

Jesus and the End Time | The Markan End Time Discourse

Introductory Notes

This End Time Discourse document is a part of the End Time prophecy website titled *Jesus and the End Time*. In this document the writer shows and discusses End Time prophecies of Jesus described in the End Time or Olivet discourse of the Gospel of Mark in the King James Bible (or KJV Bible), a discourse which occupies virtually all of Chapter 13 of that Gospel. This discourse and its Matthean and Lukan counterparts, the Matthean and Lukan End Time Discourses, are intended to serve as expanded, stand-alone versions of other documents in which this website discusses prophecies that Jesus made on or near the Mount of Olives shortly before his arrest. Specifically, this document is intended to serve as a more complete and user friendly (text searchable, resizable, etc.) alternative to the web page version thereof that appears on the Home page of this website, and as an expanded but more narrowly focused alternative to the whole-Gospel version thereof that appears on its Table of Contents page.

In this document the writer presents the End Time teachings of Jesus by showing, in the order in which they appear in the Gospel of Mark, sets of texts that quote or describe prophecies and other teachings of Jesus about the End Time. To save time and space, the writer will refer to texts of these kinds as "End Time texts". He will also use this term because it is now a common practice for the popular apocalyptic literature and End Time prophecy websites to use short generic terms like "End Time" and "End Times" (and variants thereof like End-Time, End-Times, Endtime and Endtimes) instead of longer and/or more specific terms, such as the time of the end, the end of the world (the end of the age in the NRSV), the regeneration, the world to come, the Second Coming, the Eschaton, the Parousia, etc.

Importantly, all End Time texts which include verses copied from the KJV New Testament are followed by entries called Notes which cite and/or discuss other New or Old Testament texts that are related to them and, consequently, ought to be read and interpreted in conjunction with them. Especially important among texts of this kind are texts which include similar but differently worded accounts of things Jesus said on the same or similar subjects in other Gospels, or in other parts of the same Gospel. Other examples of texts of this kind include KJV Old Testament texts which underlie, support and help explain End Time prophecies of Jesus. Reading Bible texts of these kinds in conjunction with one another is also important because reading them in this way helps readers understand the End Times teachings or Eschatology of Jesus as a connected whole, and not just as sets of independent stand-alone units.

Surprisingly, neither the Markan End Time Discourse nor the Gospel of Mark as a whole describes a Judgment or other trial-like proceeding of the kind that Matthew describes in chapter 25 of his End Time discourse. To help readers understand how the teachings of Jesus about the Day of Judgment in Matthew's Discourse may affect and be affected by the most nearly similar things he teaches about it in Mark's discourse, the writer includes herewith an extra set of Notes that discusses these subjects at length. See in this connection the Appendix titled *Comparative Notes on the End Time Judgment* that he includes at the end of this document. See also the discussion of the meaning of the word everlasting that he includes in the Auxiliary Sense File titled *Senses of the Word Everlasting*.

Part 1: Mark 13:1 Through Mark 13:23

The writer divides the texts that make up the Markan End Time Discourse into two parts: a first part that includes Mark 13:1 through Mark 13:23, and a second part that includes Mark 13:24 through Mark 13:37. One reason he divides this discourse in this way is that Mark 13:23 is a verse in which Mark finishes describing prophecies of Jesus about things that will occur before the coming of the Son of man, while Mark 13:24 is a verse in which Mark begins describing his prophecies about things that will occur when he comes. Another is that this division highlights the fact that Parts 1 and 2 of Mark's discourse together generally correspond to Part 1 of Matthew's discourse, and do not include any of the things Matthew describes Jesus saying in Part 2 thereof. Unfortunately, these things include the Bible's clearest description of the Day of Judgment, and the only Bible verse that uses the words everlasting punishment as such, Matt. 25:46.

Mark 13:1-20

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. **P** 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. **P** 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.

- **V. 1-20** above generally correspond to Matt. 24:1-22 and Luke 21:5-24 of the Matthean and Lukan discourses.
- The words "there shall not be left one stone upon another, that shall not be thrown down." in **v. 2** are repeated, almost word for word, in v. 2 of Matt. 24:1-22 and v. 6 of Luke 21:5-24. These words seem to be an abbreviated form of the words spoken by Jesus in v. 44 of Luke 19:41-44. See also v. 38 of Matt. 23:29-39.
- While **v. 4** describes disciples asking Jesus "when shall these things be? and what shall be the sign when all these things shall be fulfilled?", its Matthean counterpart, v. 3 of Matt. 24:1-22, describes them asking him "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?". In the most nearly similar Lukan passage, v. 7 of Luke 21:5-24, on the other hand, persons who may or may not be disciples are described as asking him "when shall these things be? and what sign will there be when these things shall come to pass?".
- The sign that disciples ask about in **v. 4** may correspond to "the sign of the Son of man in heaven" that Jesus speaks about in v. 30 of Matt. 24:29-36. In the Markan and Lukan counterparts of the latter, Mark 13:24-32 and Luke 21:25-37, only Luke describes Jesus speaking of "signs" (Luke 21:25), and describes them as signs in the sun, moon and stars.
- The first part of the question that disciples ask Jesus in **v. 4** above seems to generally parallel the question that one saint asks another in v. 13 of Dan 8:5-14. Interestingly, both **v. 2** and v. 11 of Dan. 8:5-14 make statements about the temple (or sanctuary) being thrown (or cast) down. In addition, the "abomination of desolation" that Jesus speaks about in **v. 14** may correspond to the "transgression of desolation" that one of the saints speaks about in v. 13 of Dan. 8:5-14. Finally, the falling of the stars that Jesus speaks about in v. 25 of Mark 13:24-32 below may be related to the casting down of the stars mentioned in v. 10 of Dan. 8:5-14.
- The four Gospels describe Jesus himself using the phrase "the end of the world" as such only three times: in v. 39 of Matt. 13:36-43, in v. 49 of Matt. 13:47-50 and in v. 20 of Matt. 28:16-20. In spite of this, **v. 7** and **13** above seem to describe Jesus using the words "the end" as an abbreviated way of referring to the end of the world. Luke's End Time discourse also seems to describe Jesus using the words "the end" in this way. See v. 9 of Luke 21:5-24.
- **V. 5-6** above seem to make generally the same point as v. 21-22 of Mark 13:21-23 below.
- **V. 5-6** above are repeated, in almost the same words, in v. 4-5 of Matt. 24:1-22 of Matthew's End Time discourse. These verses are also generally similar to v. 8 of Luke 21:5-24 of Luke's End Time discourse, except that the latter adds the words "the time draweth near: go ye not therefore after them."
- In **v. 7** above Jesus speaks about when the end will not come, i.e., "the end shall not be yet". See also Matt. 24:6 and Luke 21:9. Only in v. 14 of Matt. 24:1-22 of the Matthean discourse, however, does Jesus return to this subject and state clearly when the end shall come.
- **V. 7-8** above are very similar to v. 6-8 of Matt. 24:1-22 of the Matthean discourse. They are also roughly similar to v. 9-11 of Luke 21:5-24 of the Lukan discourse, except that the latter also mentions fearful sights and great signs from heaven.
- Although **v. 8** describes Jesus using the word "kingdom", it seems to describe him using this word in a common, general earthly sense in which has little to do with the kingdom that the writer refers to as the End Time Kingdom (or kingdom of the End Times). In the Auxiliary Sense File titled *Senses of the Word Kingdom*, the writer describes the senses in which the Bible uses the word "kingdom" and gives examples of KJV Bible verses that use it in these senses.
- **V. 9** is generally similar to Luke 21:12, but only roughly corresponds to the first part of Matt. 24:9.
- **V. 9-13** above generally correspond to v. 9-13 of Matt. 24:1-22 of the Matthean discourse, except that **v. 9-13** do not include a verse in which Jesus speaks about iniquity abounding and the love of many waxing cold (Matt. 24:12).
- While **v. 10** describes Jesus speaking about "the gospel" being "published among all nations" and Matt. 24:14 describes him speaking about "this gospel of the kingdom" being "preached in all the world", the Lukan discourse does not describe him making any recognizably similar statement. The Gospel of Luke as a whole does, however, describe Jesus saying that repentance and the remission of sins should be preached in his name among all nations at the time of his ascension, i.e., at v. 47 of Luke 24:44-51. See also v. 15-16 of Mark 16:14-20 and v. 8 of Acts 1:1-9.
- **V. 10** generally corresponds to v. 14 of Matt. 24:1-22. Unlike the latter, however, **v. 10** does not directly link the coming

of the end with the publishing of the gospel among all nations, and says only that the latter will occur "first". In spite of this, Mark elsewhere seems to suggest that there is such a link. See, for example, Mark 4:26-29, v. 29 of which describes Jesus teaching that the harvest will come immediately after the fruit is brought forth. See also the Notes included with Matt. 13:24-30 and Matt. 13:47-50.

