

Mark Chapter Thirteen

The Olivet Discourse (vv. 1-32)

The Setting (vv. 1-4)

VERSE 1 As He was going out of the temple, one of His disciples said to Him,

"Teacher, behold what wonderful stones and what wonderful buildings (Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί [*conj + pres.dep.part.gen.m.s. ekporeuomai go out + pro.gen.m.s. autos + prep ek + d.a.w/noun abl.nt.s. heiros temple + pres.act.ind.3s. lego + pro.dat.m.s. autos + adj.nom.m.s. heis one + d.a.w/noun gen.m.p. mathetes + pro.dat.m.s. autos + noun voc.m.s. didaskalos teacher, rabbi + part ide behold + adj.nom.m.p. potapos what wonderful + noun nom.m.p. lithos stone + conj + adj. potapos + noun nom.f.p. oikodome building; edification*])!"

VERSE 2 And Jesus said to him, "Do you see these great buildings (καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς [*conj + d.a.w/noun nom.m.s. Jesus + aor.act.ind.3s. eipon said + pro.dat.m.s. autos + pres.act.ind.2s. blepo see + adj.acc.f.p. houtos "these" + d.a.w/adj.acc.f.p. megas great, large + noun acc.f.p. oikodome building*])?)

Not one stone will be left upon another which will not be torn down (οὐ μὴ ἀφεθῆ ὧ δε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ [*neg ou + neg me + aor.pass.subj.3s. aphiemi leave; "left" + adv ode here; + noun nom.m.s. lithos stone; "one stone" + prep epi on, upon + noun acc.m.s. lithos stone; "another" + pro.nom.m.s. hos which + neg ou + neg me + aor.pass.subj.3s. kataluo tear down*])."

VERSE 3 As He was sitting on the Mount of Olives opposite the temple, Peter and

James and John and Andrew were questioning Him privately (Καὶ καθημένου αὐτοῦ

εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος

καὶ Ἰωάννης καὶ Ἀνδρέας [*conj + pres.dep.part.gen.m.s. kathemai sit down +*

pro.gen.m.s. autos + prep eis + d.a.w/noun acc.nt.s. horos mount + d.a.w/noun gen.f.p.

elaia olive + prep katenanti opposite + d.a.w/noun gen.nt.s. heiros temple +

impf.act.ind.3s. eperotao ask; "questioning" + pro.acc.m.s. autos + conj + adj.acc.f.s.

idios belonging to one; "privately" + noun nom.m.s. Peter + conj + noun nom.m.s.

James + conj + John + conj + nom.m.s. Andrew]),

VERSE 4 "Tell us, when will these things be, and what *will* be the sign when all

these things are going to be fulfilled (Ἐἶπόν ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον

ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα [*aor.act.imper.2s. eipon "tell" + pro.dat.m.p. ego "us"*

+ adv pote when? + pro.nom.nt.p. houtos "these things" + fut.dep.ind.3s. eimi "be" + conj

+ pro.acc.nt.s tis what + d.a.w/noun nom.nt.s. semeion sign + conj hotan when +

pres.act.ind.3s. mello be about + pro.nom.nt.p. houtos "these things" + pres.pass.infin.

sunteleo bring about; "be fulfilled"])?"

ANALYSIS: VERSES 1-4

1. Verses 1-2 constitute the setting for the question of vv. 3-4.
2. These four verses constitute the conclusion of the lengthy section on Jesus' confrontation with the authorities in the temple which began in 11:27 following the provocative actions in 11:11-25 (temple cleansing).
3. Apart from 13:1-2 the sequence of episodes in the temple in chapters 11 & 12 is left without a conclusion.
4. In the first part of the confrontation Jesus was primarily on the defensive, responding to questions that were designed to discredit Him posed by those who were the power structure of the Jewish capital and of the temple institution.
5. But in 12:1-12 and increasingly since 12:34 Jesus has taken the initiative, posing the next question Himself (without a reply) and going on to denounce representatives of the religious authority and to overturn conventional values of importance and status.

6. It is appropriate that the whole episode ends not with the authorities taking action against Jesus (that will come later), but with Jesus, now the unquestioned winner in the contest, Himself severing the connection leaving the temple and pronouncing its downfall.
7. The unnamed disciple's superficial admiration for the magnificence of the buildings, contrasted with Jesus' declaration of their ultimate destruction, supplies yet another example of the reorientation to the new perspective of the kingdom of God to which the disciples are slow to grasp.
8. The old order of authority is about to be replaced (church age).
9. As Matt. 12:6 has it, 'something greater than the temple is here.'
10. In these first two verse (13:1-2) this is the only place in Mark where Jesus explicitly predicts the destruction of the temple (it has been symbolically threatened in the fate of the fig tree).
11. This prediction played a significant role in His eventual rejection and condemnation, and may well have been in large measure responsible for His loss of the popular goodwill.
12. This prediction was uttered in a public setting (contrast the private setting of vv. 3-37) where others could hear.
13. See also Acts 6:13-14 for this issue of the continuing hostility to the Christian movement.
14. Jesus was not the first to predict the temple's destruction.
15. God's declaration to Solomon at the temple's dedication entertained such a possibility if Israel proved disobedient (1 Kgs. 9:6-8).
16. This threat was taken up by Micah (3:12), and repeatedly by Jeremiah (7:12-15; 12:7; 22:5; 26:6).
17. It was only the memory of Micah's prophecy that saved Jeremiah from execution for treason on this basis (Jer. 26:10-19), and another prophet with the same message, Uriah, was not so fortunate (Jer. 26:20-23).
18. The phrase "as He went out of the temple" suggests that Mark intends the reader to notice that since Jesus has been in the temple continuously since 11:27, now He leaves it and will not return again.
19. The only other thing we hear of the temple (apart from the charge at Jesus' trial and on the cross) will be the tearing of its curtain at the death of Jesus.
20. Jesus goes from the temple to the Mount of Olives (v. 3), presumably leaving by the east gate.
21. It does not take a very profound knowledge of the Book of Ezekiel to recall the dramatic description of God's abandonment of His temple as the chariot throne of God's glory rises up from inside the temple, pauses at the east gate, and comes to rest on 'the mountain east of the city' (Ezek. 10:18-19; 11:22-23).
22. So now again the divine presence is withdrawn from the temple, and it is left to its evitable destruction.
23. While most of Jesus' teaching in the temple area was in the Court of the Gentiles and in a more restricted area of the Court of the Women (12:41-44), He now returns through the Court of the Gentiles to the east gate of the temple area where He prophesies the temple's destruction, from which a steep path crossed the Kidron valley to the Mount of Olives.

24. The unnamed disciple' admiration of the temple buildings would be typical of a Galilean visitor to Jerusalem.
25. Even Josephus, who knew Jerusalem well, writes in superlatives of the magnificence of the temple (*War* 5:184-226; note especially the visual impact of the combination of gold and white marble described in 5:222-223).
26. A later rabbi records that "It used to be said: 'He who has not seen the temple in its full splendor has never seen a beautiful building (*b. Suk.* 51b; *Is. B. Bat.* 4a).'
27. The disciple's exclamation (v. 1b) of a tourist's awe is in marked contrast to Jesus' realism.
28. Splendid as the structure may be, its time is over.
29. Jesus' reply (v. 2) is to dismiss the magnificent display as a massive irrelevance.
30. For the "wonderful stones" see also Lk. 19:44 where the reference is to Jerusalem as a whole.
31. In view of the immense size of those stones of the temple the language is vivid.
32. The two aorist passive subjunctive ("be left" and "thrown down") each with the double negative *ou me* conveys a very strong emphatic denial.
33. Jesus does not specify the time or the agent of the temple's destruction but already before A.D. 70 it must have been obvious that the literal fulfillment of this prediction was only a matter of time (the subjunctive).
34. Is was remarkably literal: Josephus (*War.* 7:1-3) records the temple' being leveled to the ground, after being burned (*War.* 6:249-266).
35. The now 'sacred wall' ('Wailing Wall') was not part of the temple buildings but is the remains of the Roman fort Antonia.
36. The geographical orientation from the genitive absolute v. 1 to the genitive absolute of v. 3 with Jesus going out from the temple and then sitting on the Mount of Olives opposite the temple, has the these two verses (v. 3 &4) closely linked to verses 1 &2.
37. Jesus is facing west as the sun is going down (late afternoon) on the same day (Wednesday).
38. The Mount of Olives is mentioned, not only because it was on the natural route to Bethany, but because of its messianic implications (where He will make His final ascension and where He will make contact at the 2nd Advent).
39. Also, because it is the place where according to Ezek. 11:23 God paused/stopped after abandoning the temple.
40. The word 'opposite' in addition to providing a note on location may also be intended to convey the idea of 'over against" what He had just walked away from (i.e, an opponent').
41. This is the only place where Andrew joins the 'inner circle' of Peter, James, and John.
42. The subject of the singular imperfect indicative "were questioning" (*eperotao* 'to ask') must have been Peter functioning as spokesman.
43. Perhaps the other three were in collaboration with Peter.
44. Peter and Andrew were brothers as were James and John.
45. The fact they questioned Jesus 'privately' (*kat' idian*) does not mean that the other disciples did not gathered around as this is a lengthy discourse.
46. The question posed is twofold.

47. The first part “when will these things be?” is related to the prediction of the destruction of the temple.
48. The second part “what *will be* the sign when all these things are going to be fulfilled?” has reference to the 2nd Advent.
49. The frame of reference of the questioners conflates the two advents.
50. Remember, they were holding to the erroneous notion that Jesus was going to set up the kingdom then and there.
51. They allowed for an unspecified time interval albeit sometime in the very near future.
52. Only in Luke’s account of this discourse is there an answer to the first part of the question (cf. Lk. 21:20-24)
53. Those two verses related to the fall of Jerusalem in the years 68-70 A.D. as the mention of Israel’s dispersion among the nations is not going to happen during the seven year tribulation.
54. Also. Luke does not make mention of ‘the abomination of desolation’ placed in the temple as do Matthew (24:15) and Mark (v. 14).
55. All three gospels make mention of the fig tree’s reappearance (Matt. 24:32; Mk. 13:28; Lk. 21:29).
56. So “when will these things be?” is not answered in Mark’s rendition of the discourse but it is in Luke’s account.
57. The second part of the two-part question “what will be the sign when all these things will be fulfilled?” relates to the 2nd coming of Christ (which the disciples expected to be near).
58. “These things” in their minds had to do with the destruction of the temple only.
59. Note that the disciples ask for “the sign” (*to semeion*) that will signal the onset of “these things.”
60. Jesus supplies the answer on the singular ‘sign’ that will precede His coming.
61. He does not refuse to answer the second part of their question but rather embeds it within the discourse.
62. Naturally they were not unaware of the intervening dispensation of the Church; nor could they be expected to grasp that concept.

Birth Pains (vv. 5-8)

VERSE 5 And Jesus began to say to them, "See to it that no one misleads you (ὁ

δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ [*d.a.w/noun nom.m.s. Jesus + conj de + aor.mid.ind.3s. archo begin + pres.act.infin. lego + pro.dat.m.p. autos + pres.act.imper.2p. blepo see; beware; “see to it” + neg me + pro.nom.m.s. tis “one” + pro.acc.p. su + aor.act.subj.3s. planao mislead*]).

VERSE 6 "Many will come in My name, saying, 'I am He!' and will mislead many

(πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν

[*pro.nom.m.p. polus many + fut.dep.ind.3p. erchomai + prep epi + d.a.w/noun dat.nt.s onoma name + pro.gen.m.s. ego + pres.act.part.nom.m.p. lego + conj hoti + pro.nom.m.s. ego I + pres.act.ind.1s. eimi + conj + adj.acc.m.p. polus many + fut.act.ind.3p. planaο mislead*]).

