In spite of fierce defense by the Zealots, Titus, Vespasian's son, did not take long to capture Jerusalem, building a siege wall to starve out its inhabitants. Within three months of the beginning of the siege, the temple had been burned and the other buildings destroyed.

THE SIEGE OF MASADA

