

Jesus and the End Time | End Time Texts in Gospel of Mark

Introductory Notes

This End Time prophecy document shows and discusses End Times teachings of Jesus that are described in the Gospel of Mark in the King James Bible (or KJV Bible). Along with a number of other generally similar documents that show and discuss End Times Teachings of Jesus described in the Gospels of Matthew, Luke and John, and a set of more broadly framed supporting documents, it makes up the End Time prophecy website titled *Jesus and the End Time*. In these documents the writer shows the teachings of Jesus by including, in the order in which they appear in the books of the Bible, sets of verses or passages ("texts" for short) that directly quote or generally 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 like End-Time, End-Times, Endtime and Endtimes) instead of longer or more formal terms, such as the end of the world, the time of the end, the resurrection, 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.

In order to shorten and simplify the Notes he includes with End Time texts, the writer will often use two other generic terms in place of the many more specific terms that the Bible uses in two especially important kinds of End Time texts. Specifically, he will often use the term End Time Kingdom in place of the many more specific terms the Bible uses to refer to a kingdom associated with the End Time. Examples of some of these more specific terms include the kingdom of God, the kingdom of heaven, the kingdom of the Son of man, my Father's kingdom, etc. Similarly, the writer will often use the term End Time Judgment in place of the many more specific terms the Bible uses to refer to a judgment associated with the End Time. Examples of some of these more specific terms include the Day of Judgment, the Judgment, the Last Day, eternal damnation, the wrath to come, etc. Importantly, by using these two generic terms mainly in Notes that appear right after the End Time texts he quotes, the writer assures that they cannot significantly affect the interpretations of those texts or change the meanings of the words they use.

Of the above-mentioned supporting documents, the ones that are of the greatest interest for the additional light they shed on meanings of the End Time prophecies of Jesus described in the Gospel of Mark include the web pages and PDFs titled *Markan End Time Discourse Texts* and *Notes on Everlasting Punishment*, and the PDF titled *Senses of the Word Everlasting*. This is because these documents include in-depth discussions of the meaning of the word hell, the meaning of the phrase everlasting punishment, and especially the meaning of the word everlasting.

Teachings of John the Baptist in the Gospel of Mark

Mark 1:1-11

1 The beginning of the gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

- This text is treated as an End Time text because **v. 1** and **11** describe Jesus as the Son of God. This Sonship is important because of the way the KJV Bible describes the teachings of Jesus about the resurrection. V. 25 of John 5:19-29, for example, describes Jesus teaching that the dead who hear the voice of the Son of God shall live. Similarly, v. 40 of John 6:35-44 describes him teaching that on the last day he will raise up every one who sees the Son and believes on him.
- Jesus states (or admits) that he is the Son of God during his trial before the high priest. See v. 62 of Mark 14:60-64

below, v. 64 of Matt. 26:62-66 and v. 67-69 of Luke 22:66-71. The Gospel of John does not describe Jesus making any similar statements during his appearances before Annas and Caiaphas. See, however v. 37 of John 9:35-39.

- **V. 2** seems to quote from v. 1 of Mal. 3:1-9. The latter, however, says, "...I will send my messenger, and he shall prepare the way before me:...", and not "...I send my messenger ... which shall prepare thy way before thee."
- **V. 3** quotes from v. 3 of Is. 40:1-11. The latter verse is also quoted in Matt. 3:3, Luke 3:4 and John 1:23.
- The basic soundness of John's preaching of repentance for the remission of sins in **v. 4** is indicated by the fact that Jesus uses almost the same words to instruct his disciples what they are to preach "in his name among all nations" immediately before he was carried up into heaven. See v. 47 and 51 of Luke 24:44-51.
- **V. 4-8** above comprise Mark's description of the teachings of John the Baptist. Surprisingly, unlike Matthew's and Luke's descriptions of John's teachings, Matt. 3:1-6 and 3:7-12 and Luke 3:1-9 and 3:15-17, **v. 4-8** do not include a warning about an End Time Judgment. In fact, none of the verses of chapter 1 of Mark say anything about the "wrath to come", or about the gathering of the wheat and the burning (or burning up) of the chaff with unquenchable fire.

End Time Teachings of Jesus in the Gospel of Mark

Mark 1:14-15

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

- **V. 15** is generally similar to v. 17 of Matt. 4:12-17 and v. 7 of Matt. 10:5-23. See also v. 9-10 of Luke 10:1-16.
- This text is treated as an End Time text because **v. 14** and **15** describe Jesus preaching the gospel of the kingdom of God and saying that its time is at hand. The preaching of this kingdom is, in turn, of End Time interest because this kingdom seems to be the same as the kingdom Jesus speaks about in Mark 9:1, v. 28 of Matt. 16:24-28, v. 27 of Luke 9:23-27 and v. 31 of Luke 21:25-37. It also seems to be the same as the "kingdom prepared for you" that Jesus speaks about in his description of the End Time Judgment, i.e., in v. 34 of Matt. 25:31-46. If these kingdoms are the same, then it is reasonable to think of the kingdom Jesus speaks about in **v. 14-15** as an End Time kingdom.
- Other passages which describe the preaching of the kingdom of God include Luke 8:1, v. 2 of Luke 9:1-6 and v. 9 and 11 of Luke 10:1-16. In the Gospel of Matthew this kingdom is usually referred to as "the kingdom of heaven". See v. 17 of Matt. 4:12-17 and v. 7 of Matt. 10:5-23.
- **V. 15** is the first verse in the Gospel of Mark in which Jesus uses the word "kingdom". In the accompanying Auxiliary Sense file titled *Senses of the Word Kingdom*, the writer describes the senses in which the Bible usually uses this word and gives examples of Bible verses that use it in these senses. See also the Special Note included below.
- The events that Mark describes in **v. 14-15** above seem to be a shorter version of the events that Matthew describes in Matt. 4:12-17. See also Luke 8:1.

Special Note on "the Kingdom":

The Bible often uses the phrase "the kingdom of God" interchangeably with phrases like "the kingdom of heaven" and "the kingdom of the Lord". It also often abbreviates phrases of this kind to any of several shorter phrases, such as "the kingdom", "his kingdom" and "thy kingdom". As explained in the Auxiliary Sense File titled *Senses of the Word Kingdom*, the Bible may use phrases of this kind in senses in which it means things as different as a people (Exod. 19:5-6), a place on the earth (1Chron. 28:5), a place not on the earth (John 18:36) and God's rule over all things (Ps. 103:19).

Mark 2:3-12

3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

- **V. 10-11** above are the first verses in the Gospel of Mark in which Jesus seems to refer to himself as "the Son of man". In the accompanying Auxiliary Sense File titled *Senses of Phrases Like Son of Man*, the writer describes the senses in which the Bible uses phrases of this kind ("a son of man", "the son of man", etc.) and gives examples of Bible verses that use them in these senses.
- This text is included as an End Time text because **v. 10** describes Jesus speaking of himself as the Son of man, and as having the power to forgive sins. The first part of **v. 10** is of End Time interest because v. 26-27 of Mark 13:24-32

describe the Son of man coming in a cloud (v. 26) and gathering his elect from the four winds for what appears to be the End Time Judgment. The second part of v. 10 is of End Time interest because the power to forgive is an aspect of the power to judge, and because the teachings of Jesus about the Day of Judgment (or Last Judgment) make clear that the Son of man will exercise the power to judge. See, for example, v. 31-34 of Matt. 25:31-46 and v. 27 of John 5:19-29.

- V. 3-12 above generally correspond to Matt. 9:1-8 and Luke 5:18-25.

Mark 2:16-17

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

- This text is treated as an End Time text because the words "righteous" and "sinners" in v. 17 seem to correspond to the persons Jesus describes as "the righteous" and "them which do iniquity" in v. 43 and 41, respectively, of Matt. 13:36-43, and the persons Jesus describes as the just and the wicked in v. 49 of Matt. 13:47-50. Importantly, both of the latter texts describe teachings of Jesus about the end of the world (Matt. 13:49) or the end of this world (Matt. 13:40) in the context of abbreviated descriptions of the End Time Judgment, a judgment that Jesus often refers to simply as the Judgment.
- This text is also treated as an End Time text because v. 17 sheds light on the meaning of other verses in which Jesus speaks of why he has come (or been sent), namely: to save persons (or "sheep") who have become lost or gone astray. Other verses of this kind include v. 5-7 of Matt. 10:5-23, Matt. 18:10-14, Luke 15:3-10 and v. 12 of John 17:1-12.
- V. 16-17 above generally correspond to Matt. 9:11-13 and Luke 5:30-32.

Mark 3:22-30

P 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 Because they said, He hath an unclean spirit. [end par.]