VERSE 7 "When you hear of wars and rumors of wars, do not be frightened; those things must take place; but that is not yet the end (ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος [*conj hotan when + conj de + aor.act.subj.2p. akouo + noun acc.m.p. polemos war + conj + noun acc.f.p. akoe report; "rumors" + noun gen.m.p. polemos war + neg me + pres.pass.imper.2p. throeomai be alarmed + pres.act.ind.3s. dei must + aor.dep.infin. ginomai "take place" + conj alla but + adv oupo not yet + d.a.w/noun nom.nt.s. telos end*]).

VERSE 8 "For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will also be famines (ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί [*fut.pass.ind.3s. egeiro rise + conj gar + noun nom.nt.s. ethnos nation + prep epi "against" + noun acc.m.s. ethnos + conj + noun nom.f.s. basileia kingdom + prep epi "against" + noun acc.f.s. basileia + fut.dep.ind.3p. eimi "there will be" + noun nom.m.p. seiomos earthquake + prep kata + noun acc.m.p. topos place; "in varios places + fut.dep.ind.3p. eimi + noun nom.m.p. limos famine*]).

These things are merely the beginning of birth pains (ἀρχὴ ὠδίνων ταῦτα [*noun nom.f.s. arche beginning + noun gen.f.p. odin birth-pains + pro.nom.nt.p. houtos "these things"*]).

ANALYSIS: VERSES 5-8

1. The Olivet Discourse begins with v. 5 ("Jesus began to say to them").

2. It begins with those things that are precursors to the 2nd Advent.
3. It begins with a warning to believers (the disciples which are representative of believers; v. 5b).
4. The imperative “Take heed” (pres.imper. *blepo*) is used to warn believers regarding those things that are detrimental to the Christian way of life (cf. Mk. 4:24; 8:15; 12:38; 13:9, 23; 13:33; Lk. 21:8; Acts 13:40; 1Cor. 8:9; Gal. 5:15; Eph 5:15; Phil. 3:2; Col. 2:8; Heb. 3:12, 12:25; 2 Jn. 1:8).
5. This imperative is used 3x in this chapter (vv. 5, 9, 23, 33) within the context of the last days which comprises the church age and the seven year tribulation.
6. The aorist subjunctive of the verb translated “misleads” views this as a possibility not an eventually.
7. The question is: “What are we to be on our guard from” in the present context.
8. The answer is false christs as is born out by “many will come in My name” and “saying, I am *He*” (v. 6).
9. The numbers add up when viewed over the course of the centuries between the 1st and 2nd advents.
10. Individuals rise up claiming to have messianic authority (“in My name”) and who assert that they are the promised messiah (“I am”).
11. These impostures will claim divine authority and they will say “I am” (this ironically is what Jesus will affirm in 14:62).
12. These evil types actually have the audacity to assert that they are “the Christ” (cf. Matthew in his account: “I am the Christ”; 24:5).
13. Luke (21:8) has: “many will come in My name, saying, ‘I am *He*, and ‘The time is at hand’; do not go after them.”
14. In the NT a number of messianic figures appeared in the first century, gathering followers and making various messianic claims.
15. In Acts 5, the Pharisee Gamaliel describes a man named Theudas, who “claimed to be somebody” and rallied four thousands men around him who were eventually dispersed and killed.
16. He also speaks of Judas the Galilean, who led a tax revolt against the Romans in AD 6.
17. Judas too was killed and his followers dispersed (Acts 5:36-37).
18. Paul was mistaken for an Egyptian who led four thousand Jews into the wilderness.
19. Josephus refers to this same Egyptian, claiming thirty thousand followers.
20. He led them to the Mount of Olives, boasting that the walls would fall to the ground at his command.
21. The governor Felix sent troops from the Jerusalem garrison, who routed the insurrectionists, though the Egyptian escaped.
22. In one account he relates how a group of “wicked men” deceived the people by claiming divine inspiration and led them into the wilderness to await a sign of divine deliverance.
23. Felix sent troops to kill and disperse them.
24. The second Jewish revolt was led by Simon bar-Kosibah in AD 133-135.
25. Rabbi Akiba is said to have hailed bar-Kosibah as “king messiah” and applied the “star” prophecy of Num. 34:17 to him—hence the nickname, Bar Kokhba, “son of the star.”

26. Add to this the rise of false prophets in the last days (cf. Matt. 7:15; 24:11, 24; Mk. 13:22; Lk. 6:26; 2 Pet. 2:1; 1 Jn. 4:1; “Beloved, do not believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world.”).
27. Warfare and the talk (“rumors”) of warfare is the subject of v. 7, with the added qualifier, “must take place; but that is not yet the end.”
28. Actual warfare is expanded upon in v. 8.
29. Whether warfare or the talk of warfare (literally, “the news”) believers are told “do not be troubled/alarmed” (pres.imper. *throeoma*).
30. Aside from the parallel in Matthew (24:6) this synonym for fear is found only in 2 Thess. 2:2: “that you not be easily/quickly shaken from your composure or be disturbed either by spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.”).
31. False christs and prophets use these traumatic events to fan messianic hopes.
32. In the last century and down to the present time there has been unprecedented wars (WW1 and WW2, etc.).
33. President Wilson called WW1 “the war to end all wars” which turned out to be anything but and flies in the face of Jesus’ prediction that there would be warfare between nations all the way to the 2nd Advent.
34. The record shows that there have been more wars and insurrections since the birth of the UN.
35. Warfare is the #1 cause of change according to those who profits from war (‘out of chaos comes order’).
36. Satan is called the great red dragon (Rev. 12:3) in the figure of a beast with seven heads and ten horns (also Rev. 13:1-4, 11).
37. He is the energizer of wicked men who disdain peace for armed conflict.
38. The primary reason 2 Thessalonians was written was because the church in Thessalonica was taken in by a false claim that the mankind was in the tribulation due to Christian persecution.
39. In v. 8 Mark expands on this and adds earthquakes and famines to the list of last days “birth pangs.”
40. Earthquakes including very strong quakes have occurred throughout this dispensation (ex. one hit the prosperous city of Lisbon, Portugal in January 1531 a 6.9 quake that killed 30,000; then we have the Shaanxi on January 23, 1556 that killed 830,000+; it was a 8.3 quake; the strongest on record is the May, 22, 1960 quake in Valdivia, Chile it measured a 9.5 on the scale; March 27, 1964 Prince William Sound, Alaska; it measured 9.2; On March 28, 2005 the Sumatra, Indonesia quake of 8.6 magnitude; finally the December 26th 2004 quake in Indonesia that measured 9.2).
41. According to Rev. 16:18 a quake will take place right before the 2nd Advent (7th bowl judgment) that will top all records (Rev. 16:17-20).
42. Then there is the outbreak of a host of minor quakes happening in recent years in the State of Oklahoma (Feb. 13th this year there was a 5.1 quake)!!
43. Famine has been a part of human history but in the last days are onset by various factors.

44. Sever drought killed one million plus in the Mayan areas of M (?) between 800-1000 AD.
45. There was a seven year famine in Egypt in 1064-1072 AD killing some 40,000 people.
46. In 1097 France experienced famine and plague killing some 40,000 people.
47. In England in 1235 AD there was a famine that took the lives of 20,000 people.
48. The famine in China (#1 in 20th century) between 1958-62 killed between 10 and 30 million people as a result of Mao Zedong's Great Leap Forward agricultural policy.
49. The 2nd greatest in the last century was in Russia where nine million died as a result of drought and Lenin's failure to respond.
50. Also (#3) was in Russia (Ukraine) in the years 1932-34 where between eight and nine million people died due to Stalin's massive industrialization program.
51. We have all heard of the Great Irish Famine (1845-52) was caused by a potato disease causing the country to lose 25% of its population with one million dying and one million who left the country.
52. In 1815 the a volcano occurred on the island of Sumbawa in Indonesia killing some 100,000 people and due to the 400 million ton gas cloud that came from it the earth began to cool and 1816 became known as "The Year Without Summer" which led to failed crops and mass starvation.
53. Wars and earthquakes and famines have occurred "in various places."
54. These phenomena Jesus describes by analogy to birth pains.
55. Typically a pregnant woman goes through a period towards the end of her pregnancy with the contractions coming closer and closer together and they are the worst of her experience culminating in the birth of a child.
56. The analogy here is of a non-typical female who really suffers and which takes her life see 1 Sam. 4:19-20.
57. The question I have (if it can be answered confidently) is when the birth pain analogy begins this most intensive period.
58. It ends with the events of the tribulation culminating in the 2nd Advent.
59. The key is intensity and frequency (a statistical question).
60. Labor pains proper is used as an analogy to the last of the last days in 1 Thess. 5:3 "While they are saying, 'Peace and safety?' then destruction comes upon them, like a woman in with child, and they will not escape.
61. So the woman must be all humanity entering the tribulation.
62. The "beginning of birth pains" is probably slightly different and includes at least the time from the establishment of the State of Israel (May, 1948) onward.
63. See Isa. 13:8 dealing with the fall of America where this is applied to the citizens (cf. Isa. 26:17-18 as applied to Israel).
64. The tribulation will conclude with a successful birth (the ushering in of the new world order—the millennium—promised kingdom and the death of the mother (old order—world system destroyed).
65. Speaking of famines, the dispersion of Israel in 70 AD and then again in 135 AD the land of Israel entered a period of drought.
66. According to Rabbi Menachem Kohen of Brooklyn he discovered that land of Israel "suffered an unprecedented, severe and inexplicable (by anything but supernatural

explanations) drought that lasted from the 1st century until the 20th—a period of some 1800 years coinciding with the forced dispersion of the Jews.

67. For 1800 years, it hardly rained in Israel.
68. This was the barren land visited by Mark Twain.
69. So-called Palestine was a wasteland—nobody live there.
70. There was no indigenous Arab population to speak of.
71. The rains only returned *after* the Jews came back.
72. Beginning in 70 AD and lasting until the early 1900s—about 660,000 days—no rain.
73. One research checked this out an for the last 150 years in Israel beginning in the early 1800s and leading up to 1960 increasing rainfall almost every year fell—with the heaviest rainfall in and around 1948 and 1967.
74. Isaiah prophesied of this rebirth of the State of Israel in Isa. 66:8 “Who has heard of such a thing? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, so also brought forth sons.”
75. On May 14th 1948 Israel declared her independence and then was ratified as a nation by edict of the United Nations and literally was born in one day.
76. 1948 becomes the year by which a generation can be measured.

Persecution of Believers (vv. 9-13)

VERSE 9 But be on your guard; for they will deliver you to *the* courts [Sanhedrin],

and you will be flogged in *the* synagogues, and you will stand before governors

and kings for My sake, as a testimony to them (βλέπετε δὲ ὑμεῖς ἑαυτοῦς· παραδώσουσιν

ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε

ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς [*pres.act.imper.2p. blepo beware of; “be on...guard”* +

conj de + pro.nom.p. su “your” + pro.acc.m.p. heautos yourself + fut.act.ind.3p.

paradidomi deliver + pro.acc.m.p. su + prep eis + noun acc.nt.p. sunderion Sanhedrin;

“courts” + conj + prep eis + noun acc.f.p. sunagoge + fut.pass.ind.2p. dero beat + conj +

noun gen.m.p. hegemon governor + conj + noun gen.m.. basileus kings +

fut.pass.ind.2p. histemi stand + gen. eneka because of + pro.gen.s. ego “My” + prep eis

+ noun acc.nt.s marturion testimony + pro.dat.m.p. autos “them”]).

VERSE 10 "The gospel must first be preached to all the nations (καὶ εἰς πάντα τὰ

ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον [*conj + prep eis + adj.acc.nt.p. pas +*

d.a.w/noun acc.nt.p. ethnos + adv proton first + pres.act.ind.3s. dei + aor.pass.infin. kerusso proclaim + d.a.w/noun acc.nt.s. euangelion gospel]).

