


APOLOGETICS 14

A 2000-YEAR PROPHECY

by
JESUS

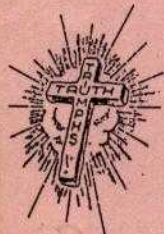


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

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MATTHEW 24
14 And this ^agospel of the kingdom ^bshall be preached in all the world for a witness unto all nations; and then shall the end come.


SECTION 1



A 2000-YEAR COMPLEX HISTORY, by Jesus.

Nearly 2000 years ago Jesus recorded a very complex history through Matthew, Mark, and Luke. In this apologetics I will give a consistent translation and very seldom insert KJ or ASV. The statements from Matthew will be indicated by , those by Mark , and those by Luke . I suggest you use color markers as well.

Let me give you a few basic premises.

- ① Jesus was talking to Jews, not Gentiles.
- ② This discourse was before the cross, therefore O.T. and the people knew nothing about salvation as you understand the word. (see Apologetics 4)
- ③  "All these-things the Jesus spoke in parables to-the crowds, and separate-from (a) parable he-spoke not to-them; in-which-case the-(thing) having-been said through the prophet might-be-fulfilled, saying, I-shall-open my mouth in parables: I-shall-blurt-out things-having-been-hidden-and-still-hidden from casting-down of-(a)-world." Matt. 13:34,35 (see Ps. 78:2,3 also Parables course.)
- ④ "For just-now we-are-looking through (a) mirror in (an) enigma" 1 Cor. 13:12 The Greek word is aiνιγμα - ainigma, from which we get our English word. An enigma is a riddle and very closely related to a parable. (See Chronology II course pp. 2-6)
- ⑤ Enigmas, riddles, and parables can be understood by comparing scripture to scripture. In the case of prophecies concerning history we need history itself to give us "anchor points." Many very difficult prophecies in times past are now being fulfilled so that we have an advantage in our days. I will explain these prophecies of history in Matt. 24, Mark 13, and Luke 21 as best I can, realizing that we may have to make changes in the future as more history unfolds. Unless we make a start we will not be looking for the Lord's return

2 with any certainty.

⑥ Note the last recorded question asked Jesus before his ascension, "Lord, if in this time are you-restoring the Kingdom to-the Israelis? He-said to them: It-is not of-You to-come-to-know times or seasons which the Father placed-for-himself in (his) own authority, ---" Acts 1:6,7
The disciples were not to live long enough to come to know; but nothing says, no person will ever know. The primary interest for the disciples was the restoration of the Kingdom.

⑦ I cannot always be certain of the sequence of very similar statements, and when alike in Greek, they may be the very same statement. The whole history begins from an event in the temple.

LUKE 21

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.



► Luke 21:⑤ "And (as) [☆]some (were)

Saying concerning the temple, that [☆]it-had-been-and-was-still-put-in-order with-fine stones and donations, he said; (vs.6) These-things, which YOU-are-observing, days will-come, within which, stone will not be-let-be upon stone, which will not be-overthrown."

☆ "some" - who they are we are not told.

☆ A perfect tense: It was an extremely beautiful temple and had been standing a long time. In their minds it was really indestructible; this was a touchy subject.

JOHN 2

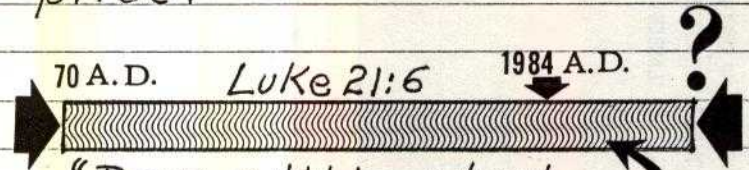
18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

← Notice how touchy. The physical temple was their pride.



"Days within which, stone will not be let be upon stone."

● Mark 13:1 "And (as) he (was) proceeding out of the temple, one of his disciples is saying to him: Teacher, note, of what quality stones and of what quality buildings."

The first emphasis seems to have been on the beauty of the temple, now we see a disciple calling Jesus' attention to the quality of the temple. It seems almost as if the disciple is thinking that the quality will certainly prevent its being overthrown. What did Jesus have to say?