- The words "the gospel" in **v. 10** seem to refer to essentially the same thing as the words "this gospel of the kingdom" in v. 14 of Matt. 24:1-22. This conclusion seems to be confirmed by Matthew's use of the words "the gospel of the kingdom" twice more, in v. 23 of Matt. 4:23-24 and Matt. 9:35, and by Mark's use of the words "the gospel of the kingdom of God" in v. 14 of Mark 1:14-15. If this conclusion is correct, it seems to follow that a major part of the Gospel message involves idea of a relationship between the coming of "the end" and the coming of an End Time Kingdom.
- Except for the presence of **v. 10**, **v. 9-13** are similar to v. 17-22 of Matt. 10:5-23, which describe what Jesus said to the twelve as he sent them to preach that the kingdom of heaven is at hand. Other accounts of the sending out of the twelve appear at Mark 6:7-13 and Luke 9:1-6. An account of the sending out of seventy others appears only at Luke 10:1-16.
- **V. 11** describes Jesus' assurance that those who are persecuted will be given what to speak by the Holy Ghost generally corresponds to v. 14-15 of Luke 21:5-24, but has no counterpart in the Matthean discourse. Interestingly, v. 19-20 of Matt. 10:5-23 describes Jesus giving a similar assurance, but saying that it is "the Spirit of your Father" who will help them.
- The betrayals by family members that Jesus speaks about in **v. 12** generally correspond to the betrayals by family and friends that he speaks about in v. 16 of Luke 21:5-24, and possibly also to the betrayals by "one another" that he speaks about in v. 10 of Matt. 24:1-22. The things Jesus says about family members in **v. 12** may also be related to things he says about them in Matt. 10:34-36 and Luke 12:49-53.
- The words "And ye shall be hated of all men for my name's sake" in the first part of **v. 13** are repeated, almost word for word, in the last part of v. 9 of Matt. 24:1-22. The words "but he that shall endure unto the end, the same shall be saved." in the last part of **v. 13**, on the other hand, are repeated, word for word, in v. 13 of Matt. 24:1-22. Interestingly, both parts of **v. 13** are repeated, almost word for word, in v. 22 of Matt. 10:5-23, Matthew's account of the sending of the twelve.
- The first part of **v. 13** above is repeated, word for word, in v. 17 of Luke 21:5-24. The last part of **v. 13** seems to roughly correspond to v. 18-19 of Luke 21:5-24.

The Meaning of the Abomination of Desolation

- In the 1989 edition of the NRSV published by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A., the words "abomination of desolation" in **v. 14** are rendered into English as "desolating sacrilege".
- The things Jesus says about the abomination of desolation in **v. 14** above are very similar to the things he says about it in v. 15 of Matt. 24:1-22 of the Matthean discourse. This abomination seems to correspond to the "abomination that maketh desolate" that Daniel speaks of in v. 11 of Dan. 12:8-13. Note, for example, that the parenthetical phrase "(whoso readeth, let him understand:)" seems to correspond to v. 10 of the latter text. Other possibilities exist, however, including Dan. 8:13, Dan. 9:27 and Dan. 11:31. Of these, Dan. 8:13 is of special interest because it includes the asking of a question similar to that mentioned in **v. 2-4** above. Importantly, while these verses include some variations in wording (e.g., "the transgression of desolation" appears in v. 13 of Dan. 8:5-14), they all appear in contexts that involve some supremely grave violation of the first and second commandments, such as worshipping the image of a foreign god, especially an image of this kind that has been placed in the temple of God in Jerusalem.
- The correctness of the above-discussed meaning of 'the abomination of desolation' seems to be confirmed by the fact that, after the time in which the book of Daniel is set, a foreign ruler who fits the description Daniel gives him, the king (or prince) of Grecia, Antiochus IV "Epiphanes" (= manifestation of God), put an image of Zeus in the temple and had a pig sacrificed on its altar. See v. 21 of Dan. 8:15-27 and v. 20 of Dan. 10:5-21. Contrary to what Daniel says in v. 26 of Dan. 9:24-27, however, the temple was not destroyed, but only polluted and later purified and rededicated, an event Jews still celebrate as Hanukkah.
- Daniel's description of the entity Jesus refers to as the abomination of desolation (**v. 14**) can reasonably be regarded as patterned after a roughly similar prophecy of the prophet Jeremiah. In the document titled *Old Testament Auxiliary Files*, the writer shows in full the parts of this prophecy that are of interest for present purposes, but divides it into parts that correspond to its KJV Bible paragraph breaks, namely, Jer. 7:8-16, Jer. 7:17-28 and Jer. 7:29-34. In this prophecy, Jeremiah uses the word "abomination" to describe the making of offerings to foreign gods (Jer. 7:10) and setting them up in God's temple (Jer. 7:30), and says that God will punish his people by doing to the temple what he did to Shiloh (Jer. 7:14) and leave the land desolate (Jer. 7:34). Unlike the prophecy of Daniel, however, the persons who commit these abominations are the people of God, and the prophecy is fulfilled when the temple is destroyed by the Babylonians. The idea that Daniel's prophecy was influenced by Jeremiah is suggested by the fact that Daniel attributes some of his ideas to things he learned from books "whereof the word of the Lord came to Jeremiah"; see Dan. 9:2.
- The KJV Bible includes a number of texts which suggest that the teachings of Jesus about the abomination of desolation were influenced by the ideas of both Daniel and Jeremiah. The most explicit of these include his reference to Daniel as a

prophet in **v. 14** above, and his use of similar terminology. One suggestion of the influence of Jeremiah is the last part of Mark 11:17, in which Jesus' statement about the house of God being a den of thieves seems to be based on Jeremiah's similar statement about its being a den of robbers in v. 11 of Jer. 7:8-16. More generally, there is the fact that Mark describes a situation in which the priestly authorities want to put Jesus to death for prophesying the destruction of the temple, while the book of Jeremiah describes a situation in which the priestly authorities want to put Jeremiah to death for making a similar prophecy. See in this connection Jer. 26:4-16.