- This text is of End Time interest because v. 22 describes Jesus speaking about Beelzebub (Satan in v. 23) as "the prince of the devils", a phrase that seems to foreshadow his use of "the devil and his angels" in v. 41 of his description of the End Time Judgment, Matt. 25:31-46.
- The Beelzebub mentioned in v. 22 seems to be the same as the Baal-zebul that is mentioned in four and only four verses of the Old Testament. These four verses include v. 2-3 and 6 of 2Kings 1:2-6 and v. 16 of 2Kings 1:7-16.
- V. 22-27 above are generally similar to Luke 11:14-22. They are also roughly similar to Matt. 12:24-29.
- V. 28-29 above roughly correspond to Matt. 12:31-32 and to v. 10 of Luke 12:8-10. In the latter, however, Jesus explicitly says that those who speak against the Son of man may be forgiven.
- V. 29 above is the first and only verse in either the Old or New Testaments of the KJV Bible that uses the words eternal damnation as such. Interestingly, the words everlasting punishment are also used as such only once in the KJV Bible, in v. 46 of Matt. 25:31-46, i.e., in Matthew's description of the End Time Judgment. The meanings of these words are discussed at length in the web page and in the PDF titled *Notes on Everlasting Punishment*. See also the discussion of the meaning of the word everlasting that the writer has included in the Auxiliary Sense File titled *Senses of the Word Everlasting*.
- Because v. 23 describes the things Jesus teaches in this text as parables, and because v. 28-29 describes teachings of Jesus about eternal damnation, it is reasonable to think of this text as an End Time parable of Jesus.

Mark 4:1-9

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear.

- V. 1-9 above are Mark's account of telling of the public version of Parable of the Sower. This account is of secondary End Time interest because v. 3-8 speak of the difference between seed which bears fruit and seed which does not, and

because both Jesus and John the Baptist elsewhere use the differing fates of plants that do and do not bear fruit to describe the differing fates of persons who do and do not bear spiritual fruit, i.e., to be spared or to be cast out or into fire. See, for example, Matt. 3:7-12 and Luke 3:1-9 and 3:15-17. See also Matt. 7:15-20, Matt. 13:24-30, Luke 13:1-9 and John 15:1-6.

- The parable Jesus tells in v. 1-9 above is generally similar to the parables he tells in Matt. 13:1-9 and Luke 8:4-8.

Mark 4:10-12

10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

- This text is included as an End Time text because v. 12 describes Jesus alluding to a part of v. 10 of Is. 6:8-13, which describes God instructing Isaiah to tell his people about a time of great desolation that shall be followed by a return of a remnant of the holy seed.
- This text seems to be a shorter account of the things Jesus says in Matt. 13:10-17. See also Luke 8:9-10. In v. 11-15 of Matthew's account, Jesus confirms the correctness of the allusion mentioned in the previous Note by speaking about the mysteries of the kingdom of heaven (Matt. 13:11) as a fulfillment of the prophecy of "Esaias" (Matt. 13:14).
- Because this text describes teachings of Jesus about the kingdom of God as parables or mysteries that are intended to be understood only by those whose sins will be forgiven, it is reasonable to include it among End Time parables of Jesus.

Mark 4:14-20

P 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. [end par.]

- In v. 14-20 above, Jesus further explains the parable he tells in Mark 4:1-9 above and begins to suggest its End Time significance. He does this, in part, by revealing that the seed he spoke of in Mark 4:1-9 is "the word", a phrase he uses at least once in each verse. He also does this, in part, by revealing that Satan is an opponent of this word. Because this text does not make clear what he means by "the word", however, its End Time significance remains open to interpretation.
- The parable of v. 14-20 above is generally similar to that told at Matt. 13:18-23 and Luke 8:11-15. Interestingly, in Matthew's version, Jesus suggests that the seed is the "word of the kingdom" (Matt. 13:19). In Luke's version, on the other hand, Jesus clearly states that the seed is "the word of God" (Luke 8:11). Of these, Matthew's term "word of the kingdom" is of greater End Time interest because of its similarity to the term "gospel of the kingdom" in v. 14 of Matt. 24:1-22.
- Unlike its Matthean counterpart (Matt. 13:18-23), the parable of v. 14-20 above is not followed by any of the three very graphic descriptions of the End Time Judgment that Jesus gives at Matt. 13:24-30, Matt. 13:36-43 and Matt. 13:47-50. It is, however, soon followed by an End Time parable that likens the coming of Kingdom of God to the coming of a harvest, an idea which is of End Time interest because it suggests that this kingdom is an End Time kingdom. See Mark 4:26-29.

Mark 4:21-25

P 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. [end par.]

- V. 22 is of End Time interest because it suggests that all of a person's good and evil acts will be made known and considered at the time he is judged. This verse is very similar to v. 17 of Luke 8:16-18. See also v. 26 of Matt. 10:26-31.
- This text is treated as an End Time text because v. 24 seems to describe teachings of Jesus about how people will be judged on the Day of Judgment. See the generally similar teachings of Jesus described in v. 2 of Matt. 7:1-5 and v. 38 of Luke 6:35-42.
- V. 21-25 as a whole are generally similar to Luke 8:16-18, but have no obvious counterpart in the Gospel of Matthew.
- V. 25 is very similar to v. 29 of Matt. 25:14-30 of Matthew's End Time discourse. See also v. 26 of Luke 19:11-27.

Mark 4:26-29

P 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. [end par.]

- **V. 26-29** are included as an End Time text because they describe teachings of Jesus about the time of the coming of the kingdom of God. Specifically, they describe him teaching that the kingdom of God will come like the coming of a harvest, i.e., immediately after the seed (the word he describes as sown/preached in Mark 4:14-20) brings forth its fruit. This idea is confirmed by v. 14 of Matt. 24:1-22 of Matthew's End Time discourse, in which Jesus teaches that the end of the world will come when the gospel of the kingdom has been preached in all the world. See also v. 10 of Mark 13:1-20.
- The idea that the harvest Jesus speaks about in **v. 29** is a veiled reference to the end of the world is confirmed by v. 39 of Matt. 13:36-43, in which Jesus explicitly associates these terms and describes the reapers as angels. The fact that **v. 26** describes Jesus associating these terms with the term "kingdom of God" further supports the idea, suggested in connection with Mark 1:14-15 above, that Jesus thought of the kingdom of God as an End Time kingdom.

Mark 6:7-13

P 7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But be shod with sandals; and not put on two coats. 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

- This text is treated as an End Time text because **v. 11** describes Jesus teaching that there is a relationship between how people receive his followers and how they will be judged on the day of judgment. In v. 40-46 of Matt. 25:31-46 of Matthew's End Time discourse, Jesus seems to confirm this by teaching that believing and helping him or "the least of these my brethren" (a term he seems to use narrowly to mean only followers---even low-ranking followers) is a criterion that will be used at the End Time Judgment. Interestingly, this narrow reading of **v. 11** is further supported by Jesus' use of the words "one of these little ones that believe in me" in an equally dire context in v. 42 of Mark 9:41-48 below.
- Jesus' use of the words "receive you" and "hear you" in **v. 11** arguably parallel the things he says about receiving and hearing "the word" in v. 16 and 20 of Mark 4:14-20 above. This suggests that Jesus is sending the disciples as sowers of "the word". That this word is the good news that the kingdom of God is at hand and that people should prepare for it by practicing repentance is suggested by **v. 12** and by Mark 1:14-15 above. See also v. 23 of Matt. 10:5-23.
- **V. 7-13** are similar to v. 5-15 of Matt. 10:5-23, except that they do not include verses that correspond to v. 6-8 and part of v. 5 thereof. While Mark's account of the sending out of the twelve ends with **v. 13**, Matthew's account is much longer and continues not only through v. 23 of Matt. 10:5-23, but also through v. 42 of Matt. 10:37-42, before Matthew speaks about its coming to an end in Matt. 11:1. Interestingly, several of the passages that appear in the later part of Matthew's much longer account seem to have less to do with further describing the sending out of the twelve than with further describing the teachings of Jesus about the Day of Judgment.
- **V. 7-13** are generally similar to Luke 9:1-6, except that the latter does not mention either Sodom or the day of judgment. Luke does, however, mention both in the description of the sending out of seventy followers that appears at Luke 10:1-16.

Mark 6:30-33

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

- **V. 30** describes the return of the apostles from the journey Mark describes Jesus sending them on in Mark 6:7-13. This verse is of secondary End Time interest because Matthew's version, Matt. 11:20-24, describes Jesus saying that those who rejected their message will suffer a fate worse than Sodom on the day of judgment. See also v. 11 of Mark 6:7-13.
- **V. 30-33** correspond to Luke 9:10-11. Both of these texts are followed by accounts of the feeding of 5,000. In Matthew, the feeding of the 5,000 is described in chapter 14 and does not seem to be associated with the return of the twelve.

Mark 7:24-30

P 24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. 25 For a certain woman, whose young daughter had an unclean spirit, heard of

him, and came and fell at his feet: 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. [end par.]

- **V. 24-30** are of secondary End Time interest because they comprise Mark's account of a story which Matthew tells at Matt. 15:21-28 and which, along with Matt. 10:5-23, identifies the persons Jesus has come to save. Specifically, v. 24 of Matt. 15:21-28 describes Jesus saying he is sent only to the lost sheep of the house of Israel, while v. 5-6 of Matt. 10:5-23 describes him sending the twelve to preach only to these lost sheep. See also v. 9-10 of Luke 19:5-10.
- The last part of **v. 27** is repeated, almost word for word, in v. 26 of Matt. 15:21-28. The latter, however, does not have the softening effect of the first part **v. 27**, which objects to the feeding of dogs only if they are fed before the children.
- In **v. 27-28** Jesus does not identify the persons he refers to as "the children". Other verses that identify persons he may refer to include: "the children of God" (v. 9 of Matt. 5:1-12 and v. 36 of Luke 20:27-38), "the children of the kingdom" (v. 12 of Matt. 8:10-12) and "the children of light" (v. 16 of Luke 16:8-13 and v. 36 of John 12:23-36). Surprisingly, except for Rev. 2:14 (not included), the KJV New Testament does not describe Jesus using the term that the KJV Old Testament uses hundreds of times, namely, "the children of Israel".

