

11/15/20

Mark 13

The rejection of Jesus the Messiah by Israel has reached its final limits.

1. Jesus has just wept over Jerusalem and declared that their house is left to them desolate and that they would not see Him till they said, “Blessed is He who comes in the name of the Lord.” Mart. 23:37-39
2. Remember the events in Mk. 11:20-13:37 takes place in one day, Tuesday.

Now Jesus is going to prophecy about Israel’s coming judgment, known as the “Olivet Discourse”.

* There are similarities in the three synoptic gospels, but there are also have significant differences. Matt. 24; Mk.13; Lk. 21

1. Mark and Matthew have Jesus sitting on the Mount of Olives, but Luke puts Jesus in the Temple precinct.
2. Mark and Matthew’s key sign is the abomination of desolation, Luke’s is the armies around Jerusalem.
3. Matthew only has the question about the end of the age, Luke only the destruction of the Temple.
4. Mark 13 has often been called “The Little Apocalypse”.

13:1-2 Jesus predicts the destruction of the Temple.

* The parallel passages. Matt. 24:1-2; Lk. 21:5-6

13:1-2 The impressive buildings of the temple.

- 1) The observation by one of the disciples, “Then as He went out of the temple, one of His disciples said to Him, “Teacher, see what manner of stones and what buildings *are here!*” vs. 1
 - a) Jesus went out of the Temple after a long day on Tuesday. Mk. 11:20-13:37
* All happened in one day, Tuesday.
 - b) Jesus has been rejected by Israel and Jesus has rejected Israel.
 - c) The expression “manner of stones” referred to the magnificence of Herod’s Temple.
 - 1)) The construction had started in 20-19 B.C. and had not been completed yet.
 - 2)) The stones were enormous and of one piece 40 feet long by 12 feet high by 18 feet wide, weighing hundreds of tons.
- 2) Jesus predicted the destruction of the Temple, “And Jesus answered and said to him, “Do you see these great buildings? Not *one* stone shall be left upon another, that shall not be thrown down.” vs. 2
 - a) The destruction would come by Titus in 70 A. D.
 - b) The temple was the one built by Zerubbabel after captivity, Herod had enlarged the temple area by a man-made platform that is to the present day the

largest man-made platform, it and the buildings had been under construction for 46 years. Jn. 2:20

- c) The prophecy was fulfilled as the Temple was set on fire by a soldier, the gold melted so they removed stone by stone to recover the gold.
- d) 1,100,000 were slain and 97,000 taken captive. (Josephus)

13:3-13 The signs of the times and sign.

* The parallel passages. Matt. 24:3-14; Lk. 21:7-19

13:3-4 The enquiry about the time of the destruction of the Temple.

- 1) The location, “Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately.” vs. 3
- a) Many try to make Lk. 21:5-38 the Olivet discourse of Matthew 24 and Mark 13, but they are not the same though there are similarities there are also significant differences that make them distinct.
- b) Luke puts Jesus in the temple precinct, both Mark and Matthew say Jesus sat on Mount of of Olives. Lk. 21:4
- c) Mark only says Jesus was “opposite the temple”, indicating the Mount of Olives.

- d) Mark is the only one that names the four disciples that came to Jesus privately, Peter, James, John and Andrew.
- 2) The questions asked to Jesus, “Tell us, when will these things be? And what *will be* the sign when all these things will be fulfilled?” vs. 4
 - a) They asked about the time “when” the destruction of the temple.
 - b) They asked about the sign, singular, indicating the fulfillment of all the destruction.
 - c) Mark does not include the question about “the end of the age” as Matthew to indicate the Second Coming and the setting up of the Kingdom Age. Matt. 24:3
 - d) Mark does not have the question about the “end of the age”, yet he include the Second Coming. Matt. 24:3; Mk. 13:26-31

13:5-6 The times will be one of spiritual deception in the world.

