

# The Gospel of Mark

April 25, 2021



## IV. Judean Period (10.1-16.8) A. Pre-Passion (10.1-13.37) (part 4)

<sup>13.1</sup>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!”

<sup>2</sup>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.”

<sup>3</sup>Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, <sup>4</sup>“Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?”

<sup>5</sup>And Jesus, answering them, began to say: “Take heed that no one deceives you. <sup>6</sup>For many will come in My name, saying, ‘I am He,’ and will deceive many. <sup>7</sup>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. <sup>8</sup>For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginnings of sorrows.

<sup>9</sup>“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. <sup>10</sup>And the gospel must first be preached to all the nations. <sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>And you will be hated by all for My name’s sake. But he who endures to the end shall be saved.

<sup>14</sup>“So when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing where it ought not” (let the reader understand), “then let those who are in Judea flee to the mountains. <sup>15</sup>Let him who is on the housetop not go down into the house, nor enter to take anything out of his house. <sup>16</sup>And let him who is in the field not go back to get his clothes. <sup>17</sup>But woe to those who are pregnant and to those who are nursing babies in those days! <sup>18</sup>And pray that your flight may not be in winter. <sup>19</sup>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. <sup>20</sup>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.

Prediction of the destruction of the Temple (70 A.D.)

-Cf. 1 Kings 8.21f – Solomon’s dedication

The temple as the contact point with God in Heaven.

-Note destruction in 586 B.C.

-Note Mk. 15.38 (curtain torn at Jesus’ death)

When? What does this mean...**what signs will mark it?**

The destruction of the Temple is a sign to expect. . .

False Christ’s (before the second coming).

Nations succeeding nations.

Natural disasters and human privation (and y’ain’t seen nothing yet).

The Jews remaining after the temple is destroyed will become jealous and aggressive against the Christian faith, but their persecution will serve to spread the Gospel.

Cf. Mt. 10.34f

Survival is enduring (outlasting) the evil dominating around the Christian.

Daniel 9.27; 11.31; 12.11

**When?** Signs the temple will be destroyed....

Josephus describes the temple’s destruction.

Where were the Jerusalem Christians when this happened?

The turmoil will ultimately be ended for the sake of the elects’ salvation.

<sup>21</sup>“Then if anyone says to you, ‘Look, here is the Christ!’ or, ‘Look, He is there!’ do not believe it. <sup>22</sup>For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect. <sup>23</sup>But take heed; see, I have told you all things beforehand.

<sup>24</sup>“But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; <sup>25</sup>the stars of heaven will fall, and the powers in the heavens will be shaken. <sup>26</sup>Then they will see the Son of Man coming in the clouds with great power and glory. <sup>27</sup>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.

<sup>28</sup>“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. <sup>29</sup>So you also, when you see these things happening, know that it is near—at the doors! <sup>30</sup>Assuredly, I say to you, this generation will by no means pass away till all these things take place. <sup>31</sup>Heaven and earth will pass away, but My words will by no means pass away.

<sup>32</sup>“But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. <sup>33</sup>Take heed, watch and pray; for you do not know when the time is. <sup>34</sup>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. <sup>35</sup>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—<sup>36</sup>lest, coming suddenly, he find you sleeping. <sup>37</sup>And what I say to you, I say to all: Watch!”

Does the modern church need: “Signs and Wonders” as required by clerics in the 19<sup>th</sup> & 20<sup>th</sup> Centuries?

Cf.: Dt. 13.... What are we to heed if not signs/wonders?

Why were the sun, moon and stars created? Why will they cease? Which firmament/heaven is here referred to? Why?

Who are the elect? Why must they be gathered? Are they gathered now? Who are the elect in the farthest part of heaven?

“This generation” ... what generation? Those alive now (then)? The generation of the those who are enemies of God? The generation of the elect?

Disclaimer....

If the Son is omniscient (God) how can He NOT know?

Who are His household and His servants? Who is “the doorkeeper”? Can a Christian not be a part of the church with his fellow believers? Cf. Hebrews 10.19ff

What are we to be prepared for? How are we not prepared?