VERSE 11 "When they arrest you and hand you over, do not worry beforehand

about what you are to say (καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε [*conj + conj hotan when + pres.act.subj.3p. ago lead; "arrest" + pro.acc.m.p. su + pres.act.part.nom.m.p. paradidomi hand over + neg me + pres.act.imper.2p. promerimnao worry ahead of time + pro.acc.nt.s. tis what + aor.act.subj.2p. laleo speak*]), **but say whatever is given you in that hour; for it is not you who speak,**

but it is the Holy Spirit [ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον [*conj alla + pro.nom.nt.s. hos + part ean + aor.pass.subj.3s. didomi + pro.dat.p. su + prep en + adj.dat.f.s. ekeinos that + d.a.w/noun dat.f.s. hora hour + pro.acc.nt.s. houtos that + pres.act.imper.2p. laleo speak + neg ou + conj gar + pres.act.ind.2p. eimi + pro.nom.p. su + d.a.w/pres.act.part.nom.m.p. laleo + conj alla + d.a.w/noun nom.nt.s. pneuma spirit + d.a.w/adj.nom.nt.s. hagios holy*]).

VERSE 12 "Brother will betray brother to death, and a father his child; and

children will rise up against parents and have them put to death (καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς [*conj + fut.act.ind.3s. paradidomi betray + noun nom.m.s. adelphos brother + noun acc.m.s. adelphos + prep eis + noun acc.m.s. thanatos death + conj + noun nom.m.s. pater + noun acc.nt.s. teknon child + conj + fut.mid.ind.3p. epanistamai turn against + noun nom.nt.p. teknon + prep epi + noun acc.m.p. goneus parent + conj + fut.act.ind.3p. thanatoo put to death*]).

VERSE 13 "You will be hated by all because of My name, but the one who endures

to the end, he will be saved (καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται [*conj + fut.dep.ind.2p. eimi + pres.pass.part.nom.m.p. miseo hate + prep hupo + adj.gen.m.p. pas + prep dia + d.a.w/noun acc.nt.s. onoma + pro.gen.s. ego + conj de + d.a.w/aor.act.part.nom.m.s. hupomeno endure + prep eis + d.a.w/noun acc.nt.s. telo end + pro.nom.m.s. houtos + fut.pass.ind.3s. sozo save*]).

ANALYSIS: VERSES 9-13

1. These verses constitute a prophetic statement regarding persecution of believers that will occur prior to "the end."
2. Note verses 7 & 13 of Mark 13 as well as Matt. 24:3, 6, 13, 14, and Lk. 21:9.
3. This passage is introduced with a warning similar to the one in v. 5.
4. The same imperative (*blepete*) is found here ("Take heed"; v.9a).
5. The object of the verb here is believers undergoing persecution ("on your...").
6. A better translation of this phrase is: "watch out for yourselves" (reflective *pro.acc.m.p. heautous*).
7. In v. 5 the object of the warning is the rise of false christs and the like.
8. The warning issued by Jesus is not that believers try to escape persecution but rather how they are to conduct themselves under distress.
9. The direct object (pronoun *heautous*) makes the warning personal.
10. "They will deliver you up" refers to the informants bringing the names of believers before "councils" and "synagogues."
11. The choice of the verb *paradidomi* (to deliver over, betray) indicates a link between treatment of Jesus in the successive stages the passion narrative, as well as the sufferings of John the Baptist see (1:14; 9:31; 10:33; 13:9, 11, 12; 14:10, 11, 18, 21, 41-42; 15:1, 15).
12. The first part of this sentence has a distinctly Jewish tone (e.g. 'synagogues').
13. Again, "they" refers to people who hate believers, and so, is a general designation.
14. The first example of abuse is betrayal by unbelieving Jews of believing Jews.
15. Physical abuse ("will be flogged") will even take place in the Jewish places of worship.
16. The second part of the sentence concerns the authorities ("governors and kings") that are part of the Gentile nations.
17. Jesus goes on to state that His disciples must be prepared for official opposition in both Jewish and Gentile courts (as the Book of Acts well illustrates).
18. Their very appearance before ruling authorities will be itself an act of witness.
19. For *eis marturion autois* see 1:44 where the same phrase is used in connection with the cleansed leper who as told by Jesus to present himself as a testimony before "the priest...as a testimony to them."
20. V. 10 appears to be a non sequitur within a context dealing with persecution in a legal setting.

21. In the parallel of Matt. 24:14 is added “as a testimony to all the nations, and then the end will come.”
22. This is obviously a long drawn out process over the course of the Church Age (see Matt. 28:10; cp.26:13; Rom. 16:26).
23. This time period includes the Tribulation (Rev. 14:6 “And I saw another angel flying in midheaven, having an eternal gospel to proclaim to those who live on earth, and to every nations and tribe and language and people.”).
24. Also there is the witness of the two witnesses, the 144,000 as well as many others.
25. Within all this is the on-going persecution of believers.
26. The adjective “first” (*proton*) along with “must” (*dei*) serves as a substitute for Matthew’s “then the end will come” (Matt. 24:14).
27. The ‘first’ is world wide exposure to the gospel with the conclusion left unstated in Mark.
28. The topic of persecution is picked up in vv. 11-13.
29. The primary focus of persecution and worldwide proclamation of the gospel so far concerns the seven year tribulation.
30. This may well be its entire focus.
31. “When they arrest you and hand you over” (Jewish and Gentile) refers to the assault upon believers in the tribulation, and even more specifically those who are so mistreated in the first half of the tribulation (see vv. 14ff.).
32. Jewish believers will face persecution from Jewish unbelievers living in the Land.
33. V. 11 is a trial scene (cf. v. 9) but with the element of proclamation of the gospel (v. 10) now dealt with believers’ concerns when on trial.
34. In other words, how is a disciple to handle himself in the time between arrest (point of being taken into custody) and the trial date (“hand over”).
35. From the moment of arrest and the actual trial the believer on trial is instructed “not to worry” or concern himself with what he is to say.
36. So here the object of concern lies in the near future.
37. The promise that words will be supplied to the hard-pressed disciple is set forth in v. 11.
38. Those under the pressure to appear in a hostile setting are not to premeditate (vb. pres.act.imper.2p. *promerimnao*) “what [they] are to say.”
39. The verb means “to worry ahead of time.”
40. Some individuals facing the prospect of an appearance even before a local synagogue would find the experience to be daunting.
41. Some are not gifted at public speaking, especially under the circumstances.
42. Their inadequacy will be overcome by divine aid, so that the opportunity for an effective testimony will not be lost.
43. This is one of only three mentions of the Holy Spirit in Mark after the prologue, and the only one which envisages the Holy Spirit as active in relation to disciples.
44. Here the Holy Spirit acts as ‘prompter’ for the disciples’ witness.
45. Luke’s account is even more expressive and attributes the source of divine inspiration to Jesus (Lk. 21:13-15).
46. In Luke 21:15 we have Jesus saying that this divinely inspired witness will be such “utterance and wisdom which none of your opponents will be able to resist or refute!”

47. Cf. Acts 4:8, 31; 5:32; 6:10; 13:9, etc.
48. Also of Paul before his trial in Col. 4:3-4.
49. If the Holy Spirit is the 'prompter' the effect will be spectacular.
50. The saying in v. 12 sets the official persecution in vv. 9 & 11 into the wider context of conflict of conflict within the family (D.I. #3).
51. For a very interesting parallel (prophecy dealing with all this) see Micah chapter 7.
52. Family hostility is here presented as your enemies being members of one's own household (v. 13a).
53. Here we have an almost unthinkable violation of family ties as the betrayal is unto death (2x in v. 12).
54. Here it is illustrated as brother against brother, and father against child, and children against parents.
55. In verse 13 this hatred is expanded to include "all the nations", and it is attributed to Jesus' "name".
56. This especially fits with the tribulation.
57. John writes of general hostility and ostracism from the cosmos (15:18-21; 16:1-4; 17:14-16; 1 Jn. 3:13; 4:4-6).
58. V. 13b ("the one who endures to the end, he will be saved" (cp. Matt. 24:10-14; Lk. 21:116-19) is a promise to the individual believer who does not deny Christ to the very end (of his life or survives the trib.).
59. The deliverance spoke of here is not Ph 1 salvation as this does not entail works.
60. Sometimes the noun 'salvation' and the verb 'to save' is used in connection with completing one's Ph 2 (cf. Phil. 2:12 "work out your own salvation with fear and trembling"; 1 Tim. 4:16 "Pay close attention to yourself and to your teaching (content); persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you."
61. For a similar experience of persecution from the start of the CA onward see Matt. 10:1ff.
62. What a disciple will be delivered from here in v. 13 is loss and shame at his final judgment.
63. For another example of this concept see Matt. 10:33 "But whoever denies Me before men, I will also deny him before My Father who is in heaven."; and Lk. 12:9 "but he who denies Me before men will be denied (loss of SG3) before angels."

Rules of Engagement Re: the 'Abomination of Desolation' (vv. 14-23)

VERSE 14 "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains (Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη [*conj hotan when + conj de + aor.act.subj.2p. eidon see + d.a.w/noun acc.nt.s. bdelugma something*

detestable; “abomination” + d.a.w/noun gen.f.s. eremoosis desolation + perf.act.part.acc.m.s. histemi stand + conj opou where + neg ou + pres.act.ind.3s. dei must + d.a.w/pres.act.part.nom.m.s. anaginosko read; “reader” + pres.act.imper.3s. noeo understand +adv. tote then + d.a.nom.m.p. hoi “those” + prep en + d.a.w/noun dat.f.s. Judea + pres.act.imper.3p. pheugo flee + prep eis into + d.a.w/noun acc.nt.p. horas]).

VERSE 15 "the one who is on the housetop must not go down, or go in to get anything out of his house (ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ [d.a.nom.m.s. ho “the one” + conj de + prep epi upon + d.a.w/noun gen.nt.s. doma roof + neg me + aor.act.imper.3s. katabaino go down + conj mede not even + aor.act.imper.3s.eiserchomai enter; “go in” + aor.act.infin. airo take up; “get” + pro.acc.nt.s. tis anything + pre ek + d.a.w/noun abl.f.s. oikia house + pro.gen.m.s. autos]);

VERSE 16 "And let him who is in the field not go back to get his clothes (καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ [conj + d.a.nom.m.s. ho “him” + prep eis + d.a.w/noun acc.m.s. agros field + neg me + aor.act.imper.3s. epistrepso turn back + prep eis + adv opiso after + aor.act.infin. airo take up; “get” + d.a.w/noun acc.nt.s. himation outer garment + pro.gen.m.s. autos]).

VERSE 17 "But woe to those who are pregnant and to those who are nursing babies in those days (οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις [part ouai woe + conj de + d.a.dat.f.p. + prep en + noun dat.f.s. gaster womb; “in the womb” + pres.act.part.dat.f.p. echo have; “who are” + conj +

pres.act.part.dat.f.p. thelazo nurse + prep en + adj.dat.f.p. hekeinos these + d.a.w/noun dat.f.p. hemera day)]!

VERSE 18 "But pray that it may not happen in the winter (προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος [*pres.dep.imper.2p. proeuchomai pray + conj de + conj hina + neg me + aor.dep.subj.3s. ginomai + noun gen.m.s. cheimon in winter; bad weather*]).

VERSE 19 "For those days will be a *time of* tribulation such as has not occurred since the beginning of the creation which God created until now, and never will (ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται [*fut.dep.ind.3p. eimi + conj gar + d.a.w/noun nom.f.p. hemera + ad.nom.f.p. ekeinos "those" + noun nom.f.s. thlepsis tribulation, distress + adj.nom.f.s. oios such as + neg ou + perf.act.ind.3s. ginomai "occurred" + pro.nom.f.s. toioutos "since" + prep apo + noun abl.f.s. arche beginning + noun abl.f.s. ktisis creation + pro.acc.f.s. hos + d.a.w/noun nom.m.s. theos + prep eos now + d.a.abl.m.s. ho + adv nun now +conj + neg ou + neg me + aor.dep.subj.3s. ginomai*]).

