



Bible Study: Gospel of Mark

August 31, 2022 // Life Church Smyrna

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From our perspective, we have two clear implications here:

History and Eschatology

History: the events surrounding the destruction of Jerusalem in 70 AD

Eschatology: the events surrounding the return of Jesus Christ and the fulfillment of God's kingdom

Vv. 5-23: Destruction of the Temple – Siege of Jerusalem – AD 70

It's reasonable to see all of these events having been fulfilled in the 60s and 70s AD. These show and even prove Jesus to be a prophet (at least).

Vv. 24-37: End Times language – Return of Christ (Parousia)

There is a very intentional change of direction in verse 24 that makes it reasonable to believe that Jesus is changing the time frame of the conversation.

Deceivers, Wars, National & International Unrest, Earthquakes, Famines, Betrayal, Unlawful and Unjust Arrest, Family Disintegration

*v5. Watch out!

*v9. Be on your guard!

v13. Endure to the end!

*v23. You must watch!

v37: Be alert (or stay awake)

**these are all the same Greek word*

Verse 10: The call to evangelism remains the great mission of this community of Christ followers. But that's not all verse 10 signifies.

Jesus is taking their question, and allow he answers it, he realigns it in light of their mission. In other words, the world is not going to end until this mission is complete. Focus, therefore, on the mission; not on the end. (cf. Acts 1:6-7)

Abomination of Desolation (see I Maccabees 1:54ff.)

Antiochus IV Epiphanes – 167BC

24-27: Jesus is intentional about the destruction of Jerusalem not being the end of the story (or mission, as we saw above). The end of the story is the return of Jesus and the final fulfillment of God's kingdom.

28-37: Two parables that are juxtaposed.

Fig tree represents something we can KNOW.

Master of the house story represents something we DON'T KNOW.

Another way to look at it: Fig tree parable ties to the events in Jerusalem of 70 AD, whereas Master of the house ties to end times.

30: Either "this generation" refers to Jewish people, humanity, or last generation to live prior to Christ's return.

Or "all these things" goes back to first question about the temple and does not include Christ's final return.

37: Jesus pivots from a conversation with four people to opening it up to everyone. "I say to everyone: Be alert!"

1. How can we best live our faith with Christ's return in mind? Does knowing that he will return give you confidence? Hope? Fear?
2. What types of things in our current culture and world should we watch out for, be on our guard, watch, and be alert to? How do we make sure we are doing that?
3. Whether we frame this convo in history or eschatology, the truth is that every generation will go through seasons of trial and challenge. How can Jesus' command to endure (13) speak into your painful seasons?

1.