Mark 8:11-13

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again departed to the other side. [end par.]

- This text is included as an End Time text because **v. 11-12** describe Jesus' answer to a question similar to the one he is asked in Matt. 12:38-42, Matt. 16:1-4 and Luke 11:29-32, and which he answers with words that are of End Time interest. Specifically, all three of the latter describe him saying that the only sign this generation will be given is the sign of Jonas, an apparent indirect reference to his resurrection. Matt. 12:38-42 and Luke 11:29-32, on the other hand, both include two explicit references to the resurrection (or rising up) of this generation in the judgment.
- This text is also included as an End Time text because **v. 12** includes two usages of "this generation" which may shed light on what Jesus means when he uses this phrase in v. 34 of Matt. 24:29-36, v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-37 of the End Time discourses. The meaning and significance of this and similar phrases, such as "O generation", "ye generation", etc., are discussed at greater length in connection with Mark 8:34-9:1 below and in Notes included with the just-cited parts of these discourses.

Mark 8:27-33

P 27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. [end par.]

- This text is treated as an End Time text because it is related to the things Matthew describes Jesus saying at Matt. 16:13-23, a text that is clearly of End Time interest because it describes Jesus giving the keys of the kingdom of heaven to Peter. It also seems to be related to Luke 9:18-22, although the latter does not mention Caesarea Philippi.
- Unlike its Matthean counterpart (Matt. 16:13-23), but like its Lukan counterpart (Luke 9:18-22), **v. 27-33** say nothing about Peter being the person on whom Jesus will build his church, or about his being given the power to bind and loose.
- In **v. 31** Jesus speaks of his suffering and death as necessary, but does not make clear at this point that they are necessary to fulfill the Scriptures. He does, however, make this clear later. See, for example, v. 54 and 56 of Matt. 26:47-56, v. 21 of Mark 14:16-26 and Luke 18:31-34. Luke 18:34, however, says that the twelve failed to understand what Jesus said, a failure which seems to parallel those mentioned in v. 32 of Mark 9:30-32, v. 45 of Luke 9:44-45 and v. 9 of John 20:2-6 and to have continued until after the resurrection. See also v. 44-46 of Luke 24:44-51 and v. 22 of John 2:18-22.
- It is unclear which and how many Old Testament text(s) Jesus had in mind in **v. 31**. One of these is clearly v. 12 of Is. 53:1-12, a verse which Jesus quotes from in v. 37 of Luke 22:35-39, and which Mark mentions in v. 28 of Mark 15:22-37. Is. 53:1-12, however, does not say anything about a "third day". Another is v. 2 of Hos. 6:1-11, which speaks of a raising

up "in the third day", but which, in context, seems to speak about a group (v. 1-2 use "us" and "we") and not an individual. Interestingly, Jesus quotes from v. 6 of Hos. 6:1-11 at v. 13 of Matt. 9:11-13 and v. 7 of Matt. 12:1-8 (not included). Still another is the situation of King Hezekiah, who prayed to be saved from death and was promised that he would live and go up to the house of the Lord on the third day. See v. 5 of 2Kings 20:1-5. The latter situation is also described in Is. 38:9-22. Yet another text that Jesus may have had in mind is Ps. 22:1-20.

- The words spoken by Jesus in **v. 31** are similar to the words spoken by him in Matt. 17:22-23, Matt. 20:17-19, Mark 10:32-34 and Luke 9:18-22.

- **V. 32-33's** description of the rebuking of Peter generally corresponds to that included in v. 22-23 of Matt. 16:13-23.

Special Note on Prophecies:

In most cases the Old Testament prophecies that are fulfilled by Jesus' suffering and death are not pointed out by Jesus himself, but rather by the Gospel writers. See, for example, John 19:36-37, v. 36 of which seems to allude to Ps. 22:16 and/or Zech. 12:10, and John 19:17-30, v. 24 of which seems to allude to Ps. 22:18.

Mark 8:34-9:1

P 34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. **35** For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. **36** For what shall it profit a man, if he shall gain the whole world, and lose his own soul? **37** Or what shall a man give in exchange for his soul? **38** Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. [Ch. 9] **P 1** And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. [end par.]

- This text as a whole generally corresponds to Matt. 16:24-28 and Luke 9:23-27.

- This text is a prime example of an End Time Kingdom text. This is because **v. 38** describes teachings of Jesus about the coming of the Son of man, and because **v. 9:1** contains an unusually clear End Time prophecy of Jesus about the kingdom of God, namely, that it will come with power before the deaths of some of those to whom he is speaking.

- The things Jesus teaches in **v. 38** about the Son of man coming in the glory of his Father with holy angels are generally similar to the things he teaches in v. 30 of Matt. 24:29-36, v. 26 of Mark 13:24-32 and v. 27 of Luke 21:25-37 of the End Time discourses. They are also similar to the things Jesus says during his trial before the high priest. See v. 64 of Matt. 26:62-66, v. 62 of Mark 14:60-64 and v. 69 of Luke 22:66-71.

- **V. 34-35** above are generally similar to v. 24-25 of Matt. 16:24-28 and v. 23-24 of Luke 9:23-27. These verses are also generally similar to v. 38-39 of Matt. 10:37-42.

- **V. 36-37** above are very similar to v. 26 of Matt. 16:24-28. **V. 36-37** are also similar to v. 25 of Luke 9:23-27, except that the latter ends with the words "lose himself, or be cast away?".

- Except for its use of "this adulterous and sinful generation", **v. 38** is similar to v. 26 of Luke 9:23-27. The most nearly similar Matthean verse, v. 27 of Matt. 16:24-28, says only that the Son of man shall come in the glory of his father and "reward every man according to his works.". The first part of **v. 38** also seems similar to Matt. 10:32-33 and Luke 12:8-9.

- The words "this...sinful generation" in **v. 38** are a variation on the words "this generation" in v. 12 of Mark 8:11-13.

- The middle part of **v. 9:1** is repeated, almost word for word, in Matt. 16:28 and Luke 9:27. Interestingly, the parallelism between these verses suggests that seeing the coming of the kingdom of God with power (**v. 9:1**) means essentially the same thing as seeing the Son of man coming in his kingdom (Matt. 16:28) and seeing the kingdom of God (Luke 9:27).

- The statement in **v. 9:1** and its Matthean and Lukan counterparts, Matt. 16:28 and Luke 9:27, that some standing here shall not taste of death till they see the coming they speak of seem to convey generally the same idea as v. 34 of Matt. 24:29-36, v. 30 of Mark 13:24-32 and v. 32 of Luke 21:25-37 of the End Time discourses, although the latter all use "this generation" to describe the people they speak of. Because the identity of these people has important implications, the meaning of the words this generation is discussed at length in Notes included in the End Time Discourse Texts files.

Mark 9:11-13

P 11 And they asked him, saying, Why say the scribes that Elias must first come? **12** And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. **13** But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. [end par.]

- This text is included as an End Time text because it describes Jesus alluding to v. 5 of Mal. 4:1-6, which speaks of the coming of "the great and dreadful day of the Lord". The latter phrase, in turn, is only one of the many variant forms of the phrase "the day of the Lord" which are used in the KJV Bible. Other examples of these variant forms include "the day of the Lord's vengeance" (Is. 34:8), "the day of the Lord's anger" (Lam. 2:22) and "the day of the Lord's wrath" (Zeph. 1:18).

Because he uses the generic term "End Time Judgment" in place of these variant forms, the writer is able to discuss the teachings of Jesus about the Day of Judgment without constantly having to mention them.

- Surprisingly, the things that Jesus says about Elias restoring all things in **v. 12** is not mentioned in Mal. 4:1-6, v. 5-6 of which say only that Elijah will turn the hearts of fathers and children to one another.
- The things that Jesus says about Elias restoring all things in **v. 12** may account for the things that some persons present at his crucifixion say about his calling out for Elias. See v. 47 and 49 of Matt. 27:33-50 and v. 35-36 of Mark 15:22-37.
- While **v. 12** uses the phrase "the Son of man" as such, this phrase appears in a context (**v. 13**) which suggests that Jesus thought that the death of Elias/John the Baptist was also written about in the Scriptures.
- This text is generally similar to Matt. 17:10-13. See also v. 14-15 of Matt. 11:7-15 and Luke 7:24-28.

Mark 9:30-32

P 30 And they departed thence, and passed through Galilee; and he would not that any man should know it. **31** For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. **32** But they understood not that saying, and were afraid to ask him. [end par.]

- **V. 31-32** are of secondary End Time significance because they are generally similar to v. 31 of Mark 8:27-33 above and to v. 21 of Matt. 16:13-23, a text that is clearly of End Time significance. Because this significance has already been discussed in connection with these texts, it will not be discussed again here.
- This text generally corresponds to Matt. 17:22-23, but has no obvious counterpart in the Gospel of Luke. This is because Luke does not describe Jesus making a second statement of this kind until he is about to go to Jerusalem (Luke 18:31-34).
- The lack of understanding mentioned in **v. 32** seems to explain why Mark describes the disciples as not believing the initial reports of the resurrection they are described as receiving in Mark 16:9-13. See also v. 22 of John 2:18-22.