- The question of whether events that occurred after the time of Jesus represent fulfillments of his prophecy about the destruction of the temple is interesting, but controversial. One of these was the attempt of the Roman emperor Caligula to place in the temple a statue of Zeus that had been modified to show his own head, an attempt that would likely have succeeded, if the statue had been finished before Caligula was assassinated in 40 AD. Another was the desecration, plundering and destruction of the temple during the first Jewish revolt of 66-73 AD. Still another was the erection of a new temple in Jerusalem in which the emperor Hadrian placed a statue of Zeus (and a statue of himself) after the end of the Second Jewish revolt of 132-135. Many contemporary Christians, however, believe that the real fulfillment will be in our future, after a third Jewish temple is built in the city of Jerusalem as it exists today.
- Although the abomination of desolation mentioned in **v. 14** is also mentioned in v. 15 of Matt. 24:1-22, it is not mentioned anywhere in the Gospel of Luke. Instead, in the part of the Lukan discourse where Luke would be expected to mention it, i.e., just before v. 21 of Luke 21:5-24 ("Then let them which are in Judaea flee to the mountains;"), Luke includes v. 20, which says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.", words that seem to be an abbreviated reiteration of the things Jesus says in v. 43 of Luke 19:41-44.
- **V. 14** ends with the statement "then let them that be in Judaea flee to the mountains:". This statement appears, in almost the same words, in v. 16 of Matt. 24:1-22 and in the first part of v. 21 of Luke 21:5-24. All of these statements seem to be based on v. 5 of Zech. 14:1-11. Unlike its Matthean and Markan counterparts, however, Luke 21:21 includes two more statements, a first that urges those in the midst of it [Judaea] to "depart out;" and a second that advises those "in the countries" not to "enter thereinto."
- The things Jesus says about persons on the housetop and in the field in **v. 15-16** above closely parallel the things he says about them in v. 17-18 of Matt. 24:1-22 of the Matthean discourse. While Jesus does not say anything about these persons in the Lukan discourse proper, he does say similar things about them in v. 31 of Luke 17:26-37.
- The things Jesus says in **v. 17-18** that lament the fate of those who are with child and give suck in those days (**v. 17**), and that urge prayer that their flight not be in winter (**v. 18**), appear in the same order and in almost the same words in v. 19-20 of Matt. 24:1-22 of Matthew's discourse, although only Matt. 24:20 refers to the sabbath day. In Luke's discourse, Jesus says similar things about those who are with child in those days (Luke 21:23), but says nothing about winter.
- **V. 19** above describes Jesus speaking about a time of "affliction, such as was not from the beginning of the creation ... unto this time,". This verse generally parallels v. 21 of Matt. 24:1-22, which describes him speaking about a time of "great tribulation, such as was not since the beginning of the world to this time,". The most nearly similar Lukan verse (v. 22 of Luke 21:5-24) says, "For these be the days of vengeance, that all things which are written may be fulfilled." In the latter verse, the phrase "days of vengeance" seems to allude to the "day of vengeance" mentioned in v. 2 of Is. 61:1-11, part of which Jesus quotes at v. 19 of Luke 4:16-21. See also v. 4 of Is. 63:3-9 and v. 10 of Jer. 46:9-12.
- **V. 19** seems to allude to the middle part of v. 1 of Dan. 12:1-4, which speaks about "a time of trouble, such as never was since there was a nation even to that same time:". Another possibility, however, is v. 7 of Jer. 30:4-17, a possibility that is supported by the apparent End Time significance of Jer. 30:18-24.
- The words "no flesh should be saved:" in **v. 20** above and its Matthean counterpart, v. 22 of Matt. 24:1-22, seem to echo the words "end of all flesh" in v. 13 of Gen. 6:1-13. See also v. 17 of Gen 6:17-18. This idea seems to be confirmed by the fact that v. 37-39 of Matt. 24:37-51 and v. 26-27 of Luke 17:26-37 describes Jesus comparing these days to those of Noe. Unlike Matthew, however, Luke expands this comparison by adding three verses, Luke 17:28-30, which compare "the day when the Son of man is revealed." to the days of Lot.
- **V. 20** and its Matthean counterpart, Matt. 24:22, both include statements about "those days" being shortened "for the elect's sake", although Mark adds, "whom he hath chosen,". The most nearly corresponding verse of the Lukan discourse, v. 24 of Luke 21:5-24, does not use any clearly similar words and says only that "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.", words that seem to be differently worded reiterations of the words spoken by Jesus in Luke 21:20 and Luke 19:43-44.
- **V. 20** is the first of only three verses in which Jesus uses the word "elect" in the Gospel of Mark, the other two being Mark 13:22 and 27 below. Similarly, Jesus uses "elect" in only three verses in the Gospel of Matthew, i.e., in Matt. 24:22, 24 and 31. In the Gospel of Luke, on the other hand, Jesus uses "elect" only once, in v. 7 of Luke 18:6-8.
- In spite of differences in wording, the events Jesus describes in **v. 14** and **20** and their Matthean and Lukan counterparts seem to parallel parts of the "day of the Lord" prophecy of Zech. 14:1-11. The flight to the mountains Jesus speaks about

in v. 14, Matt. 24:16 and Luke 21:21, for example, seems to parallel that mentioned in Zech. 14:5, while the desolation (or treading down) of Jerusalem he speaks of in Luke 21:20 and 24 seems to parallel that mentioned in Zech. 14:2. Similarly, the shortening of the days Jesus speaks about in v. 20 and Matt. 24:22, and the fulfilling of the "time of the Gentiles" he speaks about in Luke 21:24, seem to involve a divine intervention like that mentioned in Zech. 14:3. Finally, Zech. 14:1-11 describes these events as associated with the coming of the Lord (Zech. 14:5) and the establishment of the Lord's kingship (or kingdom?) "over all the earth:" (Zech. 14:9), events that seem to parallel the coming of the "it" or kingdom of God that Jesus speaks about in v. 29 of Mark 13:24-32, v. 33 of Matt. 24:29-36 and v. 31 of Luke 21:25-37.

Mark 13:21-23

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. [end par.]

- **V. 21-22** above seem to repeat, with some variations in wording, the things Jesus says in v. 5-6 of Mark 13:1-20 above. See also v. 4-5 and 11 of Matt. 24:1-22 and v. 8 of Luke 21:5-24.
- The warning Jesus gives in v. 21-23 above generally corresponds to the warning he gives in v. 23-25 of Matt. 24:23-28, except that v. 21-23 are not followed by a reference to lightning or to a carcass where eagles gather. The warning Jesus gives in v. 21-23 also roughly corresponds to the warning he gives in v. 22-23 of Luke 17:20-25. Like Matt. 24:23-28, however, Luke 17:20-25 includes a verse (v. 24) that compares the coming of the Son of man to the coming of lightning. In addition, Luke 17:26-37 includes a verse (v. 37) that speaks of a body where eagles gather.
- **V. 22** is the second of only three verses in which Jesus uses the word "elect" in the Gospel of Mark. The other two are Mark 13:20 above and Mark 13:27 below. Similarly, Jesus uses "elect" in only three verses in the Gospel of Matthew, i.e., in Matt. 24:22, 24 and 31. In the Gospel of Luke Jesus uses "elect" only once, in v. 7 of Luke 18:6-8.
- **V. 21-23** are shown as a separate part of the Markan discourse, not so much because of what they themselves say, but rather because they appear between two highly distinctive parts of the Markan discourse, Mark 13:1-20 and 13:24-32, just as Matt. 24:23-28 appears between two highly distinctive parts of the Matthean discourse, Matt. 24:1-22 and 24:29-36. No comparable texts appear in the Lukan discourse, apparently because similar texts already appear earlier in Luke's Gospel, i.e., at Luke 17:20-25 and 17:26-37.

Part 2: Mark 13:24 Through Mark 13:37

This is the second of the two parts into which the writer divides the Markan End Time Discourse. In Part 2 Mark begins with a short description of the prophecies of Jesus about the coming of the Son of man (Mark 13:24-27), but then devotes the rest of his discourse to descriptions of the teachings of Jesus about the nearness of the time of his coming, and the unknowability and unexpectedness of that time. Interestingly, while Mark's discourse does not include a description of the teachings of Jesus about the End Time Judgment, other parts of his Gospel reveal important information about the Scriptural basis for his teachings about hell (Gehenna in Greek) as a place of unquenchable fire. This information appears in verses 44, 46 and 48 of Mark 9, all of which loosely quote the last part of Is. 66:24, but attribute to it the name of the place mentioned in Jer. 7:31-33, namely, the valley of the son of Hinnom (Ge-Hinnom), or Gehenna for short.

Mark 13:24-32

P 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. **P** 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.

- **V. 24-32** above generally correspond to Matt. 24:29-36 and Luke 21:25-37 of the Matthean and Lukan discourses.
- The prophecy of Jesus about the darkening of the sun and moon in v. 24 is repeated, almost word for word, in v. 29 of Matt. 24:29-36. This darkening seems to refer to that mentioned in v. 10 of Is. 13:6-15, v. 7 of Ezek. 32:3-10, v. 10 of Joel 2:1-11 and v. 15 of Joel 3:9-21. The corresponding prophecy in the Lukan discourse, v. 25 of Luke 21:25-37, is worded more broadly and states, "And there shall be signs in the sun, and in the moon, and in the stars;". As a result, the Lukan version of this teaching may refer not only to the last-cited texts, but also to v. 23 of Is. 24:17-23, v. 30-31 of Joel 2:28-32, v. 9 of Amos 8:7-10 and v. 6 of Zech. 14:1-11.
- Surprisingly, unlike the most nearly similar Matthean and Lukan texts, Matt 24:29-36 and Luke 21:25-37, v. 24-32 do not describe Jesus using the word "sign" (Matt. 24:30) or "signs" (Luke 21:25) as such to answer the question about a sign

that disciples ask him in the first parts of all three End Time discourses, i.e., in Matt. 24:3, Mark 13:4 and Luke 21:7.