- * Verse 5-13 cover from the time of Jesus to the end of the seven year tribulation, a simple overview!
- 1) The first thing Jesus warns about being deceived about the things of God and His Coming, “And Jesus, answering them, began

to say: “Take heed that no one deceives you.” vs. 5

- a) The phrase take heed “blepo”, means to perceive and discern, a present active tense, ongoing, a strong warning repeated four times. vs. 9, 23, 33
 - b) The word deceived “planao”, means to cause to stray or be misled, we get our word “planet” from it that have deviated from their orbit. Acts 17:11; 1Jn. 4:1
- 2) The number of spiritual deceivers is stated, “For many will come in My name, saying, ‘I am *He,*’ and will deceive many.” vs. 6
- a) There will be many “polos” a large number dupped by these false Christ.
 - b) These will pass themselves as Christ, Josephus confirms this, giving various name of the decievers. 2Pet. 2:1-2

13:7-8 The time will be of intense global turmoil and instability on the earth.

- 1) The second thing Jesus warns is intense warfare, “But when you hear of wars and rumors of wars, do not be troubled; for *such things* must happen, but the end *is* not yet.” vs. 7
 - a) The horror of war is the result of man’s sinfulness and desire for more. Ja. 4:1-2
 - b) Jesus exhorted them not to be trouble, these need to occure, but they are not the

indication of His Coming, “the end is not yet”.

- 2) The wars will be national and international, “For nation will rise against nation, and kingdom against kingdom.” vs. 8a
 - * On the basis of the computation in the Mosco Gazette, Gustave Valbert in his day could report that “from the year 1496 BC to AD, 1861 in 3,358 years there were 227 years of peace and 3,130 years of war, or 13 years of war to every year of peace. Within the last 3 centuries, there have been 286 wars in Europe. He added that from the year 1500 BC to AD, 1860 more than 8,000 treaties of peace, meant to remain in force forever, were conclude. The average time they remained in force was 2 years.” #7149
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- 3) There will be natual desaster and those caused by war, “And there will be earthquakes in various places, and there will be famines and troubles. These *are* the beginnings of sorrows.” vs. 8b-d
 - 1)) All these things seem to indicate a short-term and long-term fulfillment.
 - 2)) There were many earthquakes such as in Laodicea, Pompeii, Crete.
 - * “Now the great **city** was **divided** into three parts, and the cities of the nations fell. And great Babylon was

- remembered before God, to give her the cup of the wine of the fierceness of His wrath.” Rev. 16:19
- 3)) There was a famine in Judea. Acts 11:28
 - 4)) These are the beginning of birth pains.
 - 5)) Today there are many earthquakes around the world and millions die of famine.

3:9-13 The persecution of disciples of Jesus.

- 1) This would be in the near future, “But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.” vs. 9
 - a) The councils was the Sanhedrin as regarding the lame man. Acts 4:5
 - b) The Synagogues like the stoning of Stephen. Acts 6:8-7:60
 - c) Rulers, governors etc. as Paul before Felix and Festus Acts 24
 - d) Kings like Paul before Agrippa. Acts 25:13
 - * Jesus to this to the disciples when He sent them out. Matt. 10:17-28
- 2) This looks to the end of the age, “And the gospel must first be preached to all the nations.” vs. 10

- a) The apostle Paul declared the gospel had been preached to the known Roman Empire. Col. 1:6, 23
- b) But the context is at the end, prior to the Second Coming of Jesus.
 - * John tells us an Angel with the everlasting gospel will preach to every nation, tribe, tongue and people in the world. Rev. 14:6
- c) This was the motive and thrust of sending missionaries after WWII, believing Jesus could not returned until the church preached the gospel to entire world, but the church will never fulfill this, only God will by this angel.
- 3) The Holy Spirit would give them the words when they would be arrested, “But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.” vs. 11
 - a) Jesus spoke the night before His betrayal about the Person of the Holy Spirit for the believe in the church age. Jn. 14-16
 - b) They could not resist the wisdom and the Spirit by which Stephen spoke. Acts 6:10
 - c) This text does not mean that Pastor-teachers are not to study, it is out of context by lazy preachers.