Mark 9:36-37

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, **37** Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. [end par.]

- This text is of secondary End Time interest because the things Jesus says in **v. 36-37** are related to the things he says in v. 14-15 of Mark 10:13-16 below, a text that is clearly an End Time text because v. 14-15 thereof describe criteria a person must meet if he is to enter the kingdom of God. See also Luke 18:15-17 and Matt. 19:13-15.
- **V. 37** above seems to generally correspond to the first part of v. 48 of Luke 9:46-48. See also v. 40 of Matt. 10:37-42.

Mark 9:41-48

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. **42** And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. **43** And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: **44** Where their worm dieth not, and the fire is not quenched. **45** And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: **46** Where their worm dieth not, and the fire is not quenched. **47** And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: **48** Where their worm dieth not, and the fire is not quenched.

- The teachings of Jesus described in **v. 41-42** above are very similar to those described in v. 42 of Matt. 10:37-42, except that the latter describes water being given in the name of a disciple. See also v. 34-35 and 40 of Jesus' description of the End Time Judgment, Matt. 25:31-46.
- This text is included as an End Time text because it describes teachings of Jesus about the rewards and punishments that await those who help "these little ones that believe in me" (**v. 41-42**) and those who do not (**v. 42-48**). As suggested in connection with v. 11 of Mark 6:7-13 above, Jesus seems to use "these little ones" narrowly to refer to his followers---even his lowest-ranking followers---not to children. This may also be true in the case of Jesus' use of the words "the least of these my brethren" and "the least of these" in v. 35 and 40 of Matt. 25:31-46 of Matthew's End Time discourse.
- The correctness of the writer's suggestion about the identities of the persons mentioned in the previous Note is supported by the fact that v. 41-42 of Mark 9:41-48 immediately follows a passage (Mark 9:38-40) in which Jesus speaks about non-followers who cast out devils but says nothing about children, and that Mark 9:41-48 as a whole is not clearly related to an earlier passage (Mark 9:36-37) in which Jesus speaks about children, but in a different context. See also Mark 10:13-16. Interestingly, the most nearly similar text in the Gospel of Matthew, Matt. 18:2-9, does not say anything about casting out devils, and clearly associates the "little children" of Matt. 9:4-5 with the "little ones" of Matt. 9:6.

- Another text which describes Jesus speaking about cutting off body parts to avoid being cast into hell, Matt. 5:27-32, has a context which condemns adultery but says nothing about either "little children" or "little ones". In addition, in v. 2 of Luke 17:1-2 Jesus says essentially the same thing about "these little ones" that he says in v. 42 above, but says it without saying anything about cutting off body parts or being cast into hell.
- V. 43 above is the first verse in the Gospel of Mark in which Jesus uses the word "hell" as such. In the accompanying Auxiliary Sense File titled *Senses of the Word Hell*, the writer explains the meaning of the word hell by describing the senses in which the Bible uses this word and giving examples of verses that use it in these senses.
- This text is important because v. 43, 45 and 47 are the first verses of the Gospel of Mark which describe teachings of Jesus about hell and/or hell fire (hellfire in modern English). Specifically, they describe Jesus teaching that hell is a place of punishment by a fire that shall never be quenched, that this is a punishment which death may not bring to an end, and that entering hell or the kingdom of God are mutually exclusive future destinies (v. 47). Importantly, these teachings seem to lie at the end point of a process of development that begins with Hebrew Bible's use of Sheol to refer to the world (or land or abode) of all of the dead, continues through the Greek or Septuagint Bible's translation of Sheol as Hades, a place where the souls of the all of dead go but are separated according to the kinds of lives they have lived, and ends with the KJV Bible's use of "hell" (or the NRSV Bible's use of "Gehenna") in the sense in which Jesus uses it here. For a more complete discussion of this subject, see the web page (or PDF) titled *Notes on Everlasting Punishment* that appears among the Main End Time Files of this website. See also the discussions of the meaning of the word everlasting and of the word eternal in the PDF titled *Senses of the Word Everlasting* that appears among the Auxiliary Sense Files of this website.
- V. 43 and 47 generally correspond to v. 30 and 29, respectively, of Matt. 5:27-32. V. 43, 45 and 47 also correspond to v. 8 and 9 of Matt. 18:2-9. Neither of these Matthean texts, however, includes verses that correspond to v. 44, 46 and 48.
- V. 44, 46 and 48 are identical. These verses all seem to be based on v. 24 of Is. 66:15-24. The significance of the latter text is discussed at length in the Main End Time File titled *Notes on Everlasting Punishment*.

Special Note Other Translations:

Interestingly, v. 44 and v. 46 above are absent from the New Revised Standard Version of the Bible (NRSV). In copies of the latter published by Division of Christian Education of the National Council of Churches of Christ in the U. S. A., their absence is explained by saying that these two verses are "lacking in the best ancient authorities."

Mark 10:11-12

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery. [end par.]

- This text is of secondary End Time interest because it seems to be a shorter version of Matt. 5:27-32. The latter, in turn, is of End Time interest because it includes pairs of verses about adultery (Matt. 5:27-28 and 5:31-32) which are separated by a pair of verses (Matt. 5:29-30) that describe teachings of Jesus about hell similar to those described in Mark 9:41-48.
- This text is also of secondary End Time interest because a very similar Lukan verse (Luke 16:18) appears immediately before the first Lukan text (Luke 16:19-31) that includes warnings and graphic descriptions of hell comparable to those included in Mark 9:41-48 above, rather than brief or passing references to it.

Mark 10:13-16

P 13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them. [end par.]

- This text is included as an End Time text because v. 15 describes teachings of Jesus about the kingdom of God, namely, who shall and shall not enter into that kingdom. The "receiving" of the kingdom that Jesus speaks of in v. 15 above seems to be a receiving of the kind he speaks of in v. 40 of Matt. 10:37-42. See also v. 48 of Luke 9:46-48.
- In v. 14-15 above Jesus seems to reiterate and expand upon the things he says in Mark 9:36-37 above.
- V. 13-15 are repeated, almost word for word, in Luke 18:15-17. They are also generally similar to Matt. 19:13-15.

Mark 10:17-27

P 17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. P 23 And

Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. [end par.]

- As explained in greater detail in the Notes that follow, this text is included as an End Time text because it describes teachings of Jesus about eternal life (v. 17-19) and entering the kingdom of God (v. 23, 24 and 25) in words similar to those he uses in his description of the End Time Judgment, Matt. 25:31-46.
- V. 17 speaks of inheriting eternal life. In Matt. 25:34, Jesus directs those who are blessed of his Father to "Come,... inherit the kingdom prepared for you...". In Matt. 25:46, Jesus describes the righteous as going into "life eternal".
- In v. 19, Jesus speaks about obeying the commandments. In Matt. 25:37 and 46, he speaks about those who are judged favorably using the term that the Bible often uses to describe those who obey the commandments, "the righteous".
- In v. 21, Jesus speaks about giving things to the poor. In Matt. 25:31-46 of Matthew's End Time discourse, he teaches that giving things to "the least of these my brethren" (Matt. 25:40) or "the least of these" (Matt. 25:45) is equivalent to giving them to him. See also "these little ones" in v. 42 of Matt. 10:37-42.
- V. 21 is the first verse in the Gospel of Mark in which Jesus clearly uses the word "heaven" to refer to the place where the good receive their reward (v. 26). In the accompanying Auxiliary Sense File titled *Senses of the Word Heaven*, the writer explains the meaning of the word heaven by describing the senses in which the Bible uses this word and giving examples of verses that use it in these senses.
- V. 17-27 are similar to Matt. 19:16-26 in most respects. The latter text, however, does not mention taking up the cross (v. 21) and does not address the disciples as "Children" (v. 24).
- V. 17-27 are also similar to Luke 18:18-27, but differ therefrom in generally the same ways as Matt. 19:16-26.
- The answer Jesus gives to the question he is asked in v. 17 above is longer and more demanding than the much shorter answer he gives to essentially the same question in Luke 10:25-28.
- V. 26 above is the first verse in which the Gospel of Mark uses the word "saved".

Mark 10:28-31

P 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first. [end par.]

- This text is treated as an End Time text because v. 30 describes Jesus teaching that eternal life is a reward that will be experienced "in the world to come". Other verses in which Jesus uses the phrase "in the world to come" include v. 32 of Matt 12:31-32 and v. 30 of Luke 18:28-30.
- V. 28-30 generally correspond to Luke 18:28-30. They also generally correspond to Matt. 19:27-30, although the latter uses the unusual phrase "in the regeneration", rather than the phrase "in the world to come".
- Although the Old Testament does not use any form of words like "regenerate" and "regeneration", it does include numerous texts in which God promises to do things that will produce results that answer to the idea of a regeneration. These things are usually described using words like "restore", "return" and "heal". See, for example, Jer. 30:4-17, Jer. 30:18-24 and Joel 2:18-27.
- V. 31 is generally similar to v. 16 of Matt. 20:13-16. See also v. 30 of Luke 13:22-30.

Mark 10:32-34

P 32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. [end par.]