- **V. 25** is the first verse of the Markan discourse in which Jesus uses the word "heaven". This word may have any of the meanings it has when it is used in longer phrases like the God of heaven, the host of heaven, the heaven of heavens and the kingdom of heaven, and apparent contractions thereof like heaven, the heaven and the heavens. In the accompanying Auxiliary Sense file titled *Senses of the Word Heaven*, the writer describes the senses in which the Bible uses this word and gives examples of KJV Bible verses that use it in these senses.
- The prophecy of Jesus that the stars of heaven shall fall in **v. 25** parallels his prophecy about their fall in v. 29 of Matt. 24:29-36, but have no counterpart in the Lukan discourse. These prophecies of Jesus seem to be related to the prophecies about the falling of the "host of heaven" which appear in v. 4 of Is. 34:1-12 and v. 10 of Dan. 8:5-14.
- The prophecy of Jesus that the powers that are in heaven shall be shaken in **v. 25** generally parallel his prophecy that the powers of the heavens shall be shaken in v. 29 of Matt. 24:29-36, and his prophecy that the powers of heaven shall be shaken in v. 26 of Luke 21:25-37. These prophecies of Jesus all seem to allude to a shaking of the kind mentioned in v. 13 of Is. 13:6-15, v. 10 of Joel 2:1-11, v. 16 of Joel 3:9-21, v. 6 of Hag. 2:1-9 and v. 21 of Hag. 2:20-23.
- **V. 26** is the first verse of the Markan discourse in which Jesus uses the phrase "the Son of man" in a sense that is of End Time interest. In the accompanying Auxiliary Sense File titled *Senses of Phrases Like Son of Man*, the writer describes the senses in which the KJV Bible uses phrases of this kind (a son of man, the son of man, etc.) and gives examples of verses that use them in these senses.
- **V. 26's** description of the teachings of Jesus about the coming of the Son of man is repeated, almost word for word, in the last part of v. 30 of Matt. 24:29-36 and in v. 27 of Luke 21:25-37. See also v. 31 of Matt. 25:31-46. All of these descriptions of his teachings about this subject seem to generally correspond to the description of the coming of "one like the Son of man" that appears in v. 13 of Dan. 7:9-14. One or more of these references to the Son of man may be related to the reference to "the likeness as the appearance of a man" that appears in v. 26 of Ezek. 1:26-28.
- Surprisingly, the Markan discourse does not describe Jesus speaking about the sign which the disciples ask him about in Mark 13:4, Matt. 24:3 and Luke 21:7. This is surprising because the Matthean discourse describes him speaking about a sign in Matt. 24:30 (the sign of the son of man), and because the Lukan discourse describes him speaking about signs in Luke 21:11 (great signs from heaven) and Luke 21:25 (signs in the sun, and in the moon, and in the stars;).
- The teachings of Jesus about the Son of man that are described in **v. 26**, v. 30 of Matthew 24:29-36, v. 27 of Luke 21:25-37 and v. 31 of Matt. 25:31-46 all seem to be related to the teachings of Jesus described in v. 28 of Matt. 16:24-28, v. 38 of Mark 8:34-9:1 and v. 26 of Luke 9:23-27. See also v. 41 of Matt. 13:36-43, v. 27 of Matt. 24:23-28, v. 37 and 39 of Matt. 24:37-51 and v. 26-30 of Luke 17:36-37. See also, however, v. 23 of Matt. 10:5-23.
- The words spoken by Jesus in **v. 26** are similar to those spoken by him in v. 64 of Matt. 26:62-66 and v. 62 of Mark 14:60-64, i.e., during his trial before the high priest, except that he there adds, "sitting on the right hand of power,". In the most nearly similar Lukan account of his Jewish trial, Luke 22:66-71, Jesus does not mention cloud(s), and says only that the Son of man shall "sit on the right hand of the power of God." (Luke 22:69).
- Examples of KJV Bible verses that illustrate how it couples the words "right hand" with references to God include 1Kings 22:19 and 2Chron. 18:18, and the following verses from Psalms: Ps. 16:11; 20:6; 63:8; 80:17; 110:1 and 5; 138:7 and 139:10. Among the latter, Ps. 110:1 is of special interest because all three Synoptic Gospels describe Jesus discussing the meaning of this verse with the Pharisees and scribes. See Matt. 22:41-46, Mark 12:35-37 and Luke 20:41-44.
- The Son of man that Jesus describes as coming in the clouds in **v. 26** seems to correspond to the "one like the Son of man" that v. 13-14 of Dan. 7:9-14 describe as coming with the clouds of heaven "to the Ancient of days" and being given dominion, and glory, and a kingdom. While Daniel does not explicitly describe the Son of man as the judge of the Day of Judgment, Jesus seems to do so in Matt. 25:31-46 of the Matthean discourse, although he there refers to the judge as "the King". Mark, on the other hand, does not describe the Son of Man as the judge of the Day of Judgment, although he refers to this day as such in v. 11 of Mark 6:7-13. In addition, Luke suggests that the Son of man will be this judge, but does not explicitly say so. See v. 22 of Luke 19:11-27 and v. 36 of Luke 21:25-37 of the Lukan discourse.
- Surprisingly, while **v. 26** and the corresponding parts of the Matthean and Lukan discourses describe the Son of man coming in the clouds (or in a cloud) with power and great glory, none describes him coming in or with his kingdom, like Matt. 16:27-28 does. One possible explanation is that his coming in his kingdom (or in his kingship) is implied by the words "with power and great glory" in **v. 26**. Another is that **v. 24-32** do describe the Son of man coming in his kingdom, but describe him doing so by means of a parable in **v. 28-30**, rather than by implying it in **v. 26**. See in this connection the discussion of the meaning of the words "summer" and "it" that appears in a Note included with **v. 28-30** below.
- In **v. 26** Jesus describes the persons who see the coming of the Son of man only as "they" and does not describe their reaction to what they see. In Luke 21:26-27 of the Lukan discourse Jesus also refers to these persons only as "they", but describes their hearts "failing them for fear,". In Matt. 24:30 of the Matthean discourse he refers to these persons as "all the tribes of the earth" and says that they will mourn. Of these, Matt. 24:30 is of special interest because it seems to echo

- v. 5 of Is. 40:1-11, which speaks of the glory of the Lord and says, "all flesh shall see it together:". Notice in this regard that John the Baptist quotes from v. 3 of the latter text in v. 3 of Matt. 3:1-6, v. 3 of Mark 1:1-11 and v. 4 of Luke 3:1-9, and that v. 6 of Luke 3:1-9 describes John adding, "And all flesh shall see the salvation of God."
- In **v. 27** Jesus describes the Son of man sending his angels to gather his elect from the four winds. See also v. 31 of Matt. 24:29-36. It is not clear, however, how this gathering is related to the gathering of all nations before the Son of man that he speaks about in his description of the End Time Judgment, Matt. 25:31-46. In the corresponding part of the Lukan discourse, Luke 21:25-37, Jesus does not mention either gathering and says only that the day of the Son of man shall come as a snare on "all them that dwell on the face of the whole earth."
 - The gathering angels that Jesus speaks about in **v. 27** seem to be the same as the angels he speaks about in v. 41 of Matt. 13:36-43 and v. 49 of Matt. 13:47-50, except that the latter verses suggest that the angels will gather the wicked first, especially when these verses are considered in conjunction with v. 30 of Matt. 13:24-30.
 - The angels Jesus speaks about in **v. 27** may correspond to the angels he describes as ascending and descending on the Son of man in v. 51 of John 1:49-51. See also v. 31 of Matt. 24:29-36. In the corresponding part of the Lukan discourse, Luke 21:25-37, Luke does not describe Jesus saying anything about angels. This silence is surprising because Luke does describe Jesus speaking about the Son of man coming in the glory of the holy angels in v. 26 of Luke 9:23-27.
 - **V. 27** is the last of three verses in which Jesus uses the word "elect" in the Gospel of Mark. See Mark 13:20 and 22.
 - Interestingly, the summer (or "it") referred to in the fig tree parables of **v. 28-30** above and Matt. 24:32-34 is called the kingdom of God in Luke 21:29-32, a fact which clearly suggests that all of these parables relate to the kingdom of God. In addition, the similarities between the description of the coming of the Son of man included in **v. 26-27** and those included in Matt. 24:30-31 and Matt. 16:27-28 suggest that the kingdom of God and the kingdom of the Son of man are either one and the same or closely related. However these kingdoms may be related, what is important for present purposes is that they both seem to relate to a kingdom associated with the End Time or, in other words, to an End Time Kingdom.
 - The previous Note leaves open the question of *how* the kingdom of God that Jesus speaks of in Luke 21:29-32 is related to the kingdom of the Son of man that Jesus speaks of in Matt. 16:28. One possibility is that Jesus thought that the Son of man would sit on the throne of the kingdom of God or, in other words, have God as his kingly overlord* or suzerain. See in this connection v. 32 of Luke 1:26-33 in conjunction with v. 5 of 1Chron. 28:2-8. This possibility may also help explain the meaning of the prophecy of Jesus about the Son of man sitting at the right hand of power (or the power of God) at his Jewish trial. See, for example, v. 64 of Matt. 26:62-66, v. 62 of Mark 14:60-64 and v. 69 of Luke 22:66-71 in conjunction with v. 1 of Ps. 110:1-7. * Special Note: V. 7 of 2Kings 16:5-12 is an example of a verse in which a Jewish king, Ahaz, acknowledges the overlordship of another king, Tiglath-pileser, by speaking of himself as his son.
 - The End Times teachings of Jesus described in **v. 29-30** are generally similar to those described in their Matthean and Lukan parallels, Matt. 24:33-34 and Luke 21:31-32. With the possible exception of Luke 21:32, all of these verses suggest that Jesus taught that the Son of man would come in the way described in **v. 26** before the passing away of the generation of people that lived when he spoke these words. This idea seems to be confirmed by Matt. 16:28, Mark 9:1 and Luke 9:27, which describe Jesus saying that some standing here shall "not taste of death" till they "see the Son of man coming in his kingdom" (Matt. 16:28), "have seen the kingdom of God come with power" (Mark 9:1) or "see the kingdom of God" (Luke 9:27). Because the Son of man did not come in this way before the passing away of that generation of people, these verses have long presented interpretation difficulties for those who believe that Jesus will come in this way in the future. Because it is impossible to thoroughly discuss these difficulties in a document of this kind, the writer will here include only a few basic Notes that discuss what Jesus probably meant when he used the key phrases that appear in these verses. The most important of these include: these things (or all these things), till all these things be done, and this generation.
 - Turning first to the meaning of 'these things' and 'all these things', it will be seen that Jesus seems to use these phrases in **v. 29** and **30** simply to refer back to the things he just mentioned, including the darkening of the sun and moon (**v. 24**) and the coming of the Son of man in the clouds (**v. 26**). These phrases may also include the prophecy of Jesus about the abomination of desolation standing where it ought not (Mark 13:14). Jesus also uses these phrases in much the same way in the Gospels of Matthew and Luke. Interestingly, while the Synoptic Gospels describe Jesus using both of the phrases "these things" and "all these things", Matthew and Mark typically describe Jesus using "all these things" while Luke typically describes him using "these things". As a result, it seems unlikely that these phrases alone are responsible for the above-mentioned interpretation difficulties.
 - The situation is less clear in the case of the longer phrase "till all these things be done" in **v. 30**. This is because, while **v. 30** and its Matthean and Lukan counterparts (Matt. 24:34 and Luke 21:32) all begin with almost the same words, they end differently. Specifically, Mark's version ends with "till all these things be done.", while Matthew's and Luke's versions end with "till all these things be fulfilled." and "till all be fulfilled.". One possible explanation for these different endings is that they all mean essentially the same thing. Another, however, is that Luke intended the things Jesus said at this point to apply not just to the fulfillment of the prophecies he makes earlier in his discourse, but also to the fulfillment of all Bible prophecies about the End Time. Unfortunately, while the former possibility is supported by the fact that both