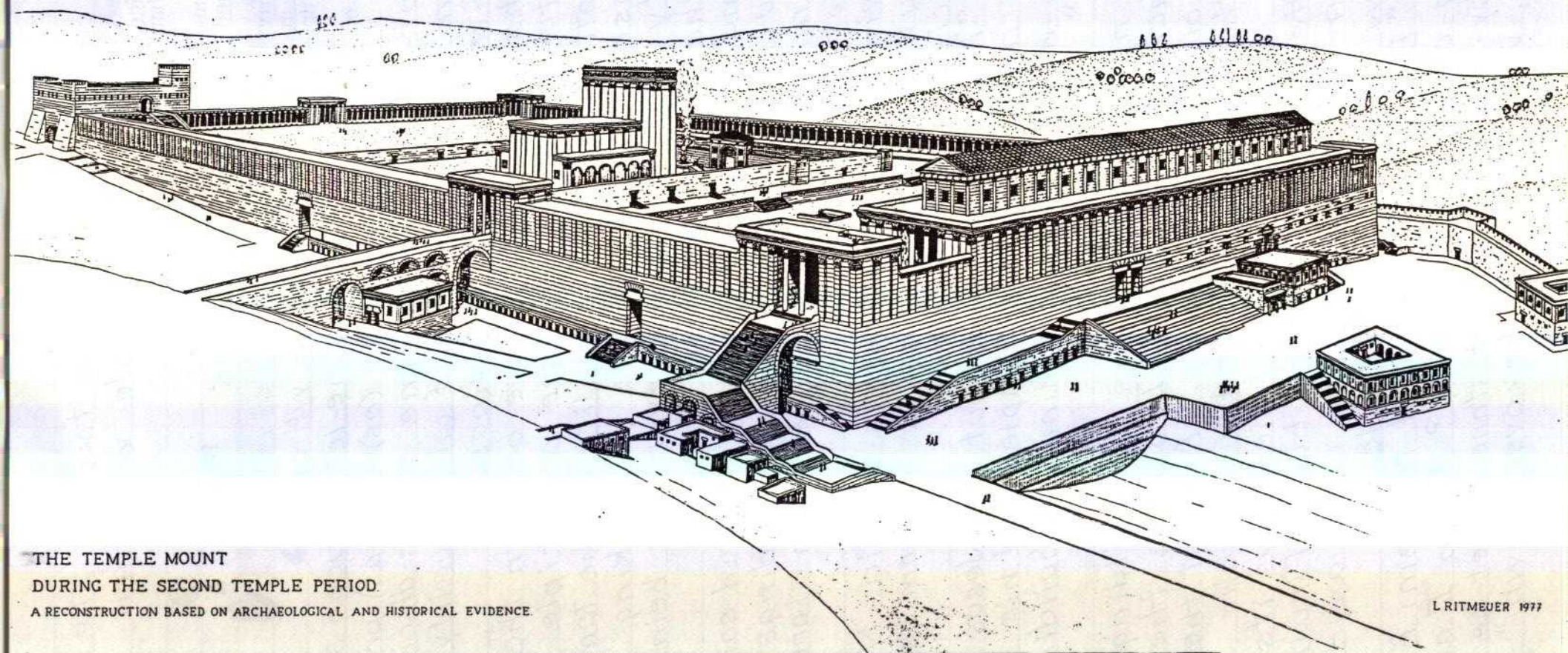
● Mark 13:2 "And the Jesus having answered said to him: Are you looking at these great buildings? By no means might stone be let be upon stone, which might not be overthrown."

The overthrowing of the temple is certain. Now having gone out and proceeding away from the temple the disciples try once more.

☞ Matt. 24:1 "And having gone out the Jesus was proceeding away from the temple, and his disciples came near to show to him the buildings of the temple."

Jesus didn't need to be shown the buildings, he had seen them many times. I believe they were pointing out the durability. Against the destruction of the temple was its beauty, who would want to destroy it. Then there was its quality; a better one couldn't be built. Finally there were its massive stones how could anybody overthrow it? It was durable.

☞ Matt. 24:2 "But the Jesus said to them: Are YOU not looking at all these things? Amen I am saying to YOU by no means might stone be let be here upon stone, which will not be overthrown."

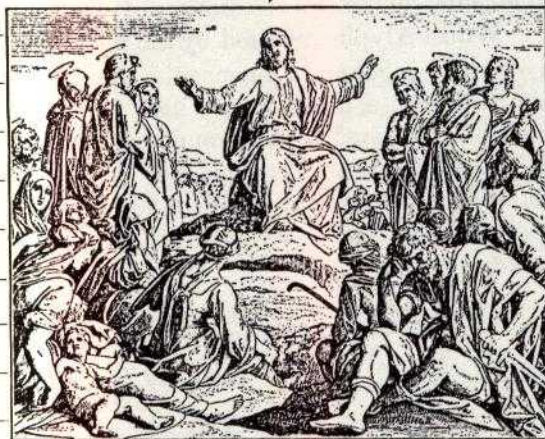


THE TEMPLE MOUNT
DURING THE SECOND TEMPLE PERIOD.
A RECONSTRUCTION BASED ON ARCHAEOLOGICAL AND HISTORICAL EVIDENCE.