- V. 33-34 are of secondary End Time interest because they are generally similar to v. 31 of Mark 8:27-33 above and to v. 21 of Matt. 16:13-23, a text that is clearly of End Time interest. Oddly, however, v. 31 of Mark 8:27-33 does not mention Gentiles, or a delivery to the chief priests, and says that Jesus will rise again *after* three days.
- Because the Old Testament texts that seem to underlie the prophecies of Jesus about his death are discussed at length in Notes included with v. 31 of Mark 8:27-33 above and with v. 21 of Matt. 16:13-23, they will not be discussed again here.
- This text generally corresponds to Matt. 20:17-19 and Luke 18:31-34.

Mark 10:35-40

P 35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

- This text is treated as an End Time text because it seems to involve teachings of Jesus about an End Time kingdom, even though it does not describe him using the word "kingdom" as such. This is because this text is similar to Matt. 20:20-23, and because v. 21 of the latter uses the words "in thy kingdom" where v. 37 uses the words "in thy glory". See also Matt. 19:27-30, v. 28 of which portrays Jesus prophesying that his disciples will sit upon twelve thrones when he sits on the throne of his glory, i.e., in the regeneration.
- This is the only text in the Gospel of Mark that describes disciples striving for positions of honor. Luke also includes one text of this kind, Luke 22:24-30. In the latter, however, Jesus responds by saying that they will dine at his table in his kingdom and sit on twelve thrones judging the twelve tribes of Israel, a prophecy similar to v. 28 of Matt. 19:27-30.

Mark 11:1-3

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

- **V. 1-3** are of End Time interest because they correspond to Matt. 21:1-5, v. 4-5 of which allude to the prophecy of Zech. 9:9-17. The latter relates to a king who will come sitting on an ass and have dominion "to the ends of the earth". In addition, Zech. 9:14 seems to refer to the lightning Jesus mentions in v. 27 of Matt. 24:23-28 and v. 24 of Luke 17:20-25.
- **V. 1-3** are similar to Luke 19:28-31. Neither Mark nor Luke alludes to the prophecy mentioned in Matt. 21:1-5.

Mark 11:7-10

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

- This text is treated as an End Time text because v. 9 describes people quoting from v. 26 of Ps. 118:16-26, a Psalm that includes a number of verses that seem to relate to events associated with the End Time. Interestingly, Jesus quotes from v. 22-23 of this Psalm in v. 10-11 of Mark 12:1-11 below. See also v. 42 of Matt. 21:33-44 and v. 17 of Luke 20:9-18.
- This text as a whole corresponds to Matt. 21:6-9, v. 9 of which describes Jesus being acclaimed as "son of David". It also corresponds to Luke 19:35-40, v. 40 of which describes Jesus approving of his acclamation by the multitude.
- **V. 10** describes people uttering a cry about the kingdom of David. It is unclear whether they mean the same kingdom as the one Jesus speaks about as the kingdom of God. See, for example, the use of "kingdom" in v. 3 and 6 of Acts 1:1-9.

Mark 11:25-26

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. [end par.]

- This text is an End Time text because it suggests that forgiveness is one of the criteria that will determine the outcome of the End Time Judgment. See, for example, the role Jesus describes it as playing in the story he tells in Matt 18:23-35.
- **V. 25-26** convey an idea similar to that conveyed in v. 14-15 of Matt. 6:9-15, v. 37-38 of Luke 6:35-42, and Luke 11:4.

Mark 12:1-11

1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the

vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes?

- This text is a prime example of an End Time text because it presents an important End Time parable of Jesus. It is important because the Old Testament often uses words like "inheritance" and "vineyard" to refer to the land or people of Israel (v. 4 of Deut. 15:1-6, v. 15 of Ps. 80:14-19 and v. 7 of Is. 5:1-9), and because v. 34 of Matt. 25:31-46 of Matthew's End Time discourse uses "inherit" to describe the granting of a reward to "ye blessed of my Father". Notice in this connection that v. 7 refers to the vineyard as "the inheritance".
- **V. 9** is of special End Time interest because it uses "destroy" to describe what the lord of the vineyard does when he comes to hold the husbandmen to account for what they have done. This is important because it suggests that death or destruction is the outcome of the End Time Judgment. Examples of other texts of this kind include Matt. 7:13-14, v. 37 of Matt. 24:37-51, Luke 13:1-9 and v. 26-30 of Luke 17:26-37. See also John 3:14-18, John 6:26-29, John 10:24-31 and John 11:21-27. These and numerous other examples of KJV Bible texts that relate to this subject are discussed at length in the accompanying web page and PDF titled *Notes on Everlasting Punishment*.
- In **v. 10-11**, Jesus quotes from v. 22-23 of Ps. 118:16-26. He also quotes from both of these verses in Matt. 21:42, but only from the first of these verses in Luke 20:17.
- This text as a whole generally corresponds to Matt. 21:33-44 and Luke 20:9-18.

Mark 12:18-27

P 18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err. [end par.]

- This is an important End Time text because it includes one of the best descriptions of the teachings of Jesus about the resurrection of the dead. Specifically, **v. 25** makes clear that the resurrected dead will have bodies like those of the angels. Unfortunately, he does not go on to reveal what the bodies of the angels are like, e.g., corporeal, physical, spiritual, etc.
- **V. 23-27** are generally similar to Matt. 22:23-33. They also generally correspond to Luke 20:27-38, although the latter suggests that not everyone will obtain "that world and the resurrection" (v. 35). See also v. 14 of Luke 14:12-14.
- The resurrection mentioned in **v. 23** is described at greater length in the Gospel of John. See v. 25-29 of John 5:19-29. In v. 25 and 26 of John 11:21-27, however, Jesus seems to accept Martha's association of the resurrection with the Last Day (v. 24) and with either rising again to life or never dying at all. See also v. 40 of John 6:35-44.
- Examples of Old Testament texts that speak of the resurrection in physical terms include Ezek. 37:1-14, Is. 26:12-21 and Job 19:23-29. See also, however, the use of "awake" in v. 2 of Dan. 12:1-4.

Mark 12:28-34

P 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. [end par.]

- **V. 28-31** are of secondary End Time interest because they point out the relationship between loving God and one's neighbor and living in accordance with the commandments. The commandments, in turn, are of End Time interest because of the many texts in which Jesus describes keeping them (or, equivalently, being righteous or free from iniquity) as essential to salvation. Examples of texts of this kind include v. 17-19 of Mark 10:17-27, v. 17 of Matt. 19:16-26, v. 23

of Matt. 7:21-23, v. 18-20 of Luke 18:18-27, and v. 27 of Luke 13:22-30.

- **V. 28-31** generally correspond to Matt. 22:35-40, although the latter text (unusually for Matthew) is shorter. They also seem to roughly correspond to Luke 10:25-28. See also Matt. 19:16-26.
- The words Jesus speaks in **v. 30** seem to allude to v. 29 of Deut. 4:23-31 and v. 12 of Deut. 10:12-13.

Mark 12:35-37

P 35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. [end par.]

- This text is treated as End Time text because Jesus later describes the person who will sit on the right hand of God as the Son of man. See v. 64 of Matt. 26:62-66, v. 62 of Mark 14:60-64 below and v. 69 of Luke 22:66-71.
- **V. 35-37** above generally correspond to Matt. 22:41-46 and Luke 20:41-44. All of these texts are based on v. 1 of Ps. 110:1-7. Other Old Testament verses that speak of a person at the right hand of God include v. 8 and 11 of Ps. 16:5-11 and v. 17 of Ps. 80:14-19. See also Ps. 18:35, Ps. 20:6, Ps. 60:5 and Ps. 63:8, all of which speak about the saving power of God's right hand.

Mark 12:38-40

P 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. [end par.]

- This text is of End Time interest because it is related to the long condemnation of the scribes and Pharisees which occupies all of chapter 23 of the Gospel of Matthew, and which includes a number of End Time prophecies of Jesus. See especially the End time prophecies of Jesus about hell and damnation that appear in v. 33-36 of Matt. 23:29-39.
- This text is also of End Time interest because **v. 40** and its Matthean and Lukan counterparts, Matt. 23:14 and Luke 20:45-47, are the only Gospel verses in which Jesus speaks about degrees of damnation. These three verses, in turn, together comprise three of the only six Gospel verses in which Jesus uses a form of the word "damn". The three other Gospel verses of this kind are Matt. 23:33, Mark 3:29 and Mark 16:16. Surprisingly, the Old Testament does not use any form of the word "damn" even once.
- This text as a whole is generally similar to Luke 20:45-47, but only roughly corresponds to Matt. 23:13-15. The Gospel of John does not include any recognizably similar story, and does not use any form of the word "damn".

The Markan End Time Discourse

(a. k. a. The Olivet Discourse of Mark and the Little Apocalypse of Mark)

Introductory Note

Throughout this writing, the Bible texts that appear in chapter 13 of the Gospel of Mark are called the Markan End Time discourse, Mark's End Time discourse, or simply the Markan discourse. These texts and their Matthean and Lukan counterparts, the Matthean End Time discourse (Matt 24:1 through Matt 25:46) and the Lukan End Time discourse (Luke 21:5-37), are singled out for special treatment for the reasons given in the Introduction page of this website. Briefly stated, these are (1) that these discourses each include an account of the lengthy answer Jesus gave in response to a question he was asked after he spoke about the destruction of the temple, and (2) that these discourses contain the longest and most complete descriptions of the End Time prophecies of Jesus that can be found in the Gospels in which they appear. As a result, these discourses can reasonably be regarded as together comprising the single most important set of Bible texts that a person can use to understand the Eschatology of Jesus as it is described in the KJV Bible.