Matthew and Mark repeatedly describe Jesus saying "these things" and "all these things", the latter is supported by the fact that Luke elsewhere describes sayings of Jesus, such as v. 22 of Luke 21:5-24 and v. 44 of Luke 24:44-51, in which he refers to *all* of the things written in the Scriptures. Example of prophecies that fall within the meaning of Luke's broader phrase, but not within the meaning of Matthew's and Mark's narrower phrases, are prophecies about a restoration to Israel of a king of the house of David. See, for example, 2Sam. 7:12-16, Ps. 132:8-18, Is. 9:1-7 and Jer. 33:19-26, among others.

The Meaning of *This Generation*

- Turning next to the meaning of 'this generation' in **v. 30**, one encounters what may be the most problematic phrase in the End Time discourses. One reason is that **v. 30** and its Matthean and Lukan counterparts, Matt. 24:34 and Luke 21:30, all begin with almost the same words: "Verily, I say unto you, This generation shall not pass away, till all...". Another is that Jesus' use of "you" with "This generation" suggests that he is using these terms to refer to the same people, i.e., the people to whom he is speaking. As a result, if **v. 30** accurately reflects what Jesus said at this point and is interpreted literally, it seems to say that the Son of man will come in the clouds (**v. 26**) while at least some of those people are still alive, an idea that seems to be confirmed by Matt. 16:28, Mark 9:1 and Luke 9:27. In order to deal with the difficulties associated with the fact that the Son of man has not yet come in this way, some Christians offer non-literal interpretations that avoid them. One is that "this generation" means the Jews as a people, regardless of when or where they live. Another is that "this generation" means the generation of people that is alive when **v. 24-27** are fulfilled. Rather than spend time discussing the merits of interpretations like these, the writer will now simply point out and discuss examples of other texts in which Jesus uses phrases like "this generation", especially those in which he uses them in combination with words like "you" and "ye".
- To begin with, the three Synoptic Gospels make clear that the phrase "...I say unto you, This generation shall" in **v. 30** is one example of a type of phrase in which Jesus uses the word "generation" with the words "you" (or "ye"), "this" and "O" when directly addressing a group of people. Examples of other verses of this type include "Why doth this generation seek after a sign? Verily I say unto you..." (Mark 8:12) and "Verily I say unto you, All these things shall come upon this generation." (Matt 23:36). Examples of verses of this type that do not use the word "this" include "O generation of vipers, how can ye, being evil, speak good things?" (Matt. 12:34) and "O faithless and perverse generation, how long shall I be with you?" (Matt. 17:17). An example of a verse of this type that uses "we" rather than "you" or "ye" is Matt. 12:38-39: "... we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign;". From these examples, it seems reasonable to conclude that, when Jesus uses "generation" in these ways, he uses it as a non-repetitious substitute for the word "you" (or "ye" or "we") that tactfully leaves open to interpretation when he is speaking narrowly about all of the persons who are then physically present, and when he is speaking broadly about some, many or all of the persons who are alive at that time, but who may or may not be then physically present.
- One of the most interesting of the above-mentioned examples involves the similarities between **v. 30** and v. 36 of Matt. 23:29-39. This is because these verses not only use many of the same words or phrases, but also combine the words "you", "this generation" and "all these things" in ways that support the idea that both of these verses apply directly to the persons to whom Jesus is speaking. This is also because, if this conclusion is correct, it means that the words "all these things" in v. 36 of Matt. 23:29-39 may include the damnation of hell that Jesus speaks about in v. 33 of that text.
- In addition to including texts that use the word "generation" in the ways described above, the Gospels include texts that use it the same way we use it today. Examples of Gospel texts of this kind include Matt. 1:17, "So all the generations from Abraham to David are fourteen generations;" and Luke 1:50, "And his mercy is on them that fear him from generation to generation.". See also Luke 16:8, "...the children of this world are in their generation wiser than the children of light.". Curiously, however, the Gospel of John does not use any form of the word "generation" even once.
- For the sake of completeness, the writer will now include some examples of KJV Old Testament texts that use the word "generation". Examples of this kind that are shown in the accompanying document titled *Old Testament Auxiliary Text Files* include: v. 10 of Judg. 2:6-10, "and there arose another generation after them, which knew not the Lord,."; v. 18 of Ps. 102:13-28, "This shall be written for the generation to come:."; v. 8 of Is. 53:1-12, "who shall declare his generation? for he was cut off out of the land of the living:" and v. 20 of Joel 3:9-21, "But Judah shall dwell for ever, and Jerusalem from generation to generation.".
- If the above-discussed facts and inferences about the meaning of 'this generation' are correct, it would be reasonable to think that the prophecies of Jesus about the coming of the Son described in **v. 26** above, in v. 30 of Matt. 24:29-36, and in v. 27 of Luke 21:25-37 (among others) failed to come to pass and, consequently, are false prophecies within the meaning of v. 22 of Deut. 18:20-22. Ominously, v. 20 of the same text says that prophets who claim to speak in God's name words which God did not command them to speak shall be put to death. As a result, one cannot dismiss out of hand that the possibility that one of the reasons the Jewish authorities wanted to put Jesus to death was the non-fulfillment of Son of man prophecies of the kind Matthew describes Jesus making in v. 23 of Matt. 10:5-23.
- The prophecy of Jesus about the passing away of heaven and earth in **v. 31** is repeated, word for word, in v. 35 of Matt. 24:29-36 and v. 33 of Luke 21:25-37. This passing away seems to correspond to that mentioned in v. 25-26 of Ps. 102:13-

28, v. 4 of Is. 34:1-12, v. 6 of Is. 51:1-11, v. 17 of Is. 65:6-25, and v. 22 of Is. 66:15-24. Interestingly, the two last-cited verses from Isaiah speak about new heavens and a new earth. It is possible that this "new earth" is what Jesus had in mind when he described his teachings about the world to come in v. 32 of Matt. 12:31-32, v. 30 of Mark 10:28-31 and v. 30 of Luke 18:28-30, and his teachings about the regeneration in v. 28 of Matt. 18:27-30.