- 4) They would be betrayed by their family, “Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.” vs. 12
- a) This took place in their life time. Matt. 10:17-22
- b) This has taken place throughout history, since the first century, like in Hitler’s Nazi Germany, Mao’s Cultural Revolution, etc.
- 5) The price for believing and trusting Jesus as Savior and Lord would bring great animosity to believers, “And you will be hated by all for My name’s sake. But he who endures to the end shall be saved.” vs. 13
- * The hate of the world toward Jesus is taken out on His children, He is not here any longer!

13:14-23 The Great-Tribulation period.

* The parallel passages. Matt. 24:15-28; Lk. 21:20-24

13:14 The dividing line between tribulation and the Great Tribulation.

- 1) The event is takes place three and a half year after the tribulation begins, “So when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing where it ought not” (let the reader understand),

- a) The key sign of Mark and Matthew is the abomination of desolation spoken by Daniel. Matt. 25:15; Mk. 13:14
- b) Luke’s question focuses on the destruction of the temple and the key sign is the armies surrounding Jerusalem. Lk. 21:7, 20
- c) The abomination of desolation refers literally to the foul and detestible person of the Anti-Christ that makes desolation.
- d) Daniel gives us the prophecy of the 70 weeks, 69 have been fulfilled by the command Artaxerxes to Nehemiah to restore and rebuilt the wall of Jerusalem in troublous times the last week, the 7th is calle Jacob’s Trouble that begins with false peace. Dan. 9:24-26, 27; Jer. 30:7
- e) The abomination of desolation refer to the Anti-Christ that after building the temple for the Jews, enters in and declares himself to be god and to be worshipped. Dan. 9:27; 12:11; Matt. 24:15; 2Thess. 2:4
- d) There was a short-term fulfillment, as a type of the Anti-Christ by Antiochus Epiphanes recorded by Daniel, as he desecrated the Temply in 167 B.C. by offering a pig on the alter, forcing the priest to eat it and placing a statue of Zeus, during the Maccabees. Dan. 11:31

- c) But what Jesus is prophesying about is the Anti-Christ that begins the count-down for the Second Coming of Jesus, 1, 290 day. Dan. 12:11
- 1)) Jesus is prophesying to the future, not looking back to the past.
 - 2)) If Antiochus fulfilled it then Jesus spoke falsely for He said it was still in the future, not the past!
 - 3)) Paul identifies the Antichrist in the temple he will build for the Jews and declare himself God. 2Thess. 2:3-10
- 2) This event will be the sign to the remnant of Israel to flee for her life, “then let those who are in Judea flee to the mountains.” vs. 14
- d) The women, Israel will flee to the wilderness for 1260 days; 42 months to the city of Sela or Petra in Jordan. Rev. 12:6, 14; Is. 16:1-4
- * Short-term wise in 70 A.D. those who fled to Pella Eusebius tells us were safe from the destruction. Lk. 21:20-21

13:15-18 The one to flee are Jews, not the church.

- 1) The Jews are to flee without hesitation, “Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.” vs. 15
 - a) In the middle east all live and spend time on their roofs.

- b) The time is so critical and perilous by the Anti-Christ that they are not to waste time taking anything from their homes.
- 2) The Jews are to flee from their work place, “And let him who is in the field not go back to get his clothes.” vs. 16
 - * This time-line begins the Great-Tribulation.
- 3) The difficulty of travel for those with infants, “But woe to those who are pregnant and to those who are nursing babies in those days!” vs. 17
- 4) The time of year will make travel worst, “And pray that your flight may not be in winter.” vs. 18

13:19-20 The unparalleled time in man’s history.