In the present document, the texts that make up the Markan discourse are presented in generally the same way as all of the other End Time texts that appear in the Gospel of Mark, i.e., in the order in which they appear in that Gospel, but are singled out for special treatment by grouping them under the special heading shown above and by including Notes more numerous and more detailed than those included for most other Markan End Time texts. For those who wish to study these texts more carefully, the writer has also included separate files, called End Time Discourse Texts files, which include even more thoroughly annotated discussions of these texts. At the end of the Matthean version of these files, he has also included an Appendix titled *Notes on Everlasting Punishment* that discusses what Jesus may mean when he uses the words everlasting punishment in his description of the End Time Judgment (Matt. 25:31-46). Because the meaning of the words everlasting punishment (eternal punishment in the NRSV) is so critically important, the writer has also included an extra copy of this Appendix among the Main End Time Files of the Home and Table of Contents pages of this website. See also the discussion of the meaning of the word everlasting (the word eternal in the NRSV) that the writer has included in the Auxiliary Sense File titled *Senses of the Word Everlasting*.

While the Gospel of Mark shows its End Time discourse as a single long sequence of verses, the writer has divided this discourse into parts made up of the shorter sequences of verses shown below. He has done this because doing so makes these parts easier to compare with the most nearly similar parts of the other End Time discourses, and because doing so allows the associated Notes to be located closer to the texts they discuss than would otherwise be possible.

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** generally correspond to Matt. 24:1-22 and Luke 21:5-24 of Matthew's and Luke's End Time discourses.
- The words "there shall not be left here one stone upon another, that shall not be thrown down." in **v. 2** above 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?". **V. 4** is generally similar to its Lukan counterpart, v. 7 of Luke 21:5-24.
- The "sign" that Jesus is asked about in **v. 4** seems to correspond to "the sign of the Son of man in heaven" Jesus speaks of in v. 30 of Matt. 24:29-36. In the Markan and Lukan counterparts of the latter text, Mark 13:24-32 and Luke 21:25-37, only Luke describes Jesus speaking about "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.
- **V. 5-6** above seem to make generally the same point as v. 21-22 of Mark 13:21-23 below.
- **V. 5-6** are repeated, in almost the same words, in v. 4-5 of Matt. 24:1-22 of the Matthean discourse. These verses are also similar to v. 8 of Luke 21:5-24, except that the latter adds, "the time draweth near: go ye not therefore after them."
- In **v. 7** 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 he return to this subject and say when the end shall come. Surprisingly, the Lukan discourse uses the words "the end" as such only once, in v. 9 of Luke 21:5-24.
- **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.
- **V. 9** above 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 that speaks about iniquity abounding and the love of many waxing cold (Matt. 24:12).

- While **v. 10** speaks of the gospel being "published among all nations" and v. 14 of Matt. 24:1-22 speaks of "this gospel of the kingdom" being "preached in all the world", the Lukan discourse makes no recognizably similar statement.
- **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 says that the harvest will come immediately after the fruit is brought forth.
- The words "the gospel" in **v. 10** seem to refer to the same thing as the words "this gospel of the kingdom" in v. 14 of Matt. 24:1-22. This seems to be confirmed by Matthew's use of the phrase "the gospel of the kingdom" twice more, in Matt. 4:23 and Matt. 9:35, and by Mark's use of the phrase "the gospel of the kingdom of God" in Mark 1:14.
- 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 of the twelve appear at Mark 6:7-13 and Luke 9:1-6. An account of the sending of seventy others appears only at Luke 10:1-16.
- **V. 11** above is generally similar to v. 14-15 of Luke 21:5-24, but has no counterpart in the Matthean discourse.
- The betrayals by family members Jesus speaks about in **v. 12** generally correspond to the betrayals by family and friends he speaks about in Luke 21:16, and possibly also the betrayals by "one another" he speaks about in Matt. 24:10.
- The first part of **v. 13** above is repeated word for word in v. 17 of Luke 21:5-24, and almost word for word in v. 9 of Matt 24:1-22. The last part of **v. 13** appears, word for word, as the whole of v. 13 of Matt. 24:1-22. Surprisingly, the words of **v. 13** as a whole are repeated, almost word for word, in v. 22 of Matt. 10:5-23, i.e., in Matthew's account of the sending out of the twelve.
- The last part of **v. 13** seems to roughly correspond to v. 18-19 of Luke 21:5-24.
- 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 teachings of Jesus about the abomination of desolation in **v. 14** above are very similar to his teachings about it in v. 15 of Matt. 24:1-22. This abomination seems to correspond to the "abomination that maketh desolate" that Daniel speaks about 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. 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.
- Daniel's description of the entity Jesus refers to as the abomination of desolation (**v. 14**) can reasonably be regarded as patterned after an earlier and shorter, but roughly similar prophecy of the prophet Jeremiah. In the 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).
- 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.
- Although Jesus speaks about the abomination of desolation in both **v. 14** and v. 15 of Matt. 24:1-22, he does not speak about it anywhere in the Gospel of Luke. Instead, in the part of the Lukan discourse where Luke would be expected to speak about 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, a verse that seems to be an abbreviated reiteration of the words spoken by Jesus 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 adds two more statements, one that urges those in the midst of it [Judaea] to "depart out.", and another that urges 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 statements in **v. 17-18** above 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 Matt. 24:19-20 of the Matthean discourse. In the Lukan discourse, Jesus makes a similar statement early in Luke 21:23, but does not say anything about winter.
- **V. 19** is generally similar to v. 21 of Matt. 24:1-22, but only roughly corresponds to the "days of vengeance" Jesus speaks about in v. 22 of Luke 21:5-24. This phrase 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. Finally, see the middle part of v. 1 of Dan. 12:1-4.
- The words "no flesh should be saved" in **v. 20** 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. This idea seems confirmed by the fact that v. 37-39 of Matt. 24:37-51 and v. 26-27 of Luke 17:26-37 compare these days to the days of Noe. The most similar parts of the Lukan discourse, Luke 21:24 and the last part of Luke 21:23, on the other hand, seem to be only a differently worded version of Luke 19:43-44.
- **V. 20** and its Matthean counterpart, Matt. 24:22, both speak about "those days" being shortened "for the elect's sake". The last verse of the corresponding part of the Lukan discourse, Luke 21:24, says only that "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.", words that seem to reiterate the prophecies of Jesus that appear in Luke 21:20 and Luke 19:43-44.
- In spite of differences in wording, the events Jesus speaks of 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 of in **v. 14**, Matt. 24:16 and Luke 21:21, for example, seems to parallel that mentioned in Zech. 14:5, while the 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 in **v. 20** and Matt. 24:22, and the fulfilling of the "time of the Gentiles" Jesus speaks of 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 prophesies in v. 29 of Mark 13:24-32 below, 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 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. 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.

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** 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** above 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 that "there shall be signs in the sun, and in the moon, and in the stars.". As a result, the Lukan prophecy 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.

- The falling of the stars Jesus speaks about in **v. 25** corresponds to the falling stars he speaks about in v. 29 of Matt. 24:29-36. Jesus does not, however, say anything about falling stars in the Lukan discourse. These falling stars may be related to the falling stars mentioned in v. 4 of Is. 34:1-12 and v. 10 of Dan. 8:5-14.
- The statement in **v. 25** that "the powers that are in heaven shall be shaken." generally parallels the statement in v. 29 of Matt. 24:29-36 that "the powers of the heavens shall be shaken.", and the statement in v. 26 of Luke 21:25-37 that "the powers of heaven shall be shaken.". These statements all seem to refer 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.
- The teachings of Jesus about the Son of man in **v. 26** are 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. These teachings seem to generally correspond to the description of the coming of "one like the Son of man" included 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" included in v. 26 of Ezek. 1:26-28.
- The coming of the Son of man that Jesus speaks about 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 coming that he speaks about 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 the words spoken by him in v. 64 of Matt. 26:62-66 and v. 62 of Mark 14:60-64, i.e., at 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 say anything about cloud(s), and states only that the Son of man shall "sit on the right hand of the power of God.".
- Surprisingly, while this text as a whole and its counterparts in Matthew's and Luke's End Time discourses all describe the Son of man coming in the clouds (or in a cloud) with great power and glory, none explicitly describes him coming in or with his kingdom, as Matt. 16:27-28 does. One possible explanation is that the kingdom of the Son of man is the same as the kingdom of God described in Mark 8:38-9:1 and Luke 9:23-27 and the kingdom prepared for you that the Son of man, sitting as King on the throne of his glory, is described as giving to the blessed in v. 31-34 of Matt. 25:31-46.
- **V. 27** above, like v. 31 of Matt. 24:29-36, describes the Son of man sending his angels to gather his elect from the four winds. It is not clear, however, how this gathering is related to the gathering of all nations before the Son of man that Jesus speaks about in his description of the End Time Judgment, Matt. 25:31-46. The corresponding part of the Lukan discourse, Luke 21:25-37, does not mention either gathering, and says only that the day of the Son of man shall come as a snare on "all of them that dwell on the face of the whole earth.".
- The gathering angels that Jesus speaks of in **v. 27** seem to be the same as those he speaks of 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.
- Since the summer (or "it") Jesus speaks about in **v. 28-30** and in Matt. 24:32-34 is the same as "the kingdom of God" he speaks about in Luke 21:29-32, it seems clear that all of these texts relate to the kingdom of God. It therefore seems clear that Jesus thought of the kingdom of God as an End Time Kingdom. See also Mark 8:38-9:1 and Matt. 16:27-28.
- **V. 30** above generally corresponds to v. 34 of Matt. 24:29-36 and v. 32 of Luke 21:25-37. While these verses all begin with almost the same words, "Verily I say unto you, that this generation shall not pass...", they end somewhat differently. Specifically, **v. 30** ends with "till all these things be done.", while Matt. 24:34 ends with "till all these things be fulfilled." and Luke 21:32 ends with "away, till all be fulfilled.". Because the significance of these differences is discussed at length in Notes included in the three End Time Discourse Texts files, these differences will not be further discussed here.
- The use of the words "this generation" in **v. 30** and in its Matthean and Lukan counterparts, Matt. 24:34 and Luke 21:32, suggests 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 these verses have important implications, their meaning and significance are discussed at length in Notes included in the three End Time Discourse Texts files. Accordingly, the meaning and significance of these verses will not be further discussed here.
- Interestingly, **v. 30** uses many of the same words and phrases as v. 36 of Matt. 23:29-39 and has a similar overall structure. It is not clear, however, if and to what extent Jesus intended these verses to convey essentially similar ideas. The potential importance of this similarity is suggested by the possibility that the "all these things" that Jesus speaks of in v. 36