- **V. 31** is the last verse in which the words of the Markan discourse generally parallel those of the Lukan discourse. This is because, in the remaining verses of the Markan discourse, Mark 13:32-37, Jesus confines himself to telling his listeners that the time of the coming of the Son of man is known only to the Father, and to exhorting them to be watchful and alert so that they are ready for this time, whenever it comes. This is also because, although the remaining verses of the Lukan discourse (Luke 21:25-37) also describe Jesus exhorting his listeners to be watchful and alert, they also describe him providing additional information about the coming of the Son of man. See Luke 21:35-36. This difference explains why the writer has separated the last verses of the Markan discourse (Mark 13:32-37) from the Markan verses that describe the coming of the Son of man (Mark 13:24-32), but not separated the last verses of the Lukan discourse (Luke 21:34-37) from the Lukan verses that describe this coming (Luke 21:25-37).
- **V. 32** above is the last verse in which the words of the Markan discourse generally parallel those of the Matthean discourse. This is because **v. 32** and its Matthean counterpart, v. 36 of Matt. 24:29-36, appear at the points after which the Markan and Matthean discourses unfold very differently. Specifically, **v. 32** appears at the point after which Mark describes Jesus telling a short parable about watchful servants and then ending his discourse, while v. 36 of Matt. 24:29-36 appears at the point after which Matthew describes Jesus pointing out similarities between the time of the coming of the Son of man and the days of Noe (Matt. 24:37-39), telling a long parable about wise and evil servants (Matt. 24:42-51), and then continuing through all of chapter 25 of his Gospel before ending his discourse.
- Jesus' teaching in **v. 32** that no one but the Father knows the day and hour when the Son of man will come highlights the importance of the fact that this time is unknown. This teaching is surprising because it appears to relegate the Son to an inferior status that is hard to reconcile with widely held Christian beliefs about a Trinity made up of three equal persons. V. 36 of Matt. 24:29-36 makes a similar statement, but does not mention "the Son" and uses "my Father" rather than "the Father". The most nearly similar Lukan verses are v. 40 and 46 of Luke 12:35-48, which only say that the Son of man will come at a time "when ye think not." (v. 40) or when he is not looked for (v. 46). See also v. 35 of Mark 13:32-37 below, v. 42, 44 and 50 of Matt. 24:37-51 and v. 13 of Matt. 25:1-13.
- The writer has included **v. 32** with **v. 24-32** above, in spite of the fact that Bibles that show paragraph symbols show it after a paragraph break. He has done this in part because Jesus' use of the words "But" and "of that day" in **v. 32** suggests that he intended these words to complete the thoughts he expresses in **v. 31** (among others), and in part because **v. 32** seems to fit as well with the verses that precede it as it does with the verses that follow it.

Mark 13:32-37

P 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. [end ch.]

- For the reasons given in connection with Mark 13:24-32 above, **v. 32** above is included as the first verse of the present part of the Markan discourse, even though it is also included as the last verse of Mark 13:24-32 above.
- The phrase "the time" in **v. 33** seems to refer to the time that **v. 35** describes as the time when the master of the house will come. **V. 33** and **35**, in turn, are generally similar to v. 42 and 50, respectively, of Matt. 24:37-51. In addition, **v. 35** seems to be generally similar to the first part of v. 46 of Luke 12:35-48.
- It may be that the whole of the servant parable Jesus tells in **v. 34-36** is an abbreviated or variant form of the parables he tells in v. 45-50 of Matt. 24:37-51 and v. 42-46 of Luke 12:35-48. Notice in this connection that both of the latter texts are preceded by verses, Matt. 24:44 and Luke 12:40, which convey generally the same idea as **v. 33**, even though they frame that idea in words that speak of the time of the coming of the Son of man. Interestingly, Matt. 24:44 and Luke 12:40 use almost exactly the same words.

Notes on the Ending of Mark's End Time Discourse

In spite of the similarities and differences between the End Times teachings of Jesus described in Mark 13:24-37 above and those described in the most nearly similar Lukan text, Luke 21:25-37, both of these sets of teachings appear just before the ends of their respective discourses. As explained in Notes included with v. 31 and 32 of Mark 13:24-32 above, the most nearly similar verses of the Matthean discourse appear near the middle of that discourse, which continues not only through the end of chapter 24 of Matthew's Gospel, but also through all of chapter 25 thereof. To make these

discourses easier to discuss in an orderly way in spite of these differences, the writer has divided each of them into two parts and explained his reasons for dividing them this way at the points where he first introduces them. For the Markan and Lukan discourses, the result is two discourses each of which includes a Part 1 that discusses prophecies of Jesus about things that will happen before the coming of the Son of man, and a Part 2 that discusses his prophecies about things that will happen during or after his coming. For the Matthean discourse, the result is a discourse which includes a Part 1 that discusses prophecies of Jesus that roughly parallel those mentioned in Parts 1 and 2 of the Markan and Lukan discourses, and a Part 2 that discusses prophecies of Jesus that are not mentioned in either of these discourses.

Unfortunately, neither Part of the Markan discourse describes what is undoubtedly the most consequential of the prophecies of Jesus about the End Time Judgment: his prophecies about the trial-like Judgment proceeding he describes at the end of Part 2 of the Matthean discourse, Matt. 25:31-46. In order to help readers understand how these prophecies may affect the meanings of the most similar prophecies he makes in the Markan and Lukan discourses and other parts of their Gospels, the writer includes a special set of Notes that discusses the similarities and differences between these prophecies at length. These Notes are included below in the Appendix titled *Comparative Notes on the End Time Judgment*.

Appendix: Comparative Notes on the End Time Judgment

Before specifically discussing the similarities and differences between the parts of the End Time discourses that describe prophecies of Jesus about the coming of the Son of man and the End Time Judgment, the writer wishes to point out that the Matthean discourse includes two texts in which Matthew describes the coming of the Son of man. The first, Matt. 24:29-36, appears at the end of Part 1 of the Matthean discourse, and describes his coming in almost the same words that Mark uses to describe it in Mark 13:24-32, near the end of Part 2 of his End Time discourse. Matt. 24:29-36 is also roughly similar to the description of the coming of the Son of man that Luke includes in Luke 21:25-33, near the end of Part 2 of his End Time discourse. The second and more consequential of Matthew's descriptions of the coming of the son of man, Matt. 25:31-46, appears at the end of Part 2 of the Matthean discourse, and includes a description of the End Time Judgment that is far more specific than any of those that appear elsewhere in the Synoptic Gospels, e.g., Matt. 13:40-42, Matt. 13:47-50 and Matt. 16:27-28. By dividing each of the three End Time discourses into two parts at these points, the writer hopes to make it easier for readers to clearly understand the structural relationships between them, and the things that the writer will be saying about them.

A first important difference between the Matthean, Markan and Lukan End Time discourses is that the Markan and Lukan discourses end without portraying Jesus describing an End Time Judgment of the kind he describes in Matt. 25:31-46 of Part 2 of the Matthean discourse. Specifically, the Markan and Lukan discourses end without describing Jesus saying anything about the Son of man (or King) engaging in a dialog with the persons he is judging, and without formally announcing his decisions about their fates. It even leaves the overall connection between the coming of the Son of man and the judgment of massive numbers of (or all) people to be inferred from the things Luke says about these being days of vengeance (Luke 21:22) and being worthy to stand before the Son of man (Luke 21:36). A more likely explanation for the fact that the Markan and Lukan discourses do not specifically describe these aspects of the Judgment, however, is that Mark and Luke regarded descriptions of these aspects of the Judgment as unnecessary because the Holy Scriptures as they knew them included many other descriptions of a Judgment that did not include descriptions of those aspects thereof.

Whatever the true explanation for the differences between Matthew's, Mark's and Luke's descriptions of the End Time Judgment may be, the fact is that the only allegedly inspired writings known in the time of Jesus that were later included in the KJV Old Testament include few*, if any, descriptions of the procedural aspects of an End Time Judgment. They do, however, include many texts that describe the physical aspects of the implementation (or execution) of such a Judgment, even when they do not use the word "judgment" as such. Some examples of texts that describe God *executing* an apparently eschatological judgment include Ps. 9:13-18, Ps. 103:8-19, Ps. 146:1-10, Ezek. 5:7-15 and Mic. 7:8-10. Some examples of texts which describe God taking apparently eschatological punitive actions, but which do not use the word "judgment" as such include Ps. 97:1-10, Is. 13:6-15, Joel 2:1-11 and Mal. 4:1-6. Together, these texts appear to further illustrate and explain why the description of the Judgment included in Matt. 25:31-46 of Part 2 of Matthew's discourse is so different from those included in the other End Time discourses and in other parts of the Bible as a whole.