## Josephus, *Wars of the Jews*, Book 4....

### Chapter 5.

THE CRUELTY OF THE IDUMEANS WHEN THEY WERE GOTTEN INTO THE TEMPLE DURING THE STORM; AND OF THE ZEALOTS. CONCERNING THE SLAUGHTER OF ANANUS, AND JESUS, AND ZACHARIAS; AND HOW THE IDUMEANS RETIRED HOME.

THIS advice pleased the Idumeans, and they ascended through the city to the temple. The zealots were also in great expectation of their coming, and earnestly waited for them. When therefore these were entering, they also came boldly out of the inner temple, and mixing themselves among the Idumeans, they attacked the guards; and some of those that were upon the watch, but were fallen asleep, they killed as they were asleep; but as those that were now awakened made a cry, the whole multitude arose, and in the amazement they were in caught hold of their arms immediately, and betook themselves to their own defense; and so long as they thought they were only the zealots who attacked them, they went on boldly, as hoping to overpower them by their numbers; but when they saw others pressing in upon them also, they perceived the Idumeans were got in; and the greatest part of them laid aside their arms, together with their courage, and betook themselves to lamentations. But some few of the younger sort covered themselves with their armor, and valiantly received the Idumeans, and for a while protected the multitude of old men. Others, indeed, gave a signal to those that were in the city of the calamities they were in; but when these were also made sensible that the Idumeans were come in, none of them durst come to their assistance, only they returned the terrible echo of wailing, and lamented their misfortunes. A great howling of the women was excited also, and every one of the guards were in danger of being killed. The zealots also joined in the shouts raised by the Idumeans; and the storm itself rendered the cry more terrible; nor did the Idumeans spare any body; for as they are naturally a most barbarous and bloody nation, and had been distressed by the tempest, they made use of their weapons against those that had shut the gates against them, and acted in the same manner as to those that supplicated for their lives, and to those that fought them, insomuch that they ran through those with their swords who desired them to remember the relation there was between them, and begged of them to have regard to their common temple. Now there was at present neither any place for flight, nor any hope of preservation; but as they were driven one upon another in heaps, so were they slain. Thus the greater part were driven together by force, as there was now no place of retirement, and the murderers were upon them; and, having no other way, threw themselves down headlong into the city; whereby, in my opinion, they underwent a more miserable destruction than that which they avoided, because that was a voluntary one. And now the outer temple was all of it overflowed with blood; and that day, as it came on, they saw eight thousand five hundred dead bodies there.

But the rage of the Idumeans was not satiated by these slaughters; but they now betook themselves to the city, and plundered every house, and slew every one they met; and for the other multitude, they esteemed it needless to go on with killing them, but they sought for the high priests, and the generality went with the greatest zeal against them; and as soon as they caught them they slew them, and then standing upon their dead bodies, in way of jest, upbraided Ananus with his kindness to the people, and Jesus with his speech made to them from the wall. Nay, they proceeded to that degree of impiety, as to cast away their dead bodies without burial, although the Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun. I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs, whereon they saw their high priest, and the procurer of their preservation, slain in the midst of their city. He was on other accounts also a venerable, and a very just man; and besides the grandeur of that nobility, and dignity, and honor of which he was possessed, he had been a lover of a kind of parity, even with regard to the meanest of the people; he was a prodigious lover of liberty, and an admirer of a democracy in government; and did ever prefer the public welfare before his own advantage, and preferred peace above all things; for he was thoroughly sensible that the Romans were not to be conquered. He also foresaw that of necessity a war would follow, and that unless the Jews made up matters with them very dexterously, they would be destroyed; to say all in a word, if Ananus had survived, they had certainly compounded matters; for he was a shrewd man in speaking and persuading the people, and had already gotten the mastery of those that opposed his designs, or were for the war. And the Jews had then put abundance of delays in the way of the Romans, if they had had such a general as he was. Jesus was also joined with him; and although he was inferior to him upon the comparison, he was superior to the rest; and I cannot but think that it was because God had doomed this city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these their great defenders and well-wishers, while those that a little before had worn the sacred garments, and had presided over the public worship; and had been esteemed venerable by those that dwelt on the whole habitable earth when they came into our city, were cast out naked, and seen to be the food of dogs and wild beasts. And I cannot but imagine that virtue itself groaned at these men's case, and lamented that she was here so terribly conquered by wickedness. And this at last was the end of Ananus and Jesus.