of Matt. 23:29-39 may include "the damnation of hell" that he speaks of in v. 33 of that text.

- The teachings of Jesus about the passing away of heaven and earth in **v. 31** above are 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.
- **V. 31** is the last verse in which the verses 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 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 adding to his teachings 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 21:25-33).
- **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 (v. 37-39 of Matt. 24:37-51), telling a long parable about wise and evil servants (v. 42-51 of Matt. 24:37-51), and then continuing through all of chapter 25 of Matthew before ending his discourse.
- Jesus' statement in **v. 32** that only 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. 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 appearing after a paragraph break. He has done this in part because Jesus' use of the words "But" and "that day" in **v. 32** suggests that Jesus intended this verse 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** 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.
- Because the similarities and differences between **v. 32** and the most nearly similar verses of the Matthean and Lukan discourses have already been discussed in connection with Mark 13:24-32 above, they will not be discussed again here.
- 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 End Time parable of Jesus described in **v. 34-36** is an abbreviated or variant form of the parables of Jesus described 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 parables are preceded by verses (Matt. 24:44 and Luke 12:40) which convey generally the same idea as **v. 33**, even though they frame this idea in words that speak about 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 the Markan Discourse

In spite of the similarities and differences between the things Jesus teaches in Mark 13:24-32 and Mark 13:32-37 above and the things he teaches in the most nearly similar Lukan text, Luke 21:25-37, both of these texts are located at 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 Matthew's End Time discourse appear near the middle of that discourse, which continues not only through the end of chapter 24 of the Gospel of Matthew, but also through all of chapter 25 of that Gospel.

Unfortunately, neither Mark's End Time discourse nor the Gospel of Mark as a whole describes an End Time

Judgment or other trial-like judgment proceeding of the kind Matthew describes in chapter 25 of his End Time discourse. To help readers understand how the teachings of Jesus about the Judgment in Matthew's discourse may affect and be affected by the most nearly similar things he teaches about it in the Mark's discourse, the writer has included with the Markan End Time Discourse Texts file an extra set of Notes that discuss this subject. See in this connection the Notes titled *Comparative Notes on the End Time Judgment* that are included as an Appendix to that file. Because this subject is discussed at length in these Notes, it will not be discussed again here.

Mark 14:16-26

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? 20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. **P** 22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. **P** 26 And when they had sung an hymn, they went out into the mount of Olives.

- This text is an End Time text because **v. 25** refers to a future time when the kingdom of God is present. In its Matthean counterpart, v. 29 of Matt. 26:19-30, Jesus refers to this kingdom as "my Father's kingdom". In its Lukan counterpart, v. 18 of Luke 22:13-22, Jesus says he will not drink the fruit of the vine again "until the kingdom of God shall come."
- This text is also an End Time text because **v. 25** describes a prophecy of Jesus about the kingdom of God and an act he will perform in it after his death. Interestingly, Jesus makes a somewhat similar statement about "my kingdom" in v. 30 of Luke 22:24-30. In addition, v. 41 of Matt. 13:36-43 and v. 27-28 of Matt. 16:24-28 describe Jesus using the words "his kingdom" to describe the kingdom of the Son of man that will come at the End Time.
- **V. 16-18's** depiction of this meal as the Passover meal is an often-discussed example of an apparent conflict with the Gospel of John, which describes Jesus appearing before Pilate before the Passover. See v. 28-29 of John 18:28-37.
- **V. 21** is repeated, almost word for word, in v. 24 of Matt. 26:19-30, but does not appear in its Lukan counterpart.
- **V. 21** is still another verse in which Jesus speaks about the Scriptural necessity of his death. Notes that gather together and discuss verses of this kind are included with Matt. 16:13-23, Mark 8:27-33 above and Luke 9:18-22, among others.
- **V. 22-24** above generally correspond to v. 26-28 of Matt. 26:19-30 and v. 19-20 of Luke 22:13-22.
- **V. 25** is generally similar to its Lukan counterpart, v. 20 of Luke 22:13-22, except that Luke describes Jesus saying that his blood is shed "for you". Unlike its Matthean counterpart, v. 28 of Matt. 26:19-30, **v. 25** does not describe Jesus saying that his blood is shed for the remission of sins. This is important because most Gospel verses in which Jesus and John speak of the remission of sins, they link this remission with repentance. See, for example, v. 4 of Mark 1:14-15, v. 3 of Luke 3:1-9, v. 3 of Luke 13:1-9, and v. 47 of Luke 24:44-51.
- **V. 26** is repeated, word for word, in v. 30 of Matt. 26:19-30. See also v. 39 of Luke 22:35-39 and v. 1 of John 18:1-12.
- **V. 16-26** as a whole generally correspond to Matt. 26:19-30 and roughly correspond to Luke 22:13-22 plus Luke 22:39.

Mark 14:43-50

P 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. **P** 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled.

- This text is of secondary interest because it generally corresponds to Matt. 26:47-56. The latter, in turn, is of End Time interest because v. 53 thereof describes Jesus saying that twelve legions of angels are available to him, thereby revealing how he thought the kingdom of God (or of heaven) might be established---if it were to be established by force. See in this connection Joel 2:1-11, v. 11 of which speaks of the size of the Lord's army in an End Time-like context.
- This text is also of secondary interest because it generally corresponds to Luke 22:47-54. The latter, in turn, is of End Time interest because v. 53 thereof speaks of the time of his arrest as the hour of "the power of darkness", thereby pointing out a potential relationship with the "outer darkness" mentioned in verses like v. 12 of Matt. 8:10-12, v. 13 of Matt. 22:1-14 and v. 30 of Matt. 25:14-30.

- **V. 49** is yet another verse in which Jesus speaks of the Scriptural necessity of his death. See Mark 14:21 above.
- This text generally corresponds to Matt. 26:47-56, Luke 22:47-54 and John 18:1-12.

Mark 14:60-64

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

- This text is included as an End Time text because the first part of **v. 62** describes Jesus admitting that he is the Son of the Blessed (i.e., of God) and, consequently, is the person whose voice will initiate the resurrection (v. 25-28 of John 5:19-29). It is also included as an End Time text because the second part of **v. 62** describes an End Times prophecy of Jesus about the Son of Man. The most nearly similar descriptions of the things Jesus said during his trial appear at Matt. 26:62-66 and Luke 22:66-71.
- While the Gospel of John describes a conversation between Jesus and a high priest (John 18:19-24), this conversation does not include words similar to those spoken by Jesus in **v. 60-64**, and does not seem to be of End Time interest.
- The things Jesus says in **v. 62** about a person sitting on the right hand of power may allude to one or more of v. 11 of Ps. 16:5-11, v. 17 of Ps. 80:14-19 and v. 1 of Ps. 110:1-7. V. 19 of Mark 16:14-20 below suggests that this person is Jesus.
- The things Jesus says in **v. 62** about a person coming in the clouds of heaven are similar to the things he says in v. 30 of Matt. 24:29-36 and in v. 27 of Luke 21:25-37. All verses of this kind seem to be based on v. 13 of Dan. 7:9-14.
- **V. 62** describes Jesus giving the high priest a direct answer, "I am" (i.e., the Christ). In the corresponding Matthean and Lukan texts, he gives less direct answers, such as "Thou hast said:" (Matt. 26:64) and "Ye say that I am." (Luke 22:70).

Mark 15:1-5

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled.