* Special Comparative Note: One Old Testament text which describes a Judgment scene that some people may claim to be similar to that described in Matt. 25:31-46 is v. 11-24 of Ezek. 34:6-24. This is because v. 11, 17 and 22 thereof portray God judging between groups of 'cattle' brought before Him. Even this text, however, provides no information about the procedural aspects of this judging, and seems to have in mind an outcome that restores the kingship of David. On the other hand, this text is soon followed by Ezek. 37:1-14, which includes Ezekiel's famous prophecy about the resurrection of the whole house of Israel (Ezek. 37:11). As a result, a variety of different interpretations of these texts are possible.

A second important difference between Matthew's, Mark's and Luke's discourses is that Matt. 25:31-46 of Part 2 of Matthew's discourse describes a Judgment at which the judge, the Son of man (or King), explains the criteria he uses to separate people who are saved from people who are damned, while neither the Markan nor the Lukan discourse describes any Judgment criteria. In addition, while Matt. 25:31-46 of Matthew's discourse seem to describe judgment criteria that

involve performing or not performing charitable works for the less fortunate, v. 40 and 45 thereof suggest that these works are treated *as if* they had been performed for Jesus or "the least of these my brethren". In the Gospel of Luke, on the other hand, the most nearly comparable text (Luke 16:19-31) not only does not appear in his discourse, it also describes the condemnation of a rich man as a result of his failure to perform for a poor neighbor charitable works of the kind called for by "Moses and the prophets" (v. 29 and 31), without saying anything about Jesus or any of his brethren.

When the subject of the criteria that will be used to determine whether people are saved or damned is examined more carefully, it soon becomes clear that the criteria described in Matt. 25:31-46 differ not only from those described in the most nearly comparable text, Luke 16:19-31, but also from those described in many other parts of the Gospels as a whole. This is because the latter portray Jesus as describing many other criteria that can determine whether people will be saved or damned. Among these other criteria are: the righteousness he mentions in Matt. 5:17-20, the keeping of the commandments he mentions in Matt. 19:16-26, the love of God he mentions in Matt. 22:35-40, the avoidance of iniquity he mentions in Matt. 13:36-43 and 13:47-50, and the forgiveness of one another he mentions in Matt. 6:9-15 and Matt. 18:23-35. Thus, even without including the observance of the many other laws described in the Old Testament, it seems clear that Matt. 25:31-46 of Part 2 of Matthew's discourse describes the criteria that will be used at the Judgment in a way different from the ways in which many other parts of the Bible as a whole typically describe them.

A third important difference between Matthew's, Mark's and Luke's discourses is that Matt. 25:31-46 of Part 2 of Matthew's discourse describes a Judgment at which people of all nations (Matt. 25:32) will be gathered before the Son of man (or King) *en masse*, at one time and place, judged by him then and there, and then immediately sent to the places where they will be rewarded or punished. V. 24-32 of Part 2 of Mark's discourse, on the other hand, says that the Son of man will send his angels to gather his elect from wherever they are (Mark. 13:27), but then says nothing more about them. In addition, v. 25-33 of Part 2 of Luke's discourse say nothing about a gathering of any kind. And, while Part 2 of Luke's discourse does include two verses which say that this time will come as a snare on all them that dwell on the face of the earth (Luke 21:35), and that those who are worthy will stand before the Son of man (Luke 21:36), it says nothing about their being gathered as nations in one place at one time and being judged *en masse*. It does, however, say things about the nearness of the Kingdom of God and the redemption that comes with it (Luke 21:28-31), although it ends before saying anything about what happens when this Kingdom is actually present.

Strangely, in spite of the above-described differences between Part 2 of Luke's discourse (Luke 21:25-36) and the end of Part 2 of Matthew's discourse (Matt. 25:31-46), the end of Part 2 of Luke's discourse is generally similar to the end of Part 1 of Matthew's discourse (Matt. 24:29-36), with some verses corresponding to one another word for word. This strangeness is also indicated by the fact that the end of Part 1 of Matthew's discourse (Matt. 24:29-36) and the verses just before the end of Part 2 of Mark's discourse (Mark 13:24-32) are even more similar to one another than they are to those at the end of Part 2 of Luke's discourse. Together, these similarities and differences suggest that, while there is a common Scriptural basis for the first-occurring descriptions of the coming of the Son of man that appear in all three End Time discourses, there is no common Scriptural basis for the description for the coming of the Son of man that appears in Part 2 of Matthew's Discourse, Matt. 25-31-46. Thus, once again, Matt. 25:31-46 of Matthew's discourse describes the Judgment in a way different from the ways that other End Time discourses and other parts of the Bible as a whole describe them. .

A fourth important difference between Matthew's, Mark's and Luke's End Time discourses is that only v. 41 of Matt. 25:31-46 of Matthew's discourse uses the words 'everlasting fire' ('eternal fire' in the NRSV). Matt. 25:41 is also one of only two verses in the entire KJV Bible that use these words as such. (The other, Matt. 18:8, is immediately followed by a verse that treats these words as a synonym for the words 'hell fire' --- 'hellfire' in modern English.) Matt. 25:41 is also important because it goes on to say that this fire was "prepared for the devil and his angels.", and thereby suggests that Jesus believed that God created a place with hell fire to confine and punish a group of evil angels led by the devil. The problem with this idea is that the canonical books of the KJV Old Testament, including Genesis Chapter 6, do not say anything about angels who engage in a rebellion against God. An angelic rebellion against God is, however, described in parts of the non-canonical book now commonly known as 1Enoch, one of numerous non-canonical books that appeared among Jews between about 200 B.C. and 100 A.D. Thus, the things Jesus says in Matt. 25:41 suggest that he was familiar with at least some of these books, and that he based at least some of his ideas on them.

1Enoch is made up of a number of shorter "books" that are often referred to collectively as "the Enoch literature". These books, which were known to the Jews before and during the time of Jesus, include descriptions of a group of angels who rebelled against God and were cast out of heaven and into a burning valley beneath the earth. Those who wish to delve into this subject more deeply should know that, while no copies of these books survived within the Roman empire after about the fifth century, copies of Ethiopic translations thereof were found in Ethiopia in 1763 and are now available in English both in print and online. Of special interest among the shorter books that appear in 1Enoch are the books now commonly called "The Book of Watchers" and "The Similitudes (or Parables) of Enoch".

A fifth important difference between Matthew's, Mark's and Luke's End Time discourses is that only v. 46 of Matt. 25:31-46 of Matthew's discourse uses the words 'everlasting punishment' ('eternal punishment' in the NRSV). Matt. 25:46

is also the only verse in the entire KJV Bible that uses these words as such. These words are important because, if there is any fate worse than suffering an afterlife punishment by fire, it has to be suffering this punishment by fire, without end, forever, for all eternity, etc. Yet, in spite of its importance, this idea has a questionable basis in the canonical books of the Old Testament. One reason is that, although the Old Testament includes many texts that describe God punishing enemies and evildoers, these texts typically describe Him punishing them *with* death, and not *after* death. Examples of some of the words the Bible uses in texts of this kind include: destroy, slay, perish, devour, consume, burn, and cut off, among others. In addition, these punishments are often followed by descriptions of aggravating circumstances that seem to be intended to intensify the fears they evoke. Examples of such aggravating circumstances include, for destroyed places, statements about their never being inhabited again or, for destroyed persons, statements about their dead bodies lying as dung on the ground, being tread upon, or otherwise treated with contempt. Because texts of these kinds are discussed at length in the web page and PDF documents titled *Notes on Everlasting Punishment*, the writer will not discuss them further here.

Surprisingly, the idea of an afterlife punishment by fire that continues without end forever has a questionable basis in the words that the KJV New Testament uses to describe this fate. Among the most important of these are the three key English words 'everlasting', 'eternal' and 'for ever' ('forever' in modern English). One reason these words are so important is that they are all English words that translate forms of the Greek root word 'aion', a broad general word that corresponds to English words or phrases like an "aeon" or "age" or, more generally, "a long period of time". Another is that, in both the Greek in which the New Testament was first written and in English, the word 'aion' (or 'age') is highly ambiguous. It can, for example, mean a period of time that is as long as the age of the dinosaurs or as short as the Jazz age; it can also mean a period of time that is immeasurably or indefinitely long, or even infinitely long. As a result, depending on which sense or meaning of the word 'age' a person favors, the words 'everlasting punishment' can mean either a punishment that is long but finite, or a punishment that is endless or infinitely long. Roman Catholic and conservative theologians have usually taken the view that the words 'everlasting punishment' mean a punishment that lasts an infinitely long time. The writer can recall reading that some liberal theologians take the opposite view, but has not yet done the research necessary to verify and document this. Because this subject is discussed at length in the document titled *Senses of the Word Everlasting*, the writer will not discuss it further here and, instead, end by including Fig. 1, which illustrates how forms of the Greek root word 'aion' underlie the three key English words used to translate them.

