

Mark chap. 13

Neither do ye premeditate

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any man deceive you: 6 For many shall come in my name, saying, I am Christ; and shall deceive many. 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

We have here the second iteration of the Olivet discourse through the eyes of Mark the evangelist or John Mark. Mark's account is similar to Matthews so we will focus on the differences and the signs and parables at the end. The beginning starts the same as they are coming out of the temple and the disciples are marveling at the stones and buildings of the temple. Jesus points out that these great buildings and stones will not have one left upon another indicating that his divine vision looked far past the destruction of 70AD to the time when Jerusalem and the temple would be reconstructed in the last days. We would expect at the end of all things even the temple mount will be reduced to rubble. The next variation in accounts is after the beginning of sorrows when Christ's followers are killed and hated of all nations they are delivered up to councils and synagogues to be beaten. This could easily be jumped on as a reference to the 1st century persecutions but in keeping with the end-time theme it is more likely that in the last days synagogues will be elevated to a much higher position than today.

This brings us back to our studies of the seven churches of Revelation. These churches were actual historical churches of the 1st century but there were many references to the end-times like those who live where Satan's seat is and where he dwells. We know that Satan did not dwell on earth in the first century but he will at the end when he places his seat or throne in

Jerusalem. There is also a reference to the synagogue of Satan which lends credence to the account in Mark where the synagogues will ascend to power at the end and persecute Christians. Mark gives more details of this time by saying when you are delivered up take no thought of what you will say or premeditate a response or pat answer. Whatever is given to you at that time speak because it is not you speaking but the Holy Ghost. This is a wonderful promise of God because I think almost everyone gets into tense situations where they premeditate what they will say and do. Apparently this is unnecessary and all the worrying and anxiety are for naught because God is the one who created the tongue and he is the one who can give us just the right words at just the right time.

But when you shall see the abomination of desolation standing where it ought not. Here is another clue to the mysterious abomination of desolation spoken of by Daniel the prophet. In Matthew's account it was standing in the holy place of the temple and here it is where it ought not to be. When we get to our final study of 2nd Thess. Chap 2 we will be given the final piece of information on the abomination that ushers in the desolation of the world. The parable of the fig tree is next mentioned and is used by Jesus as an example of the signs of the last days and second coming. All of the signs that Jesus mentioned will happen before the 2nd coming. This completely destroys the secret rapture doctrine which is so popular today. Satan and his angels are going to come in the name of Christ and deceive everyone. They will plunge the world into wars and famines and pestilences with diseases and this will only be the beginning of sorrows. Next will come global persecution with the mark of the beast and finally the abomination of desolation. Last but not least will be the great tribulation with the seven last plagues. Only after all of these things happen first would we even expect to be near our deliverance at the second coming.

Verily I say unto you that this generation will not pass away until all these things be done. I have seen this verse used so often as proof that Jesus was speaking to the generation of the 1st century. People who hold this view against all reason are left with the daunting task of showing how the great tribulation that will be the worst time in history and the second coming occurred in the first century. And mind you Jesus believed in the flood because he mentions the days of Noah how they were eating and drinking and marrying and giving in marriage until the flood came and took them all away. Jesus understood the great tribulation to be worse than that so he was speaking to the last days. The generation that will be alive when all these things happen or the last generation is the generation he was speaking to. And as we have discovered with our study of Daniel and the time prophecies, the end-time period will be roughly ten years long from beginning to end so that easily fits into a single generation.