VERSE 20 "Unless the Lord had shortened *those days*, no life would have been saved (καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ [*conj + part ei + neg me + aor.act.ind.3s. koloboo shorten + noun nom.m.s. kurios + d.a.w/noun acc.f.p. hemera + neg ouk + part an + aor.pass.ind.3s. sozo save + adj.nom.f.s. pas + noun nom.f.s. sarz flesh; "life"*]; **but for the sake of the elect, whom He chose, He shortened the days** [ἄλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας [*conj alla + prep dia + d.a.w/adj.acc.m.p. eklektos elect, chosen + pro.acc.m.p. hos those + aor.mid.ind.3s. eklegomai choose + aor.act.ind.3s. koloboo cut short + d.a.w/noun acc.f.p. hemera*]).

VERSE 21 "And then if anyone says to you, 'Behold, here is the Christ'; or, 'Behold, *He is there*'; do not believe *him* (καὶ τότε ἐάν τις ὑμῖν εἴπῃ, "Ἴδε ὧδε ὁ Χριστός, "Ἴδε ἐκεῖ, μὴ πιστεύετε [*conj + adv tote then, at that time + part ean if + pro.nom.m.s. tis + pro.dat.p. su + aor.act.subj.3s. eipon + part ide behold + adv ode here + d.a.w/noun nom.m.s. Christos + part ide behold + adv eke there + neg me + pres.act.imper.2p. pisteuo believe*]);

VERSE 22 for false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect (ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, τοὺς ἐκλεκτούς [*fut.pass.ind.3p. egeiro arise + conj gar + noun nom.m.p. pseudochristos + conj + noun nom.m.p. pseudoprophetes false prophet + conj + fut.act.ind.3p. didomi "show" + noun acc.nt.pl semeion sign + conj + noun acc.nt.p. teras wonder + prep pros + d.a.w/pres.act.infin. apoplanao mislead + part ei if + adj.nom.nt.s. dunatos "possible" or "able" + d.a.w/noun acc.m.p. eklektos elect*]).

VERSE 23 "But take heed; behold, I have told you everything in advance (ὁμοίως δὲ βλέπετε· προείρηκα ὑμῖν πάντα [*pro.nom.p. su + conj de + pres.act.imper.2p. blepo "take heed" + perf.act.ind.1s. proeipon "in advance" from prolego + pro.acc.p. su + adj.acc.nt.p. pas "everything"*]).

ANALYSIS: VERSES 14-23

1. The prophetic narrative of these verses moves from persecution of believing Jews living in the first half of Daniel's 70th Week of Years (trib), during which time believers living in Israel will be persecuted, to the midpoint of the tribulation when an idol is set up in the tribulational temple.
2. "But when you see" refers to those who are living in Israel and who witness the placement of an idol in the Most Holy Place of the tribulational temple.
3. The existence of this temple is assumed and does not in any way refer to the Roman destruction of the 2nd temple in 70 AD.

4. That this temple will be built and operational from at least the onset of the tribulation see 2Thess. 2:4 (“He will oppose and will exalt himself above every so-called god or object of worship, so that he takes his seat in **the temple of God**, displaying himself as God.”)
5. Also, Rev. 11:1-2 “There was given to me a measuring rod like a staff, and someone said, ‘Get up and measure **the temple of God** and the altar, and those who worship in it. Leave out the court which is outside the temple and do not measure it; for it has been given to the nations, and they will tread under foot the holy city for forty-two months (42 divided by 12 equals 3 ½ years which is a reference to the 2nd half of the 7 year tribulation).; cp. Rev. 11:19).
6. Rev. 11:3ff. has to do with the ministry of the two witnesses during the first half of the tribulation.
7. The phrase “abomination of desolation” occurs 4x in Scripture (Dan. 11:31; 12:11; Matt. 24:15 and Mk. 13:14).
8. In Daniel chapter 11 there is a very detailed prophetic section dealing with the events following the breakup of Alexander the Great’s empire (actually begins with the reign of Darius at the end of Daniel’s career) and the eventual rise and fall of one Antiochus Epiphanes (Greek) who is a type of the final antichrist which is none other than Alexander the Great.
9. The shift from Antiochus to the end-times and the rise of the Antichrist is in Dan. 11:36-45.
10. The first reference to the “abomination of desolation” (Dan. 11:31) has to do with the desecration of the temple when Antiochus set up the idol Zeus Olympius in the Most Holy Place (Dec. 168 BC).
11. The second reference from Daniel to an “abomination of desolation” is in chapter 12 verse. 11.
12. Here it refers to the idol placed in the tribulational temple when the Antichrist makes a seven year treaty with Israel’s leaders (“From the time that the daily sacrifice is abolished and the abomination of desolation is set up, there will be 1290 days.”).
13. 1290 divided by 30 equals 43 months which is one month more than the 42 months of Rev. 11:2 and 13:5.
14. Apparently the idol will remain in the tribulational temple one month past the conclusion of the seven year tribulation (?).
15. See Dan. 12:12 “Blessed is the one who keeps waiting for and attains to the 1335 days.”
16. 1335 minus 1290 equals 45 days or one month and a half (the official onset of the 1000 years).
17. The term “abomination” is used in Scripture for something loathsome, detestable, or repugnant to God such as pagan idolatry.
18. The phrase literally can be rendered “the abomination that makes desolate/appalled.”
19. “Desolation” normally means something devastated or rendered uninhabitable (cf. Jer. 50:13 “Because of the indignation of Yahweh she (prophetic Babylon) will not be inhabited but will be completely desolate. All who pass by Babylon will be horrified and scoff because of her wounds/plagues.”).

20. Here the sacrilege produces or results in the desolation of the Most Holy Place when the Antichrist's super idol will be introduced.
21. The description of this idol is found in Rev. 13 specifically verses 14 & 15 where the false prophet of the cult of Alexander commissions an image/idol of the 1st beast (Alex.) that is a technological marvel (cf. Rev. 13:11-18; 15:2; 16:2; 10:20; 20:4).
22. Of all the places that this idol might be set up (Antichrist's headquarters in Europe), it is set up especially "where it should not be."
23. The parenthetical insert "let the reader understand" anticipates the existence of written Scripture that will guide believers living during these horrific times.
24. The four gospels along with other NT books will be available along with the Book of Revelation to guide and orient believers living in the tribulation.
25. Those living in the tribulation will have the knowledge of the timing of the various phenomena as it transpires.
26. In the case of Jewish believers saved in the first half of the tribulation and who live in the land of Israel they will know what to do when this preannounced event of the installation of the idol takes place with much fanfare.
27. Vv. 14b-18 constitutes a survival text for all Jewish believers living in the land of Israel.
28. Those living in southern Israel (Judea) are to flee to the mountains—this refers to the mountains east of Jerusalem the most famous being Petra the ancient stronghold of the Edomites.
29. It is God's will for these believers to go into specified areas and wait there for the 2nd Coming.
30. For reasons that will become apparent at the time there is no room for the slightest delay or risk capture and martyrdom.
31. When the powers that be are preoccupied with the celebrations related to the killing of the two witnesses and the erection of the abomination of desolation it is the time to leave everything behind.
32. Each and every person must get out of the country and get out fast!
33. Even packing a light bag to take along is risky (vv. 15-16).
34. Time is of the utmost essence.
35. Pregnant women and women with nursing babies are at risk (v. 17).
36. Believers are to pray for good weather (v. 18).
37. Matthew adds "or on the Sabbath" (Matt. 24:20).
38. John saw the woman fleeing to places of refuge (Rev. 12:1-6 espec. v. 6).
39. See Dan. 11:41 which has the Antichrist entering the land but areas in Edom, Moab and Ammon will be safe from his reach.
40. This mid-tribulation flight should not be confused with the call to abandon the Land on the part of Jewish Christians as the legions of Titus were on the march towards Jerusalem in 68 AD (cf. Lk. 21:20-24).
41. Luke makes no mention of the abomination of desolation which we find in Matthew and Mark.
42. Antichrist's first big entrance into the Holy City will not be to conquer it, but to sign a treaty with Israeli leadership establishing him as their messiah (cf. Dan. 9:27).
43. Israel will be punished for this pact with the Antichrist (Isa. 28:15-16).

44. Jesus provides in v. 19 an assessment of the severity of the seven year tribulation as compared to anything that the human race has experienced “since the beginning of creation until now” and even to the conclusion of human history.
45. Dan. 12:1 has in reference to the days between the Rapture and the 2nd Advent this to say: “And at that time Michael, the great prince who protects your people will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people everyone whose name is found in the book, will be rescued.”
46. This is quite apparent from what is recorded in Revelation chapters six through nineteen with the seven seal judgments.
47. The second half of the tribulation is worse than the first half.
48. Matthew in the parallel has “great tribulation.”
49. Some think “great tribulation” refers only to the 2nd half, but see Rev. 7:14 referring to the tribulation martyrs.
50. The pace of the attrition rate is so great that the time frame had to be shortened or all humanity would become extinct (v. 20).
51. The days of the tribulation were “shortened” for the sake of “the elect.”
52. If this period of death and destruction to all things living would have continued unabated there would be no one alive to start up the millennial nations.
53. Satan’s final attempt to sabotage the plan of God is to kill off all believers so that there would be no promise of a millennial kingdom made up of believers in their natural bodies.
54. In v. 21-22 there is a second warning to not heed the word of false Christs and prophets that will arise in order to “lead astray...the elect.”
55. This warning has a different setting than the one that began this discourse.
56. It is issued to believers who are in their safe places and who are subject to be seduced into leaving these places only to be killed.
57. These types will do miracles in an attempt to authenticate their claims that the Messiah has already come and is in some secret place waiting for His people to join Him (cf. Matt. 24:23).
58. Those residing in protected strongholds will have these verses to lean on when the persuasive lying words of false teachers reach them (however that might be possible).
59. Everything these future saints need to survive and glorify God has been laid out for them going all the way back to this discourse (v. 23).

Second Advent (vv. 24-27)

VERSE 24 "But in those days, after that [the] tribulation, THE SUN WILL BE

DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT (Ἀλλὰ ἐν ἐκείναις ταῖς

ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος

αὐτῆς [*conj alla + prep en + adj.loc.f.p. ekeinos* “those” + *d.a.w/noun loc.f.p. hemera* +

prep meta after + d.a.w/noun acc.f.s. thlipsis tribulation + adj.acc.f.s. ekeinos "that" + d.a.w/noun nom.m.s. helios sun + fut.pass.ind.3s. skotizomai become darkened + conj + d.a.w/noun nom.f.s. selene moon + fut.act.ind.3s. didomi give + d.a.w/noun acc.nt.s. phengos light]),

VERSE 25 AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken (καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται [*conj + d.a.w/noun nom.m.p. aster star + fut.dep.ind.3s. eimi + prep ek + d.a.w/noun abl.m.s. ouranos heaven; sky + pres.act.part.nom.m.p. pipto fall + conj + d.a.w/noun nom.f.p. dunamis power (here supernatural powers) + d.a.nom.f.p. ho "that" + prep en + d.a.w/noun nom.m.p. ouranos + fut.pass.ind.3p. saleuo shake*]).

VERSE 26 "Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory (καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμειος πολλῆς καὶ δόξης [*conj + adv tote then + fut.dep.ind.3p. horao see, observe + d.a.w/noun acc.m.s. huios son + d.a.w/noun gen.m.s. anthropos + pres.dep.part.acc.m.s. erchomai come + prep en + noun loc.f.p. nephele cloud + prep meta with + noun instr.f.s. dunamis power + adj.instr.f.s. megas polus much; "great" + conj + noun abl.f.s. doxa glory*]).