- 1) The last three and a half years of Great-Tribulation are the worst to ever be seen, “For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.” vs. 19
 - a) We have had some horrible times, the inquisition, the black plague, etc
 - b) We have seen the inhumaness of man in wars.
 - c) But nothing will compare to this time!
 - d) The seven seals, seven trumpets and seven bowls of God judgment on the earth.

* God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, keeping us from the hour to test all earth dwellers. Rom. 5:9; 1Thess. 5:9, Rev. 3:10

- 2) The fact that it only lasts 3 ½ years since people will survive it, “And unless the Lord had shortened those days, no flesh would be saved; but for the elect’s sake, whom He chose, He shortened the days.” vs. 20
 - a) The elect in this context are Jews, not Christians. Jer. 30:7; Dan. 12:2
 - b) The 144,000 Jews to preach the gospel. Rev. 7
 - c) The two witnesses to be killed. Rev. 11

13:21-23 The false Christs and false prophets of the Great-Tribulation.

- 1) Their false message, “Then if anyone says to you, ‘Look, here *is* the Christ!’ or, ‘Look, *He is* there!’ do not believe it.” vs. 21
- 2) Their false miraculous signs, “For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect.” vs. 22
- 4) Their cautious advance warning, “But take heed; see, I have told you all things beforehand.” vs. 23

* This is the third time Jesus said, “take heed”. vs. 5, 23, 33

13:24-37 **The Coming of the Son of Man.**

* The parallel passages. Matt. 24:29-31; Lk. 21:25-28

13:24-25 The affect on the creation at the return of Jesus.

- 1) This is the culmination of the Day of the LORD to destroy the armies of the world and set up the Kingdom, “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken.” vs. 24-25
 - a) The day of the Lord is a day of gloom, darkness and indignation.
 - b) This is a major theme of the Old Testament. Is. 13:10; 34:4; Joel 2:3, 10; 3:15; Ezk. 32:7-8; Amos 5:18-20, 8:9; Rev. 6-18
 - c) Peter quoted Joel 2 at Pentecost regarding the pouring out of the Holy Spirit and also continue quoting this phenamenah of the Second Coming and never made the distinction. Acts 2:19-20

13:26-27 The return of Jesus will be visible.

- 1) The glorified Christ, “Then they will see the Son of Man coming in the clouds with great power and glory.” vs. 26

* Jesus ascended back up to heaven in a cloud and will return likewise in power and glory. Dan. 2:44; 7:13-14; Acts 1:11; Rev. 1:7

- 2) The gathering of the remnant of the Jews, “And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.” vs. 27
 - a) There will also be those who accept Christ during the Tribulation and Great-Tribulation.
 - b) But the focus of the seven years is the Jew, not the Gentile.

13:28-32 The Parable of the fig tree.

* The parallel passages. Mart. 24:32-35; Lk. 21:29-33

13-28-31 The illustration of Jesus regarding His Second Coming.

- 1) The proclamation, “Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near.” vs. 28
 - a) A parable is putting something known along side what is not know, in order to know what was previously unknown.

- b) The leaves of the fig tree in the Spring reveal summer is near, it announces it if you will.
- c) The fig tree was one of the symbols of Israel. Jer. 24:1-5; Hos. 9:10
 - * As well as the vine and olive tree.
- d) Mark has used it already regarding Israel. Mk. 11:12-14; 20-24
- 2) The interpretation and application, “So you also, when you see these things happening, know that it is near--at the doors!” vs. 29
 - a) The focus is “when you see these things happening”.
 - 1)) The context is the Great-Tribulation things”.
 - 2)) This is not dealing with the destruction of the temple and persecution of the apostles. vs. 1-13
 - 3)) Israel, Jerusalem and the Jews are key to prophecy in Scripture and in this context it is under rule of the Anti-Christ, the last three and a half years..
 - b) To interpret the text to say it is the rebirth of the nation of Israel, is stretching it completely out of context, Ezkekeil gives us the birth of the nation.
 - 1)) Yes in May of 1948, Israel declared its independence for the 3rd time, but this is not a prophecy of the re-birth of the nation, it is simply an illustration to know the nearness of His coming.