L RITMEUER 1977

The drawing on page 4 by Mr. L. Ritmever, 1977, gives us some idea of what the temple looked like at that time. Jesus proceeded to the Mt. of Olives where he sat down overlooking the temple. Mark's record begins with the questioning of Jesus by Peter, James, John, and Andrew "privately". I suppose these 4 may have been walking with him. Perhaps the rest of the disciples then caught up, and Matt. begins with "the disciples" questioning Jesus, also "privately." Luke begins with "they-questioned him." Perhaps many others had followed, having heard Jesus' statement (Luke 21:6) in the temple. Consider some of the questions asked of Jesus, although there may have been other questions not recorded.

● Mark 13:3 "And (as) he (was) sitting, with-reference-to the mountain of-the olives, down-against the temple, Peter and James and John and Andrew were-questioning him privately: You-say to-us, at-what-time will [☆]these-things be?"



▶ Matt. 24:3 "But (as) he (was) sitting on the mountain of-the olives, the disciples came-near to-him privately saying: You-say to-us, at-what-time will [☆]these-things be?"

▶ Luke 21:7 "But they-questioned him saying: Teacher, at-what-time will [☆]these-things be?"

In all three records the first question is exactly the same. Note, "these-things" ([☆]), plural, two parts at least.

① "Days within which, stone will not be-let-be upon stone." (p.3) Now already over 1900 years.

② The overthrow of the temple. (p.3 Mk. 13:2, Mt. 24:2)

That this prophecy has always been understood in the way I have explained is verified by history. In the year 363 AD, Julian the Apostate, Emperor of Rome, attempted to rebuild the temple to prove Jesus' prophecy was wrong.

6 Library of Universal History, by Clare, Vol. III p. 1127.

For the purpose of disproving the prophecy of Christ, Julian the Apostate attempted to rebuild the Temple of Jerusalem on Mount Moriah and to restore the Jewish worship; but, according to both Christian and Pagan writers, this design of the Emperor was frustrated by balls of fire bursting out from the foundation, driving away the workmen and compelling them to abandon the work.

↙ Edward Gibbon in his book, The History of The Decline and Fall of the Roman Empire, 1776-1788, Vol. II, p. 629, includes what he calls "the unexceptionable testimony of Ammianus Marcellinus."

Such a testimony, "without flaw", is worth including, ← supernatural event.

The last of these writers has boldly declared that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the unexceptionable testimony of Ammianus Marcellinus." The philosophic soldier, who loved the virtues without adopting the prejudices of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the Temple of Jerusalem: "Whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned."*

I cannot be certain of the "order" of the questions that Jesus was asked; but that does not seem to be important. We come now to the next question, number 2.

▶ Luke 21:7b "--- And what the sign, at-the-time-that these-things might-be-being-about-to-be-coming-to-pass?"

Question number 3.

● Mark 13:4b "--- And what the sign, at-the-time-that all these-things might-be-being-about-to-be-being-finished-completely?"

Question number 4.

▶ Matt. 24:3 "--- And what the sign of-thy presence and*the complete-finish of-the-age?" (* Many manuscripts omit this article, and it can make an important difference.)

The interest of all persons around Jesus centers around the end of the period, much more than the beginning. As Jesus answers, he first gives a warning. He may have given the warning to Peter, James, John, and Andrew first, then the disciples as he turned to the others, and finally to the other people present. However the warning to the 4 and to the 12 may be the same; for this you need a little Greek.

● Mark 13:5 "But the Jesus having-answered to-them he-began to-be-saying; YOU-be-looking lest someone might-lead YOU astray." (the 4?)

☛ Matt. 24:4 "And the Jesus having-answered said to-them; YOU-be-looking lest someone might-lead YOU astray." (the 12?)

▶ Luke 21:8 "But the (one) said; YOU-be-looking, lest YOU-might-be-led- astray."

In Greek, the subject of a verb may be expressed in a personal pronoun as well as being included in the verb form. When the personal pronoun is used, it is for emphasis. (Dana and Mantey p.123) Sometimes, a personal pronoun may be in the accusative case, as the object, and it might instead be included (so to speak) in the verb form by using the passive form. This last sentence is not quite correct but let me show you what I mean by this example.

● Mark 13:5b, βλέπετε, μή τις ὑμᾶς πλανήσῃ.
"YOU-be-looking, lest someone YOU might-lead- astray."

☛ Matt. 24:4b, βλέπετε, μή τις ὑμᾶς πλανήσῃ.
"YOU-be-looking, lest someone YOU might-lead- astray."
(These two are exactly alike.)

Luke is different,

▶ Luke 21:8a, βλέπετε, μὴ πλανηθῆτε.
"YOU-be-looking, lest YOU-might-be-led- astray."