VERSE 27 "And then He will send forth the angels, and will gather together His elect from the four winds (καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυναῖξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων [*conj + adv tote then + fut.act.ind.3s. apostello send + d.a.w/noun acc.m.p. angelos + conj + fut.act.ind.3s. episouago gather + d.a.w/noun acc.m.p. eklektos elect + pro.gen.m.s. autos + prep ek + d.a.w/adj.abl.m.p. tessares*

four + noun abl.m.p. anemos wind]), from the farthest end of the earth to the farthest end of heaven [ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ [prep apo from + noun abl.nt.s. akron boundary; extreme limit; "farthest end" + noun gen.f.s. ge earth + pep eos as far as + noun gen.nt.s akron + noun gen.m.s. ouranos]).

ANALYSIS: VERSES 24-27

1. The scene advances from the midpoint to the very end of the Tribulation.
2. Note the language of v. 24 "in those days, after that tribulation..."
3. The preposition *meta* with the accusative of the noun (w/d.a.) and the demonstrative pronoun means 'after.'
4. Jesus quotes from Joel 3:15 (cp. Isa. 13:10; Joel 2:10, 31; cp. Rev. 6:12) in regards to the astronomical phenomena associated with His coming.
5. Jesus returns just after the seven bowls of wrath fall on mankind (Rev. 16:2-21).
6. The day of the 2nd Advent will be a day of darkness as the Sun and Moon will not give their usual light (cf. Zech. 14:3-7).
7. The Greater (Sun) and lesser light (Moon) will not supply light to the earth on that day.
8. How then can people see (see v. 26)?
9. The coming of the Lord with His people will be the light source on that day.
10. For an illustration of a supernatural light source see Rev. 18:1 (also Ex. 14:20).
11. Zech. 14:7 has "it will come about that at evening time there will be light."
12. In v. 25 our attention is directed to the stars of heaven falling from heaven which alludes to Isa. 34:4 ("All the stars of heaven will be dissolved and the sky will be rolled up like a scroll. All their hosts will also wither away as a leaf withers on the vine, or as one withers from the fig tree.").
13. The effect of the 2nd Coming upon the creation cannot be calculated.
14. There will be a radical upheaval affecting the stars being moved out their courses along with "the powers in the heavens being shaken."
15. This refers to the effect His coming has on the fallen angels.
16. On the day when the normal astronomical aspects are contravened then "they will see" the coming of the Son of Man (v. 26).
17. "They" refers to those are alive to witness the 2nd Advent (cf. Rev. 1:7 "BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him, and all the tribes of the earth will mourn over Him. So it shall be. Amen.").
18. See also Dan. 7:13a "In my vision at night I looked and behold, with the clouds of heaven One like a Son of Man was coming."
19. The "clouds" here are representative of those who accompany Christ at the 2nd Advent (cf. Rev. 19:14 "And the armies which are in heaven clothed in fine linen (church age saints), white and clean, were following Him on white horses.").
20. No details are given here regarding the siege of Jerusalem and the battle of Armageddon.

21. The prophecy of the 2nd Coming (Armageddon) skips this, and moves to the gathering of scattered believers (“His elect”)—tribulation survivors.
22. In fact all who survive the tribulation will be gathered from around the world and brought to the Land for the judgment of the nations (Matt. 25:31ff.).
23. The “elect” from the nations will pioneer the millennial civilization and establish new nations.

Parable of the Fig Tree (vv. 28-31)

VERSE 28 "Now learn the parable from the fig tree: when its branch has already

become tender and puts forth its leaves, you know that summer is near (Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θέρος ἐστίν [*prep apo from + conj de now + d.a.w/noun abl.f.s. suke fig tree + aor.act.imper.2p. manthano learn + d.a.w/noun acc.f.s. parabole + conj hotan when + adv ede already; now at last + d.a.w/noun nom.m.s. klados branch + pro.gen.f.s. autos "its" + adj.nom.m.s. apalos put forth leaves; "tender" + aor.dep.subj.3s. ginomai become + conj + pres.act.subj.3s. ekphuo put out + noun acc.nt.s. phullon leaf + pres.act.ind.2p. ginosko know + conj hote + d.a.w/noun nom.nt.s. theros summer + pres.act.ind.3s. eimi "is near"]*).

VERSE 29 "Even so, you too, when you see these things happening, recognize

that He is near, right at the door[s] (οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις [*adv houtos in this way; "Even so" + conj + pro.nom.p. su + adv hotan when + aor.act.subj.2p. eidos see + pro.acc.nt.p. houtos "these things" + pres.dep.part.acc.nt.p. ginomai "happening" + conj hoti + adv engus near + pres.act.ind.3s. eimi + prep epi + noun dat.f.p. thura door]*).

VERSE 30 "Truly I say to you, this generation will not pass away until all these

things take place (ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται [*part amen truly + pres.act.ind.1s. lego + pro.dat.p. su + conj hoti + neg ou + neg*

me + d.a.w/noun nom.f.s. genea generation + adj.demon.nom.f.s. houtos this + prep.gen. mechri until + pro.gen.m.s. hos + pro.nom.nt.p. houtos “these things” + adj.nom.nt.p. pas all + aor.dep.subj.3s. ginomain “take place”]).

VERSE 31 "Heaven and earth will pass away, but My words will not pass away (ὁ

οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται [*d.a.w/noun nom.m.s. ouranos + conj + d.a.w/noun nom.f.s. ge earth + fut.pass.ind.3p. parerchomai pass away, disappear + d.a.w/noun nom.m.p. logos + conj de + pro.gen.m.s. ego + neg ou + neg me + fut.dep.ind.3p. parechomai pass by/away*]).

ANALYSIS: VERSES 28-31

1. Finally, Jesus provides His disciples with the “sign” they asked for (cf. v. 4; Matt. 24:3).
2. He presents them with the sign—the parable of the fig tree.
3. All three gospel accounts of this discourse make mention of this parable (Matt. 24:3; Lk. 21:29; Luke adds: “and all the trees.”).
4. The disciples are told to “learn” this parable as it is critical to an understanding of the era that signals the final generation.
5. Two questions arise out of these verses: (1) who or what is the fig tree?; and (2) how long is a generation?
6. In the OT God compares Israel to a fig tree.
7. In Hosea 9:10 “I found Israel like grapes in the wilderness; I saw your fathers as the earliest fruit on the fig tree in her/its first season.”
8. Then there is Joel 1:6-7 where God speaks of “My land” as being comparable to “My fig tree” (“For a nation has invaded My land...It has made My vine and My fig tree splinters...”)
9. God showed Jeremiah a vision of two baskets of good and bad figs (Jer. 24:2, 3, 5, 8).
10. The bad figs represent those Israelites that died the sin unto death during the Babylonian invasion.
11. The good figs on the other hand represent those Israelites that were carried away captive from Judah (Israel).
12. “Thus says the LORD God of Israel, ‘Like these good figs, so I will regard as good the captives of Judah, whom I have sent out into the land of the Chaldeans. For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up’ (Jer. 24:5-6).
13. For the bad figs note Jer. 24:8 “But like the bad figs which cannot be eaten due to rottenness—indeed says the LORD—so I will abandon Zedekiah king of Judah and

his officials, and the remnant of Jerusalem who remain in this land, and the ones who dwell in the land of Egypt.”

14. Another parable of interest is in Lk. 13:6-9 “And He began telling this parable. A man had a fig tree which had been planted in His vineyard; and he came looking for fruit on it and did not find any. And he said to the keeper of his vineyard, ‘Look, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it use up the ground?’”
15. Jesus’ ministry in Israel had been about three years in duration when He gave this parable.
16. He like God in Isa. 5:1-7 sought good fruit only to find little or none.
17. At the end of Lk. 13 Jesus laments over Jerusalem because of their rejection of His person (Lk. 13:34-35).
18. On His way to cleanse the temple Jesus saw a lone fig tree and cursed it for lack of fruit (Mk. 11:13-14).
19. The next day the disciples saw the tree withered and dead (Mk. 11:20), and Jesus used the occasion to announce the coming dispersion of the 2nd commonwealth (Mk. 11:23), using the figure of a mountain cast into the sea (e.g., Gentile world).
20. It should be clear that Jesus likens the cursed fig tree to the fall of the 2nd commonwealth in 70 AD.
21. Actually Israel was uprooted by the Romans in 70 AD and again in 135 AD, the latter being the second Jewish revolt.
22. An early Christian writing, the *Apocalypse of Peter*, clearly identifies the fig tree as Israel, and the time of its budding (rebirth) as the time of the end.
23. The date for this pseudo-gospel is generally believed to be around 135 AD.
24. Caesar Hadrian visited the city in 130 AD and indicated that he might rebuild the city as a gift to the Jews.
25. He changed his mind, and outlawed circumcision, which sparked the 2nd Jewish revolt some 62 years after the destruction of the temple.
26. The Jews rallied behind a man named Simon Bar Koseba who was hailed as messiah.
27. Hadrian crushed the rebellion and renamed the land Syria Palestine and salted the land.
28. Jerusalem was renamed Aelia Capitolina and a temple to Zeus was built on the Temple mount.
29. Hadrian banished all Jews from the city on pain of death.
30. Quoting the text of Peter’s so-called gospel: “(learn a parable) from the fig tree; so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come. [...] Hast thou not understood that the fig-tree is the house of Israel? [...] when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake the expectation saying, I am the Christ, that am now come into the world. [...] But this deceiver is not the Christ. And when they [Israel] reject him [the deceiver] he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth; [...] Enoch and Elias shall be sent forth to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive” (First published by

Abbe Sylvain Grebaut in *Revue de l'Orient Chretien*, 1910; a fresh translation from his Ethiopic text by H. Duensing appeared in *Zeitchr. F. ntl. Wiss.*, 1913).

31. Some in the early church interpreted the end times in a very literal fashion as here we have a commentary on the parable of the fig tree which identifies it as national Israel.
32. The correlation of the fig tree as being national Israel is seen in the OT, the NT gospels, and this early commentary.
33. In Luke's account he makes mention of the fig tree "and all the trees."
34. Logically we should expect that these other trees represent nations.
35. That trees represent nations see the parable of Judg. 9:8-16.
36. Also note Ezek. 31:3-15 where Assyria is likened to a cedar of Lebanon that was greater than all the other trees (which is to say nations).
37. Daniel 4:10-11 and Zechariah 11:2 offer examples of rulers and nations as representative of trees.
38. Whether all the trees represent all the nations of the last days or just nations in the Middle East is not clear.
39. Israel became a dried up and dead fig tree and then sprouted again.
40. It is noteworthy to discover that the nations that border Israel have come to be independent states around the same time.
41. The CIA World Fact Book discusses how Lebanon, Jordan, Syria, and Egypt gained their independence between the years 1943 and 1952.
42. These four nations did not exist as independent countries until after 1943.
43. They were simply parts of the Ottoman Empire and then parts of the British Empire or a colony of the French.
44. The birth of Israel was in 1948.
45. Lebanon gained independence from France in 1943.
46. Jordan gained independence from Britain in 1946; the name Jordan was adopted in 1950.
47. Syria was granted independence from France in 1946.
48. Following the completion of the Suez Canal in 1869, Egypt became an important world transportation hub, but fell heavily into debt.
49. Britain seized control of Egypt's government in 1882.
50. In 1952 Egypt acquired full sovereignty with the overthrow of the British-backed monarchy.
51. Having established beyond a reasonable doubt that the fig tree represents the nation of Israel we now move to the question: "What is a generation?"
52. The parable of the fig tree sprouting (new growth, leaves) is a harbinger of the approach of summer when figs mature.
53. Cf. Isa. 28:4 "will be like the first-ripe fig prior to summer, which one sees; as soon as it is in his hand, he swallows it."
54. "Summer is near" corresponds to the end—that is the onset of the millennium (v. 28; Matt. 24:32; Lk. 21:30).
55. The time frame between the beginning of a new growth cycle (spring) is a time when the coming of the Lord is "near at the doors" (v. 29).