Everlasting, Eternal and For Ever as Translations of Forms of the Word 'Age'	
aion (αἰών) = an age, or long period of time	
<u>English (KJV) Bible Phrase</u>	<u>Greek Phrase (Transliterated)</u>
Mattt 25:41: everlasting fire	pur aionion
Matt 25:46: everlasting punishment	kolasin aionion
John 3:15: eternal life	zoen aionion
Hebrews 9:12: eternal redemption	aionian lutrosin
Luke 1:33: over the house of Jacob for ever	epi ton oikon Iakob eis tous aionas*
John 6:51: he shall live for ever	zesei eis ton aiona**
*eis tous aionas = into the ages **eis ton aiona = into the age	
Greek words are adapted from <i>The New Greek-English Interlinear New Testament</i>	
Image/Text Credit: https://www.jesusandtheendtime.com	

Fig. 1: The Role Played by Aion (Age) in the KJV New Testament

Before he concludes his discussion of the similarities and differences between the ways that the three End Time discourses and/or the Bible as a whole describe the End Time Judgment, the writer wishes to point out two additional things about Part 2 of the Matthean discourse that may be important. One is that its location suggests the possibility that it was added to an early version of the Gospel of Matthew by persons who had copies of other writing(s) about the Day of Judgment which they thought were important, but which did not appear in their copy of his Gospel. Another is that Part 2 of Matthew's discourse has just the kind of literary structure a person would expect if it to have if it had been prepared for addition to the Matthew's Gospel at the point at which it now appears. While the evidence that supports these possibilities is necessarily circumstantial, the writer regards it as strong enough to be worth summarizing here.

Turning first to the location of Part 2 of Matthew's discourse, it is clear that, if this Part of Matthew's discourse were deleted in its entirety, the remaining part of his discourse would take on a form basically similar to those of Parts 1 and 2 of Mark's and Luke's discourses. Specifically, it would take the form of a short two-part description made up of a first section that describes things that will happen just before the coming of the Son of man (Matt. 24:1-28), and a second

section that describes things that will happen during or after this coming (Matt. 24:29-36). In addition, many of the verses that appear in both the first and second sections of the resulting Matthean and Markan discourses are very similar to one another, and appear in about the same order. A number of verses that appear in both the first and second sections of the Lukan discourse are also similar to those of Matthew's and Mark's discourses, although several of these Lukan verses are worded differently and appear in a different order. In neither of these sections, however, do any of these similarities or differences have anything to do with the presence or absence of Part 2 of Matthew's discourse.

Turning next to the literary structure of Part 2 of Matthew's discourse, this Part seems to have a beginning, middle and end of just the kind necessary to fit its second description of the coming of the Son of man and the Day of Judgment, Matt. 25:31-46, neatly between the end of its first description of the coming of these things, Matt. 24:29-36, and the first verse of Chapter 26 of the Gospel of Matthew. Specifically, Part 2 of Matthew's discourse begins with a few verses which describe what the coming of the Son of man is like, Matt. 24:37-39, and which seem to be a continuation of the text at the end of Part 1 of that discourse, v. 36 of Matt. 24:29-36. This, in turn, makes the transition between the end of one text and the beginning of the next seem to be a smooth and natural one. Also, since the first verse Chapter 26 of Matthew contains a reference back to a set of sayings that is identified only by fact it had just come to an end, this verse can be preceded by any of many different sets of sayings, provided that those sets of sayings are framed in a way that gives the impression that they have come to an end. Not surprisingly, the last part (Part 2) of Matthew's End Time discourse, Matt. 25:31-46, ends in just this way, namely, with a verse (v. 46) that appears to be the climax to which Part 2 of this discourse seems to be building: the appearance of the first and only occurrence of the words 'everlasting punishment' in the KJV Bible.

Even the long middle section of Part 2 of Matthew's discourse, Matt. 24:40 through Matt. 25:30, seems to fit into the above-described scenario. One reason is that this middle section keeps the first and second descriptions of the coming of the Son of man and the Day of Judgment (Matt. 24:29-36 and Matt 25:31-46) far enough apart to give the writer the room necessary to gradually transition between the relatively mild short description of these things included in the former text to the relatively harsh long description of these things included in the latter text. See, for example, Matt. 25:24, which portrays the wicked servant telling his lord that he knows he is "an hard man,". See also Matt. 25:29, which describes the lord casting the servant into outer darkness to weep and gnash his teeth simply because the servant failed to produce for him the gain he expected. In any case, without such a long middle section, the transition between Matt. 24:29-36 and Matt 25:31-46 would be much more abrupt and call for an explanation that could be difficult to provide.

Concluding Summary

The significance of above-described similarities and differences between the Matthew's, Mark's and Luke's End Time discourses, and between them and the books of the KJV Old testament, may be summarized as follows:

- (1) All three End Time discourses begin with short, two-part descriptions of events that are associated with the coming of the End Time: a first part that describes the events that will occur before the coming of the Son of man, and a second part that describes the events that will occur during and after his coming.
- (2) In all three discourses the second of these short, two-part descriptions portrays the coming of the Son of man as either accompanied by a gathering of his elect by angels (Matt. 24:31 and Mark 13:27), or as like a snare that will come on all men that dwell on the face of the whole earth (Luke 21:35). None of these second short descriptions, however, goes on to describe the judging of the persons who are gathered or ensnared, a fact which suggests that their writers considered this judgment to be adequately described in other parts of the Jewish Holy Scriptures.
- (3) Only in Matthew's End Time discourse is this second short description followed by a much longer sequel that describes the gathering of all nations before the enthroned Son of man or King (Matt. 25:32), the separation of the blessed and the cursed accompanied by a dialog in which the King explains the criteria that he uses to separate them, and their immediate entry into the rewards and punishments he decrees for them. For those blessed of his Father, these include eternal life in a kingdom prepared for them from the foundation of the world (Matt. 25:34 and 46); for the cursed, these include everlasting punishment in an everlasting fire prepared for the devil and his angels (Matt. 25:41 and 46).
- (4) There are many things about the above-described Matthean sequel that make it very different from or untypical of divine judgments described elsewhere in all three Synoptic Gospels or in the Old Testament. Matt. 25:41 even includes words that seem to be based on parts of the non-canonical book now often called 1 Enoch.
- (5) The above-described Matthean sequel is located at a point between the end of Matthew's short description of the coming of the Son of man and the beginning of a new chapter that concerns itself with the events of the then fast-approaching feast of Passover. This, in turn, is a point at which an editor or redactor can easily insert any block of text which seems to continue Matthew's short description of the coming of the Son of man, and which is framed in a way that suggests that it comes to an end there.
- (6) All KJV New Testament occurrences of words like 'everlasting', 'eternal', and 'for ever' are translations of the highly ambiguous Greek root word 'aion', which is usually treated as a word that means a period of time that is long, or even unknowably or indefinitely long, but not infinitely long.

Proposed Conclusions

Based on the foregoing summary of the similarities and differences between Matthew's, Mark's and Luke's End Time discourses and the KJV Old Testament texts that underlie them, the writer submits that there is a substantial amount of circumstantial evidence which supports some highly consequential conclusions about them. One is that the End Time Judgment described in the text appearing in the last part of Part 2 of Matthew's End Time discourse, Matt. 25:31-46, is so unlike those described elsewhere in the Bible, and so suspiciously located, that it is reasonable to suspect that it was added to an early version of the Gospel of Matthew that did not include it. Another is that, even if it could be proven that at least Matt. 25:31-46 of Part 2 of Matthew's End Time discourse was present in the original Greek version of the Gospel of Matthew, its meaning in the KJV Bible would still depend on the correctness of the English translation of various forms of the highly ambiguous Greek root word 'aion'. Ironically, however, even if all of these questions were resolved in a way that negated traditional Christian teachings about the endlessness of the pains of hell, the result could actually enhance the credibility of the Bible's description of the teachings of Jesus about the End Time Judgment. This is because, as the writer points out in connection with many of the texts discussed in this website, there are good reasons for believing that Jesus taught that afterlife punishments should be great enough and long enough to reflect the seriousness of offenses for which God imposes them, but neither greater nor longer.

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