- 2)) Ezekiel prophecies about the rebirth of the nation is two-fold; first bring the people back to the land, second pouring out His Spirit on the people, the Valley of dry bones. Ezk. 36-37
- 3) The guaranteed reliability of the word Jesus has declared, “Assuredly, I say to you, this generation will by no means pass away till all these things take place.” vs. 30
- a) The word generation “genea” can mean different things.
- b) Some say it is the generation of disciples, but they died and Jesus did not return.
- c) Still others says it is the generation living at the regathering of Israel to see these things, but the generation of 1948 that saw the rebirth of the nation of Israel has passed.
- d) Other say it refers to the race of Jews at the time of seven year tribulation.
- * I think “c” is the correct ones, the race of Jews, as so many have attempted to destroy the Jews, but they are still around and certainly they will be in the land to make the covenant with the Anti-Christ, the deceiver and destroyer. Dan. 9:27; Rev. 6:1-4
- e) The time of Gentiles is from Babylon till the reign of the Anti-Christ through the ten nation confederacy, which he will destroy. Lk. 21:24

- g) The fullness of the Gentiles is the sum total of people to be saved in the age of grace for the Rapture. Rom. 11:25
* “Blindness in part has happened to Israel until the “fullness of the Gentiles”.
- 4) The certainty of the Second Coming and the prophecies to be fulfilled, “Heaven and earth will pass away, but My words will by no means pass away.” vs. 31
- a) The illustration is a contrast between what is seen in creation that is temporal and will vanish one day, while the prophecy of the Second Coming will not vanish, but be fulfilled.
- b) The confident assurance of the inerrancy and infallibility of the word of God. 2Tim. 3:16-17; 2Pet. 1:19-21

13:32-37 The need to be vigilant about the Second Coming.

* The parallel passages. Matt. 24:31-51; Lk. 21:34-38

13:32 The time is unknown to man.

- 1) The Father alone knows the time, “But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.” vs. 32
- a) Not people, angels nor the Son of Man.

- b) The Son emptied Himself of His glory and submitted to the Father therefore limiting Himself by His will for a set time. Phil. 2:5-8
 - c) No one knows the day or hour when these events of the seven year tribulation begin, “the Day of the LORD”, at which time simultaneously the rapture takes place.
 - d) We know the day of the Second Coming, according to Daniel, 1290 days from the abomination that causes desolation. Dan. 12:11; Matt. 24:15; Mk. 13:14
 - * If you are left behind, once the abomination of desolation takes place, count-down and 3 ½ years later Jesus will return with His church!
- 2) The exhortation is to those who are save during the Tribulation and Great-Tribulation, “Take heed, watch and pray; for you do not know when the time is.” vs. 33
- a) Take heed “blepo”, to discern or percieve with sight and spiritual insight.
 - * The word for time “Kairos” is the specific time Jesus come for His church, the rapture!
 - b) “Watch therefore, and pray always that you may be counted worthy to **escape all** these things that will come to pass, and to stand before the Son of Man.” Lk. 21:36

- b) The word watch “agrupneo”, means to be sleepless, spiritually.
 - c) The word pray “proseuchomai” means to make prayers to God.
- 3) The illustration for th, “*It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.” vs. 34
- a) Jesus is the man who went back to heaven.
 - b) Jesus enables His servant and they are to be faithful till He returns.
 - c) The believer is to be like a centinal, “Watch therefore, for you do not know when the master of the house is coming-- in the evening, at midnight, at the crowing of the rooster, or in the morning--lest, coming suddenly, he find you sleeping.” vs. 35-36
 - d) The charge is to all believers, “And what I say to you, I say to all: Watch!” vs. 37
 - 1)) The word watch “gregoreo”, means to be watchful and vigilant, stated three times.
 - 2)) The responsibility and accountability of stewardship.