56. "Even so" (*outos kai*) connects the lesson of the budding fig tree (Israel's reemergence as a nation among the nations) to how believers are to view the times relative to Israel's rebirth.
57. "When you see these things happening" (or "come to pass") refers to the birth pains that occur in conjunction with the birth of the 3rd commonwealth (v. 29).
58. The thing that informed believers are to conclude is "that He is near, at the doors."
59. How "near" is determined by the length of a generation (v. 30).
60. Note the use of the adverb "near" (*engus*) in v. 28 & v. 29.
61. "Doors" (*thura*) refers to those living during those times (cf. Jam. 5:9; also Rev. 3:20).
62. How near is specified in v. 30 as "this generation that will not pass away."
63. The language Jesus uses in v. 30 is very emphatic.
64. First, there is "truly/assuredly" followed by the double negative *ou me* ("will by no means").
65. "This generation" refers to the generation that witnesses Israel's rebirth (budding fig tree with the prospect of mature figs).
66. "All these things" refers to the events between 1948 and the 2nd Advent (e.g. "the end").
67. The Greek noun for "generation" is *genea* occurring 43x in the NT (Matt. 1:17 "So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to Messiah, fourteen generations.")
68. Jesus had nothing good to say about His generation (cf. Matt. 11:16; 12:39, 41, 42, 45; 16:17; 23:36; cp. Acts 2:40).
69. See also Eph. 3:5, 21; Phil. 2:16; Col. 1:26; Heb. 3:10).
70. This noun should never be confused with the noun "race" (*genos*) which is found 20x in the NT (Mk. 7:26 "a woman...of the Syrophoenician race..."; Acts 7:19 "It was he who took advantage of our race..."; 1Pet. 2:0 "A CHOSEN RACE...").
71. It is translated "kind(s)" (Matt. 13:47; Mk. 9:29; 1Cor. 12:10, 28; 14:10); "descent" (Acts. 4:6); "country" (Acts. 4:36; NKJ); "family" (Acts 7:13; 13:26); "children" (Acts 17:28); "offspring" (Acts. 17:29); "native" (Acts. 18:2); "by birth" (Acts 18:24); "countrymen" (2Cor. 11:26; Gal. 1:14); "nation" (Phil. 3:5) and "descendant" (Rev. 22:16).
72. These two nouns while cognates cannot be interchanged.
73. The Hebrew term for generation is *dor* which is translated in the LXX as *genea*.
74. Gesenius in his lexicon defines *dor* as (1) an age, generation of men, as if the period or circuit of the years of life."
75. Brown, Driver, Briggs defines it primarily as period, age, generation; a duration of the past, former age(s) and also as of men living at a particular time.
76. Of the some 79 times this word is used in the Hebrew OT it is used of the period of a person's life.
77. It is both a "period of time" and a "group of people" which cannot be separated.
78. This noun is derived from the verb *dur* which means 'to go in a circle' (vb. not found in the OT).
79. So a person's life begins with dust (womb) and returns to dust (grave).

80. While it is true that a new generation begins with the birth of one's offspring, that still does not negate the fact that the length of a particular generation is the total lifespan of a person.
81. In English we talk about one's parents' generation; it is the people born around the same time.
82. The length of a generation is not the interval between two successive generations but rather as the lifespan of a given person.
83. Cf. Ex. 1:6 "Now Joseph died, and all his brothers, and all that generation."
84. Also, Ps. 78:8 "And not be like their fathers, a stubborn and rebellious generation that did not prepare its heart and whose spirit was not faithful to God."
85. Generation here is used of a specific group of people who lived at a specific time (Exodus Generation).
86. There is a verse that provides an average lifespan of a human being and that is Ps. 90:10 ("The length of our days is seventy years, or if due to strength, eighty years. Yet their pride is but labor and sorrow. For soon it is gone and we fly away.").
87. This is striking considering the fact that Moses lived to be 120, Aaron was 123 and Joshua lived to be 110.
88. Moses was eighty years old at the Exodus (1/3 of his life was ahead of him).
89. By David's day the average lifespan was 70 years; David died at age 70.
90. Note also Isa. 23:15 which has: "seventy years like the days of one king."
91. Israel was reborn in 1948 and this generation is referred to as the "Baby Boomer" generation (next generation is the X Generation).
92. It is those born between 1946 and 1964.
93. The generation of the fig tree is calculated as 1948 plus 70 (= 2018) or 1948 plus 80 (= 2028).
94. The upper limit is 2028 which would be the 2nd Advent.
95. The year 2028 is both a Sabbatical year and a Jubilee year.
96. That would place the Rapture in 2021 (2028 – 7); also a Sabbatical year and the midpoint of the Tribulation at 2025 AD.
97. So we come back to the disciples' original question: "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age" (Matt. 24:3; cp. Mk. 13:4; Lk. 21:7; all three synoptic gospels mention the fig tree as the sign).
98. Israel's restoration as a nation among the nations is to be viewed in two stages: (1) the pre-Rapture phase has the Jews in a state of unbelief; (2) the post-Rapture phase has many of them turning to their long-rejected Messiah, Jesus Christ.
99. This is born out in Ezekiel's vision the Valley of the Dry Bones (Ezek. 37:1-14; note v. 12-13 for the first phase and v. 14 for the second phase).
100. See also Ezek. 36 which deals with the two phases of Israel's restoration.
101. Some things come, and some things go, but not "My words" affirms Jesus in v. 31.
102. Even the present heaven(s) and earth "will pass away" (note the double negative in vv. 30 & 31).
103. This is taught in 2Pet. 3:10, 12 ("But the day of the Lord will come like a thief, in which [time frame from the Rapture to the cessation of the original creation] the heavens will pass away with a roar and the elements [*stoicheia*] will be destroyed with intense heat, and the earth and its works will be burned up.") and Rev. 20:11

“And I saw a great white throne and Him who sat upon it, from whose presence the earth and the heaven fled away, and no place was found for them.”...“looking for and hastening the coming day of God [eternal state], because the heavens will be destroyed by fire, and the elements will melt with intense heat!”).

104. Also see Isa. 65:17; 66:12; 2Pet. 3:13; and Rev. 21:1 prophesying the 2nd (and final) creation.
105. V. 31 constitutes a strong reassurance that once the fig tree has budded (May 14, 1948) there is but one generation until the 2nd Coming of Christ (1948 + 80 = 2028).
106. The following is a coincidence or a numerical index that God has a timetable based on numbers (mathematics).
107. Eccl. 3:1 “There is an appointed time (noun *zemen*) for everything. And there is a time for every event (*chepets* from verb ‘to delight in’) under heaven.”
108. Adding three numbers starting with the year of Israel’s rebirth (1948) plus the month (May is the 5th month) plus the day of the month (14th day) we come up with the number 1967.
109. $1948 + 5 + 14 = 1967$.
110. In June of 1967 the “Six Days War” broke out between Israel and her Arab neighbors.
111. On June 7th General Moshe Dayan ordered his troops not to enter the Old City of Jerusalem; but upon hearing that the UN was about to declare a ceasefire, he changed his mind, and without approval, he decided to capture the city.
112. After 1897 years (1967 AD – 70 AD), the Old City of Jerusalem was once again under Jewish control, and part of the nation of Israel.
113. If we add the year 1967 + 6 (the month of June) + 7 (the day) we come up with 1980.
114. On July 30th, 1980, the Knesset, Israel’s legislative branch, passed what is known as the Jerusalem Law.
115. The Law states: “The integrity and unity of greater Jerusalem in its boundaries shall not be violated.”
116. This essentially recognized Jerusalem as the capital of Israel (1980 – 70 = 1910 years without their capital).
117. If we add 1980 + 7 (July) + 30 (the day) we come up with 2017.
118. Thus far the pattern has been May (5th), June (6th), July (7th).
119. If we add 2017 + 8 (August) we come to 2025 the midpoint of the Tribulation.
120. What day in August 2017 gets us to 2028?
121. That day is the 3rd of August.
122. $2017 + 8$ (August is in the progression) + 3 = 2028 AD for the 2nd Advent.
123. If the progression holds true then the 2nd Advent will be in September of 2028.
124. On the Jewish calendar the 3rd of August is the 10th of Av and this is very significant to the Jewish people.
125. Solomon’s Temple (1st) and Herod’s Temple were both destroyed on this day.
126. Jer. 52:12-13 “On the tenth day of the fifth month (Jewish calendar or our August), in the nineteenth year of Nebuchadnezzar, king of Babylon, Nebuzaradan commander of the imperial guard, who served the king of Babylon, came to Jerusalem. He set fire to the temple of the LORD, the king’s house and all the homes of Jerusalem, even every large house he burned with fire” (cp. 2 Kgs. 25:8).

127. The date is 587 BC for the fall of the 1st Temple.
128. Jewish scholars report that the 2nd Temple was destroyed by the Romans on the 10th of Av in 70 AD.
129. In 66 AD Nero sent Vespasian to put down the Egyptian and Jewish rebellions against Rome.
130. Vespasian appointed his son Titus as second in command to put down the Jewish revolt while he dealt with the Egyptian revolt.
131. By 68 AD Titus subjugated the coastline and borders of Judea.
132. While Titus was in the process of laying siege to Jerusalem, Nero committed suicide.
133. His death plunged the Empire into a civil war that became known as the “Year of the Four Emperors.”
134. The civil war delayed the taking of Jerusalem until 70 AD.
135. Emperors Galba and Otho quickly perished in succession and Vitellius became Emperor in April, 69 AD.
136. However, the Roman legions in Egypt and Judea declared Vespasian Emperor on July 1, 69 AD.
137. On December 20th of that year, Vitellius was defeated, and Vespasian became Emperor by declaration of the Roman Senate.
138. Vespasian ordered his son to sack Jerusalem and end the Jewish revolt.
139. In 70 AD, Titus and his legions entered the city and reportedly killed over one million people and took about one hundred thousand captive (Josephus in *The Wars of the Jews*, Book 6, Chapter 9 and Section 3).
140. Josephus also notes that Titus did not want to destroy the Temple—“ I (Titus) appeal to the gods of my own country, and to every god that had any regard for this place (for I do not suppose it to be now regarded by any of them); I also appeal to my own army, and to those Jews that are now with me, and even to you yourselves, that I do not force you to defile this sanctuary; and if you will change the place whereon you will fight, no Roman shall either come near your sanctuary, or offer any affront to it; nay, I will endeavor to preserve you, your holy house, whether you will or not (Book 6, Chapter 2, Section 4, 127-128).”
141. But that was not to be as reported by Josephus in Book 6, Chapter 4, Section 7: “And now, since Caesar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the holy place of the temple, with his commanders, and saw it, with what was in it, which he found to be far superior to what the relations of foreigners contained, and not inferior to what we ourselves boasted of and believed about it. But as the flame had not as yet reached to its inward parts, but was still consuming the rooms that were about the holy house, and Titus supposing what the fact was, that the house itself might yet be saved, he came in haste and endeavored to persuade the soldiers to quench the fire, and gave orders to Liberalius the centurion, and one of those spearmen that were about him, to beat the soldiers that were refractory with their staves, and to restrain them; yet were their passions too hard for the regards they had for Caesar, and the dread they had of him who forbade them, as was their hatred of the Jews, and a certain vehement inclination to fight them, too hard for them also. Moreover, the hope of plunder induced many to go on, as having this opinion, that all the

places within were full of money, and as seeing that all around was made of gold. And besides, one of those that went into the place, prevented Caesar, when he ran so hastily out to restrain the soldiers, and threw fire upon the hinges of the gate, in the dark; whereby the flame burst out from within the holy house itself immediately, when the commanders retired, and Caesar with them, and when nobody any longer forbade those that were without to set fire to it. And thus was the holy house burnt down, without Caesar's approbation."