- **V. 2** is of End time interest because v. 32-33 of Luke 1:26-33 describe the angel Gabriel saying that Jesus will be given the throne of his father David and reign over the house of Jacob forever. Even without these verses, however, Jesus' kingship over the Jews would necessarily follow from his having all power in heaven and earth. See Luke 10:22, Matt. 28:18 and John 3:35, among others.
- **V. 2** describes Pilate asking Jesus, "Art thou the King of the Jews?", a question repeated, word for word, in the other Gospels. Surprisingly, in spite of the similarity between the title "the King of the Jews" and the words used by the angel Gabriel in Luke 1:26-33, the Gospels describe this title as used mostly by Gentiles (Matt. 2:2 is the exception), while Jews generally use the title "the King of Israel". See Matt. 27:42, Mark 15:32 below, and John 1:49 and 12:13.
- **V. 3** describes the chief priests accusing Jesus of "many things". In v. 2 of Luke 23:1-4, Luke describes a whole multitude accusing Jesus of saying that he is Christ a king, an accusation that seems to be substantiated by John 4:25-26.
- This text as a whole generally corresponds to Matt. 27:11-14, Luke 23:1-4 and John 18:28-37.

Mark 15:22-37

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors. 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30 Save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. 37 And Jesus cried with a loud voice, and gave up the ghost.

- This text is included in full, even though it includes only a few words spoken by Jesus, in order to make it easier to read and understand Mark's account of the crucifixion, and to compare it with the other Gospel writers' accounts thereof, i.e., with Matt. 27:33-50, Luke 23:33-46 and John 19:17-30.
- The last part of **v. 24** seems to be an allusion to and fulfillment of v. 18 of Psalm 22. See also the Note for **v. 34** below.
- The words of the writing mentioned in **v. 26** are generally similar to those mentioned in Matt. 27:37, Luke 23:38 and John 19:19. In spite of other differences, all of these writings use the words "the King of the Jews" as such.
- While **v. 27** and **32** describe the thieves crucified with Jesus as reviling him, v. 39-43 of Luke 23:33-46 describes one of them sympathizing with him. See also v. 38 and 44 of Matt. 27:33-50 and v. 18 of John 19:17-30.
- The words Jesus cries out in the last part of **v. 34** above appear, word for word, in v. 1 of Psalm 22. If Jesus had this Psalm in mind when he cried out these words, it would be of great End Time significance. This is because v. 26 of Psalm 22 mentions living forever, and because v. 27-28 thereof seem to relate to an End Time kingdom that will encompass all nations. Finally, this is because v. 28 of Psalm 22 seems to use the word "kingdom" in a sense in which it refers to the Lord's kingship.
- The statements made about Elias by "some of them that stood by" (**v. 35-36** above) are similar to those made about him in v. 47-49 of Matt. 27:33-50. These statements may be based on teachings of Jesus about Elias coming and restoring all things. See, for example, v. 12-13 of Mark 9:11-13 above and v. 11-12 of Matt. 17:10-13. See also, however, the things an angel says about John in Luke 1:13-17 (not included), and how these things conform closely to the things that the Old Testament says about Elijah in v. 5 of Mal. 4:1-6.

Mark 16:9-13

P 9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. **10** And she went and told them that had been with him, as they mourned and wept. **11** And they, when they had heard that he was alive, and had been seen of her, believed not. **P 12** After that he appeared in another form unto two of them, as they walked, and went into the country. **13** And they went and told it unto the residue: neither believed they them. [end par.]

- This text is of secondary End Time interest because, along with Mark 9:30-32 above, **v. 11** and **13** confirm that the disciples did not understand the things Jesus said about the Scriptures requiring that he be killed and raised from the dead until after his resurrection. See also v. 44-46 of Luke 24:33-46 and v. 22 of John 2:18-22. These texts are, in turn, of End Time interest because Jesus elsewhere links this killing and raising to his coming as the Son of Man. See v. 31 of Mark 8:27-33, v. 22 of Luke 9:18-22 and v. 21 of Matt. 16:13-23.
- **V. 12** seems to be a shorter account of the appearance of Jesus to Cleopas and another disciple on the road to Emmaus that the Gospel of Luke describes at Luke 24:13-27. **V. 13** seems to be a shorter account of the events that the Gospel of Luke describes at Luke 24:32-35.
- It is interesting to speculate whether **v. 12's** statement about Jesus appearing in another form is related to the teachings of Jesus about the resurrection, namely, that resurrected persons will have bodies like those of the angels. See, for example, v. 25 of Mark 18-27 above.

Mark 16:14-20

P 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. **15** And he said unto them, Go ye into all the world, and preach the gospel to every creature. **16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. **17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; **18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. **P 19** So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **20** And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. [end of book]

- This text is included as an End Time text because the preaching of the Gospel in all the world mentioned in **v. 15** seems to allude to the teachings of Jesus about the end of the world that are described in v. 10 of Mark 13:1-20 of the Markan discourse and v. 14 of Matt. 24:1-22 of the Matthean discourse. In addition, **v. 19's** description of Jesus sitting "on the right hand of God" seems to allude to the teachings of Jesus about the coming of the Son of man, e.g., v. 62 of Mark 14:60-64 above and v. 64 of Matt. 26:62-66.
- This text is also included as an End Time text because **v. 16** describes Jesus teaching that a person will have one of two mutually exclusive future destinies: being saved or being damned. The latter verse is also of End Time interest because it seems to describe Jesus teaching that a person's failure to believe is by itself sufficient to result in his damnation. Surprisingly, the three Synoptic Gospels together include only a small number of texts that describe Jesus placing such importance on belief. See, for example, v. 6 of Matt. 18:2-9, v. 15 of Mark 1:14-15 and v. 46 of Luke 12:35-48. See also,

however, v. 2 of Matt. 9:1-8, v. 17 of Matt. 20:17-19 and v. 20 of Luke 5:18-25, which describe teachings of Jesus about the importance of faith.

- **V. 15-18** show the words that Mark describes Jesus speaking just before his ascension (**v. 19**). Somewhat different accounts of the words spoken by Jesus just before his ascension appear in v. 46-49 of Luke 24:44-51 and v. 4-8 of Acts 1:1-9. See also Matt. 28:16-20, which describes Jesus speaking to his disciples for the last time on a mountain in Galilee.
- Surprisingly, unlike the Synoptic Gospels, the Gospel of John includes numerous texts that describe Jesus teaching that belief in him, or in him that sent him, will determine a person's future destiny. Examples of texts of this kind include John 3:13-18, John 5:19-29, John 6:35-44, John 11:25-26 and John 12:44-50. A more thorough discussion of the importance of belief to the outcome of the End Time Judgment may be found in the Notes and Appendices included with the three End Time Discourse Texts files. See, for example, the discussions of belief that are included in the Notes which appear after Matt. 25:31-46 of the Matthean End Time Discourse Texts file, and in the Appendices titled *Comparative Notes on the End Time Judgment* which appear at the ends of the Markan and Lukan End Time Discourse Texts files.

Special Note on the Closing Verses of the Gospel of Mark:

V. 9-20 above show the closing verses of the Gospel of Mark as they appear in the King James Version of the Bible. The New Revised Standard Version of the Bible (in the form published by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.) includes footnotes that discuss scholarly disagreements about how many and which of these verses should be included in Mark. While these disagreements involve issues too technical to discuss in a writing of this kind, they may be summarized by saying that some scholars believe that the Gospel of Mark should end with **v. 8** above, while others believe that it should end with a verse 9 (not shown) that is different from **v. 9** above. Most scholars, however, favor including all of **v. 9-20** above, although some of them favor doing so only after making clear that they regard these verses as "doubtful".

Notes on the Ending of the Gospel of Mark

Like the Gospel of Matthew, the Gospel of Mark ends without describing Jesus saying much between the time he speaks from the cross (v. 34 of Mark 15:22-37 and v. 46 of Matt. 27:33-50) and the time he gives his disciples their final instructions (v. 15 and 18 of Mark 16:14-20 and v. 18-19 of Matt. 28:16-20). In fact, Mark does not describe Jesus saying anything between these times and, instead, describes a young man (Mark 16:5) speaking to Mary Magdalene, Mary the mother of James and Salome and asking them to tell the disciples that they will see Jesus in Galilee. Surprisingly, while the Gospel of Matthew also describes Mary Magdalene and "the other Mary" being asked to go and tell the disciples that they will see Jesus in Galilee, it describes them being asked to do this twice, once by an angel of the Lord (Matt. 28:2-7) and a second time by Jesus himself (Matt. 28:9-10). In addition, the Gospel of Mark ends after describing Jesus ascending into heaven (Mark 16:19) without saying anything more about Galilee, while the Gospel of Matthew ends with Jesus speaking to his disciples on a mountain in Galilee without saying anything about his ascending into heaven. The Gospels of Luke and John end with descriptions of still different sequences of events.

While the endings of the four Gospels appear to be inconsistent with one another, it is not clear that they actually are. This is because the endings of these Gospels do not seem to be concerned with providing their readers with enough information enable them to construct a timeline that accurately portrays the order in which the events they describe occurred, or the amounts of time that may have elapsed between them. That this explanation may be the correct one is suggested by the fact that v. 2-3 of Acts 1:1-9 says that Jesus showed himself alive for 40 days after his passion. See also 1Cor. 15:3-8, in which Paul says that Jesus showed himself to a group of more than 500 people at once. Although the differences between these texts raise interesting questions, neither these questions nor their possible answers appear to have any significant bearing on an understanding of the End Times prophecies or other teachings of Jesus. Accordingly, the writer will not discuss these subjects further here.