142. As an epithet Titus has this to say: "We have certainly had God for our assistant in this war; and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machine, do towards overcoming these towers (Chapter 9, section 1)!"
143. Philostratus, a well known Greek teacher in the Roman Empire around 230-250 AD wrote in his book, *The Life of Apollonius of Tyana*, 6:29, "After capturing Jerusalem, Titus reportedly refused to accept a wreath of victory, claiming that he had not won the victory on his own, but had only been the vehicle through which their God had manifested His wrath against His people."
144. Jesus had prophesied, thirty-seven years earlier, that this would happen (Matt. 24:2//Mk. 13:2).
145. The fall of Temple occurred around the 10th of Av (August, 3rd); a date that is considered by the Jewish people to be a time of great misfortune.
146. Jewish scholars believe that the 10th of Av in 1446 BC was the day the spies at Kadesh-barnea brought back the evil majority report about the Land of Promise.
147. In 1306 AD, the Jews in France were ordered to leave the country, and their wealth was plundered by Phillip, the Fair.
148. In 1492, during the Spanish Inquisition, the Catholic Church set a deadline of August 3rd for all Jews to leave Spain, or be killed (the same year that Christopher Columbus set sail for the New World).
149. On August 11th, 1905 the Alien Act was passed in England restricting greatly Jewish immigration from Europe. This influenced American policy in the passage of the Johnson-Reed Act by Congress in 1924 which remained in force throughout the Holocaust.
150. If this pattern hold true (May thru August), then we can anticipate an important event with respect to Jerusalem to take place on August 3rd, 2017 with the 2nd Advent taking place in 2028 (2017 + 8 + 3).

The Unknown (v. 32-33)

VERSE 32 "But of that day or hour no one knows, not even the angels in heaven,

nor the Son, but the Father *alone* (Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν,

οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ [*prep peri concerning; "of" + conj de*

but + d.a.w/noun gen.f.s. hemera + demonstr.gen.f.s. ekeinos that + conj e or +

d.a.w/noun gen.f.s. hora hour + pro.nom.m.s. oudeis no one + perf.act.ind.3s. oika know

+ *adv oude neither* + *d.a.w/noun nom.m.p. angelos* + *adv oude neither* + *prep en* + *noun loc.m.s. ouranos* + *adv oude* + *d.a.w/noun nom.m.s. huios son* + *conj ei only* + *neg me* + *d.a.w/noun nom.m.s. pater father*]).

Summons to Alertness (vv. 34-36)

VERSE 33 "Take heed, keep on the alert; for you do not know when the **appointed time will come** (βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν [*pres.act.imper.2p. blepo* "Take heed" + *pres.act.imper.2p. agrupneo* be alert + *neg ouk* + *conj gar* + *adv pote when* + *d.a.w/noun nom.m.s. kairos time, right time, season* + *pres.act.ind.3s. eimi*]).

VERSE 34 "It is like a man away on a journey, who upon leaving his house and putting his slaves in charge, **assigning** to each one his task, also commanded the **doorkeeper to stay on the alert** (ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοῦς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ [*conj hos like* + *noun nom.m.s. anthropos* + *aor.act.part.nom.m.s. aphiemi* go away, leave behind + *d.a.w/noun acc.f.s. oikia house* + *pro.gen.m.s. autos* + *conj* + *aor.act.part.nom.m.s. didomi* give, put + *d.a.w/noun dat.m.p. doulos slave* + *pro.gen.m.s. autos* + *d.a.w/noun acc.f.s. exousia authority; "in charge"* + *pro.dat.m.s. ekastos each* + *d.a.w/noun acc.nt.s. ergon work; "task"* + *pro.gen.m.s. autos* + *conj* + *d.a.w/noun dat.m.s. thuroros doorkeeper* + *aor.dep.ind.3s. entellomai* command, give orders + *conj hina* + *pres.act.subj.3s. gregoreo* be alert]).

VERSE 35 "Therefore, be on the alert -- for you do not know when the master of the house is coming, whether in the evening, at midnight, or when the rooster crows in the morning (γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωτῆ [*pres.act.imper.2p. gregoreo* be alert + *conj*

oun therefore + neg ouk + perf.act.ind.2p. oida know + conj gar for + conj pote when + d.a.w/noun nom.m.s. kurios + d.a.w/noun gen.f.s. oikia house + pres.dep.ind.3s. erchomai come + conj e “whether” + adv opse evening + conj e or + noun acc.nt.s. mesonuktion midnight + conj e or + noun gen.f.s. alektorophonia before dawn (the watch from midnight to 3 a.m.; “when the rooster crows” + conj e or + adv proi morning)]–

VERSE 36 in case he should come suddenly [unexpectedly] and find you asleep

(μὴ ἐλθῶν ἐξαίφνης εὔρη ὑμᾶς καθεύδοντας [*neg me lest; “in case” + aor.act.part.nom.m.s. erchomai come + adv exaiphnes suddenly, unexpectedly +aor.act.subj.3s. heurisko find + pro.acc.m.p. su + pres.act.part.acc.m.p. katheudo asleep*]).

VERSE 37 "What I say to you I say to all, 'Be on the alert (ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε [*pro.acc.nt.s hos + conj de + pro.dat.p. su + pres.act.ind.3s. lego say + adj.dat.m.p. pas all + pres.act.ind.3s. lego + pres.act.imper.2p. gregoreo stay awake; be alert*])!"

ANALYSIS: VERSES 32-37

1. This verse is often cited as proving that it is impossible to know with any degree of certainty the timing of the Lord's coming.
2. It may appear to contradict the above analysis of the budding fig tree and the generation that will not pass away.
3. The reason that the 2nd Advent of Christ was not known is that no one knew when the Israel would become a nation.
4. Once Israel became a nation the unknown becomes known.
5. At least within a fairly limited time frame.
6. If a generation is 70-80 years in duration then the timing of the 2nd Advent comes into focus.
7. “Of that day” refers to the 2nd Advent from the vantage point of believers living on the earth until such time as Israel became a nation (3rd commonwealth).
8. Once that happened (1948) the maximum time for the 2nd Advent is 2028 AD (1948 + 80).
9. Another factor that must be kept in mind is that the Rapture and the 2nd Advent must take place on a Sabbatical Year.
10. That rules out 2018 for the Rapture since this is not a Sabbatical Year (1948 + 70).
11. The first 69 Weeks of Years began on a Sabbatical year (444 BC).
12. So must the 70th Week begin end on a Sabbatical year.

13. "No one" knew when Israel would reappear as a nation, and so no one knew the timing of the 2nd Advent.
14. A properly informed student of Scripture could know that Israel must reappear as a nation-state before the onset of the Tribulation followed immediately by the 2nd Advent.
15. Knowledge of the timing of the rebirth of Israel (May 14th 1948) was not known by "the angels in heaven."
16. Furthermore, this information was not known to the humanity of Christ when He uttered these words.
17. "Nor the Son" must exclude His divine nature as nothing is hidden from the members of the godhead.
18. A lot of information was supplied to the humanity of Christ via His divine nature, but not this piece of information.
19. It is safe to assume that this information was made available to Jesus' humanity once He was glorified.
20. Again, if the Father and the Son are coequal they must have knowledge of all things.
21. So the situation as regards "the Son" has changed so the unknown (Israel's rebirth) becomes the known for angels and men with the rebirth of Israel.
22. Regarding "the day" of the 2nd Advent: Certainly those who enter the seven year Tribulation with its 2520 days (1260 x 2) could know "that day" (cf. Rev. 11:3 for the 1st half of the Tribulation and Rev. 12:6 for the 2nd half of the Tribulation).
23. The "hour" might still be an unknown but that might change for those who are alive and informed at the 2nd Advent.
24. What follows in vv. 33-37 is a call to alertness on the part of believers living prior to and after the seminal sign of the fig tree emerges.
25. "Take heed" (pres.imper. *blepo*) is a summons to be doctrinally informed regarding these matters so that they are not taken in by bogus proclamations that the end is here (ex. 2 Thess. 2:1-5) .
26. This imperative is found in v. 5 and is directed at Jesus' disciples and believers through time to avoid being misled (also at vv. 9 & 23).
27. This imperative is to be applied to believers living on earth from the start of the CA until the 2nd Advent as many will arise and distort prophetic doctrine.
28. The second imperative of v. 33 is akin to being awake and focused on the doctrines related to Bible prophecy.
29. The verb is the present imperative of *agrupneo* which means 'be alert' (here and Lk. 21:36; Eph. 6:18 and Heb. 13:17).
30. The verb includes all things good and bad that impact the spiritual life of the believer.
31. A verb that means the same thing is *gregoreo* means 'keep awake' (watch or be alert).
32. The whole idea behind these two imperatives is that the believer is informed and acclimated to Ph 2 so as to be able to stand before the Son of Man with distinction (cf. Lk. 12:37; Rev. 16:15).

33. This imperative to stay awake is found in 1Thess. 5:6 & 10 where the context deals with being spiritually alert (v. 10 affirms that there will be those who are asleep and those who are awake at the Rapture; cf. Rev. 3:2, 3).
34. Prayer is an essential component in the process of staying awake (Mk. 14:34, 37, 38; Eph. 6:18; Col. 4:2 cp. 1Pet. 5:8; 1Cor. 16:13).
35. The words “for you will not know when the *appointed* time will come” refers to the onset of the Rapture generation.
36. In vv. 34 & 35 Jesus uses an illustration (simile ‘is like’) to illustrating the call to alertness.
37. It fits especially well with the situation throughout the Church Age.
38. The absentee landlord (“a man on a journey”/“leaving his house”) is the absence of Christ from the earth residing in heaven.
39. “Putting his slaves in charge, *assigning* to each on his task” refers to individual believers functioning under their spiritual gifts within the local body.
40. “He also commanded the doorkeeper to stay on the alert” refers the local pastor-teacher (cf. Acts 20:28; Phil. 1:1).
41. This same thing is taught in Lk. 12:35-48.
42. In v. 35 believers on earth at the moment the Lord returns (either those alive at the Rapture or those alive at the 2nd Advent) are to “be alert” and doing the will of God right up to the moment Jesus’ appears.
43. Three times of day are specified in v. 35: evening, midnight or dawn (“when the rooster crows in the morning”).
44. These are the hours of the night when people are typically asleep.
45. Believers are to be awake in the night of darkness that pervades over the lives of the masses.
46. But we are not to be asleep but awake to the things that are coming (1Thess. 5:7-8; cp. Eph. 5:14).
47. Some will be caught sleeping when the Lord “suddenly” appears (v. 36).
48. In v. 37 Jesus again enjoins believers at all times to “Be on the alert (cf. 1Thess. 5:6)!”
49. What He says to the Twelve, He says to all who come after to “be alert” or “watch!”
50. There is great reward for those who stay positive, informed, and obedient to the end of Ph 2 (Lk. 21:36; 12:37).
51. An apparent contradiction to Jesus’ own teaching regarding the reappearing of the fig tree is in Acts 1:6-8 which reads: “So when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ He said to them, ‘It is not for you to know times or seasons which the Father has fixed by His authority, but you will receive power when the Holy Spirit has come upon you, and you will be witnesses to Me in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.’”
52. Jesus was speaking to the disciples who some forty days earlier were told what to look for at the end of the age (Church age) signaling the final generation leading up to the 2nd Advent.
53. The sign of the fig tree would signal the beginning of the end—that is, that generation that would live to see the 2nd Advent.

54. They asked a question that He had already answered, namely the rebirth of the 3rd commonwealth.
55. In other words, there was no point in looking to the establishment of the kingdom on earth as long as Israel was a withered and dead tree!
56. The disciples needed to focus on the immediate situation that began with the endowment of the Holy Spirit which came ten days later (Pentecost), and what their task was to be, namely the evangelization of humanity over the course of the still to be determined elapse of the new age.
57. As noted above it makes no sense to think that the Lord's 2nd coming would take place until Israel once again became a nation.
58. It was not for them "to know (e.g. experience) the times and seasons fixed by His (the Father's) own authority."
59. That time of the establishment of the kingdom for Israel—that is the 2nd Advent or the end of the age—remained unknown until the rebirth of Israel in 1948.
60. Paul explained all this to the Thessalonians, as per his words in 1 Thess. 5:1-4: "Now as to the times and the epochs, brethren, you have no need of anything to be written to you. For you yourselves know full well that the day of the Lord (beginning with the Rapture) will come like a thief in the night. While they are saying, 'Peace and security!' then destruction will come upon them suddenly, like labor pains upon a woman with child, and they will by no means escape. But you, brethren, are not in darkness, that that day would overtake you like a thief."
61. Ironically, the Thessalonians were momentarily taken in by false teachers (pretending to be Paul) who told them that their present difficulties was due to the fact that they were already in the day of the Lord (i.e. tribulation); and so Paul had to send them a second letter as a corrective (cf. 2Thess. 2:1ff.).
62. Note also, Luke 21:34-45: "Be on guard, so that your hearts will not be weighed down with dissipation. and drunkenness and the worries of life, and that day will not come on you like a trap; for it will come upon those who dwell on the face of the earth (see also Mk. 33-37).

Addendum: The Sieges of Jerusalem and Ezekiel Chapter Four

1. Ezekiel was exiled to Babylon around 597 BC where he conducted his prophetic ministry to the Jewish exile from 592 to 570 BC.
2. In Chapter 4 there is an intriguing prophecy that pertains to both the northern kingdom of Israel and the southern kingdom of Judah.
3. The ten tribes of the northern kingdom (Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim, and Manasseh) had been taken into Assyrian captivity some 130 years prior to Ezekiel (old news).
4. The reason as to why Ezekiel was prophesying about the northern kingdom is that there is a future event that involves both the northern and the southern kingdoms when they are once again united into one kingdom (cf. Ezek. 37:21-22 & Hos. 6:1-2).
5. In 930 BC upon the death of Solomon the Jewish nation split into two nations with Samaria as the capital of the northern kingdom and Jerusalem remaining the capital of the southern kingdom.
6. The northern kingdom persisted for 210 years and was overthrown by Shalmaneser king of Assyria after a three year siege of Samaria (2Kgs 17:5; 18:10).

7. The reason for this dispersion is stated in 2 Kgs. 18:11-12.
8. At this time Hezekiah was co-regent with his father King Ahaz and later assumed the throne after his father died.
9. Hezekiah is considered a good king because he tried to put an end to the practice of idolatry.
10. He had been under the yoke of the Assyrians for years and had been forced to pay tribute.
11. When Sennacherib succeeded his father Sargon II in 704 BC, Babylon, Judah, and Egypt made an alliance against him and Hezekiah quit paying tribute.
12. He subdued Babylon, then Egypt, and turned his attention to Judah where after a siege he overthrew the city of Lachish to the south of Jerusalem as well as forty-six other walled cities.
13. The siege of Jerusalem is recorded by him on a prism acquired by Colonel B. Taylor, British counsel at Bagdad in 1830 (known as the Taylor Prism).
14. Sennacherib's version (propaganda) of events reads as follows: "Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms and by the might of my power I took 46 of his strong cities; and of the smaller towns which were scattered about, I took and plundered a countless number. From these places I took and carried off 200,150 persons, old and young, male and female, together with horses and camels, asses and camels, oxen and sheep, a countless multitude: and Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so to prevent escape. Then upon Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with 30 talents of gold and 800 talents of silver, and diverse treasures, a rich and immense booty...All these things were brought to me at Nineveh, the seat of my government."
15. Sennacherib stops recording the events after the paying of the tribute by Hezekiah.
16. He does not inform posterity of the event that caused him to suddenly break off the siege of Jerusalem, and his sudden return to Nineveh.
17. Hezekiah's response to the siege is recorded in 2 Chron. 32:1-4.
18. But the really important aspect of his preparations is recorded in 2 Chron. 32:5-8!
19. The siege of Jerusalem commenced in 703 BC shortly after Sennacherib invaded Judah (2 Chron. 32:9-10).
20. Hezekiah buys time (2 Kgs. 18:13-14).
21. Hezekiah and his people endured for two years, until the siege was abruptly lifted in 701 BC by the dramatic intervention of the LORD (cf. 2Chron. 32:20-22; 2Kgs. 19:32-27; Isa. 37:36).
22. The 1st siege of Jerusalem began in 703 BC and ended in 701 BC.
23. The prophecy in Ezek. 4:1-13 (read) begins with God instructing his servant to make a mock-up of the city of Jerusalem under siege (vv. 1-2); then Ezekiel is to take an iron plate separating him from the city and face the city mimicking the siege of Jerusalem (v. 3a).
24. The entire exercise was designed as "a sign" (of what?) to the house of Israel (northern kingdom; v. 3b)."

25. Ezekiel was told to lie on his left side 390 days to illustrate the sins of the northern tribes with each day corresponding to one year (v. 5).
26. The only date that is relevant to the first part of this prophecy is the Assyrian siege of Jerusalem that commenced in 703 BC.
27. Ezekiel's charade must have relevance to the dispersed northern tribes and the final stage of their long history among the nations.
28. So he was illustrating a future event that concerns the northern tribes.
29. He was also to illustrate the sins of the southern kingdom by laying on his side for forty days with each day equaling one year (v. 6).
30. Which siege of Jerusalem did Ezekiel illustrate; the one that took place in connection with the fall of Jerusalem in 587 BC by the Babylonians or the one that resulted in the fall of Jerusalem in 70 AD by the Romans?
31. It is the Roman one since the sins that brought the southern kingdom into captivity in 605 BC were forgiven and the Jews returned to the land in 535 BC, the year Cyrus the Great issued his decree to return and rebuild the 2nd temple (cf. Isa. 44:28).
32. The first restoration took place as a result of the captives in Babylon being in compliance with Lev. 26:40-43.
33. Personal instructions for Ezekiel during this ordeal are found in vv. 7-17 to illustrate the plight of the Jews during these sieges.
34. Three hundred and ninety years from 703 BC (1st siege) yields nothing that makes any sense prophetically.
35. But there is a critical clue in Lev. 26:18: "If also after these things you do not obey Me, then I will punish you seven times according to your sins."; and v. 21 "If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times for your sins."; and vv. 27-28 "Yet if in spite of this you do not obey Me, but act with hostility against Me, the I will act with hostility against you, and I, even I, will punish you seven times for your sins."
36. As for the northern tribes (kingdom) the punishment for their stubbornness (-V) is by a factor of seven.
37. The following calculations are as follows: $390 \times 7 = 2730$ years; $703 \text{ BC} - 1$ (no zero year between 1 BC and 1 AD) = 702 BC.
38. Subtracting 702 BC from 2730 years yields 2028 (AD)!
39. This is the year the Lord will return to the earth from the right hand of God and reclaim His chosen people Israel (cf. Ezek. 37:21-22).
40. This is when the millennial reign will commence.
41. This fits with the 80 year generation that began in 1948 AD (and the "coincidences" of 1948, 1967, 1980, 2017 and 2028; given in the Mk. 13:28-30 analysis).
42. Moving on to the enacted prophecy concerning the southern kingdom of Judah where Ezekiel was to lie on his right side for 40 days, with each day equaling one year for the sins of Judah, we must take into consideration that Judah was dispersed twice for their rebellion against God (605 BC & 70 AD).
43. The first dispersion is dated from 605 BC and the second came 602 years later when the Romans under the command of Titus dispersed them in 70 AD.
44. Titus came against Judah in 68 AD in response to the Jewish uprising.

45. The count starts from the siege of Jerusalem in 68 AD and not from the fall of Jerusalem in 70 AD.
46. Keeping in mind Lev. 26, and the verses threatening a sevenfold judgment for failure to repent of their evil ways, we come to the following calculations for the southern kingdom of Judah: $40 \times 7 = 280$ years (for the 1st dispersion); and $280 \text{ years} \times 7 = 1960$ years (for the 2nd dispersion beginning in 68 AD).
47. In conclusion we add 68 AD to 1960 years and we come up with 2028 AD!
48. In 2028 AD, the fourth and final siege of Jerusalem will take place, and as with the first siege the Lord will intervene and turn back the siege delivering Israel (3rd commonwealth) once and for all time (cf. Zech. 12:1-3; 9-10; 14:1-7).
49. The year 2028 AD will be the 5981st year from the restoration of the earth and creation of Adam.
50. The calculations for the elapse of the 7000 years of human history (2Pet. 3:8) are as follows: 3954 BC (Genesis 1) – 1 (no zero year) = 3953 BC; 3953 (BC years) + 2028 (AD years) = 5981 years (since restoration).
51. This leaves us short 19 years, and not an even 6000 years.
52. The answer lies with the time allotted to the Gog-Magog Rebellion that takes place after the 1000 year millennium has run its course (Rev. 20:1-3).
53. This is apparently the time it will take for Satan, who is released from hell, to convince (delude) billions of unbelievers that they can successfully overthrow Christ.
54. The calculations are as follows: 3954 BC (restoration) – 1 (no zero year) = 3953 (BC years); 2028 AD + 1000 years (millennium) = 3028 AD + 19 years (Gog-Magog Rebellion) = 3047 AD (AD years); 3953 years (BC years) + 3047 years (AD years) = 7000 years (total human history since Adam's creation).
55. An interesting coincidence, the solar/lunar calendar, which is the basis for the Hebrew calendar, is also 19 years in length.
56. Ezekiel was given a bread recipe which he was to bake and eat during the days of his mock siege of Jerusalem (Ezek. 4:9-17).
57. Ezekiel was to eat 20 shekels of this bread each day.
58. It is not recorded that he ate the 20 shekels of bread during the 40 days, only the 390 days.
59. Assuming that he did, the calculations are as follows: 390 years x 20 shekels = 7800 years; 40 years x 20 shekels = 800 years; 7800 years – 800 years = 7000 years (the total of human history since restoration).
60. By subtracting the number of years for the southern kingdom of Judah because they are not specifically mentioned, there is a remainder of 7000 years, or seventy centuries.
61. This is the number of years from restoration of the earth and the creation of man (Adam) to the dissolution of the universe and the creation of a new heaven and a new earth.
62. In summation, it seems reasonable certain that Ezekiel's prophecy in Ezekiel chapter four points to the year 2028 AD as the year of the Second Advent of Christ.
63. This will mark the 4th siege of Jerusalem when all nations of the earth will attempt to destroy the remnant of believing Jews.

64. Like the 1st siege (Assyrian in 703 BC), this 4th siege will be turned back by the intervention of the Lord at Armageddon.
65. If 2028 AD is the year of the 2nd Advent, then 2021 AD is the year of the Rapture of the Church and the conclusion of this dispensation.
66. A final observation: there were two years between 703 BC when Sennacherib began his siege and 701 BC when the siege was ended by Yahweh.
67. There are also two years between 68 AD when Titus entered Judah and 70 AD when the Jerusalem and the Temple of Herod was destroyed.
68. Perhaps, the invasion of Gog (Russia) described in Ezek. 38 and 39 takes place two years prior to the Battle of Armageddon and the 2nd Advent.

END: Mark Chapter Thirteen

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