Here the "YOU" in both cases is part of the verb. I believe there is a reason for this which we will note now, and throughout this study. In this present case I believe Mark 13:5b and Matt. 24:4b are spoken specifically to the apostles. (once or twice) On the other hand Luke 21:8a more generally to those present.

● Mark 13:6 ☛ Matt. 24:5 ▶ Luke 21:8 All three alike.
"For many will-come on my name saying:"

The KJ changes all three of these to, "in".
ἐπί ἐπί - epi means "on", "upon", or "over" - NOT "in".
ἐν ἐν - en means "in" or "within"
(see Dana and Mantey p.113) ἐπί - indicates the idea of basis. (see Robertson p.604)

8 Consider some similar passages.

MATTHEW 18

5 And ^awhoso shall receive one such little ^{*}child in my name receiveth me.

MARK 9

37 Whosoever shall receive one of such children in my name, receiveth me: and ^awhosoever shall receive me, receiveth not me, but him that sent me.

39 But Jesus said, Forbid him not: ^afor there is no man which shall do a miracle in my name, that can lightly speak evil of me.

"on (ἐπι) my name"



LUKE 9

48 And said unto them, ^aWhosoever shall receive this child in my name receiveth me: and ^bwhosoever shall receive me ^creceiveth him that sent me: ^dfor he that is least among you all, the same shall be great.

LUKE 24

47 And that ^{*}repentance and ^aremission of sins should be preached in his name ^bamong all nations, beginning at Jerusalem.

ACTS 4

17 But that it spread no further among the people, let us [']straitly threaten them, that they speak henceforth to no man in this name.

18 ^aAnd they called them, and commanded them not to speak at all nor teach in the name of Jesus.

"on (ἐπι) this name"

"on (ἐπι) the name of the Jesus"

ACTS 5

28 Saying, ^aDid not we [']straitly command you that ye should not teach in this name? and, behold, ye have ^{*}filled Jerusalem with your ²doctrine, ^band intend to bring this man's ^cblood upon us.

40 And to him they agreed: and when they had ^acalled the apostles, ^band beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

The same in Acts 5:28, 40
The basis is the name of Jesus.
This important digression is to show that; "For many will-come on my name saying;" (p.7) are professed believers at least. In Acts 4, 5, true believers, Peter and John, Now what will they come saying?

● Mark 13:6 "That I myself-am." (ὅτι ἐγώ εἰμι)
That is, they say Jesus is who he says he is.

IT DOES NOT SAY: Many will-come on my name saying, they themselves-are. What would that mean? Someone questioning Jesus may not have understood clearly and may have asked Jesus what he meant, for Matt. goes further.

☛ Matt. 24:5 "I myself-am the Messiah."
He did not say, they would say, that they were the messiah. The word false-messiah (ψευδοχριστος - psūdochristos) occurs in Matt.24:24 and in Mark 13:22, which we will come to. What will these who say that Jesus is the Messiah do?

● Mark 13:6 b "--- And they-will-lead-astray many."
☛ Matt. 24:5 b "--- And they-will-lead-astray many."
Who then, were these who might lead astray even the apostles? (middle of page 7).

All kinds of controversy developed in the "church" even while scripture was being written, and these misleading teachings have continued. Here are a very few scriptures for you to study.

ACTS 15

AND certain men which came down from Judea taught the brethren, and said, ^bExcept ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small ¹dissension and ²disputation with them, they determined that ^aPaul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

ACTS 20

29 For I know this, that after my departing ^ashall grievous wolves enter in among you, ¹not sparing the flock.

30 Also ^aof your own selves shall men arise, speaking ¹perverse things, to ²draw away disciples after them.

GALATIANS 2

4 And that because of false brethren unawares brought in, who came in ¹privily to spy out our ^bliberty which we have in Christ Jesus, ^cthat they might bring us into bondage:

2 PETER 2

BUT there were false prophets also among the people, even as there shall be false teachers among you, who ¹privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their ¹pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through ¹covetousness shall they with ²feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

← "And some having-come-down vs. 2" "this controversy"

"Even out-of YOU yourselves men will-stand-up-for-themselves speaking things-having-been-and-still-twisted-to-be-pulling-back the disciples behind themselves."

History itself confirms many such "false-brothers."

2 CORINTHIANS 11

13 For such ^aare false apostles, ^bdeceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into ^aan angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; ^awhose end shall be according to their works.

1 TIMOTHY 4

NOW the Spirit speaketh ¹expressly, that in the ²latter times some shall depart from the faith, giving heed ^ato seducing spirits, and doctrines of devils;

2 ^aSpeaking lies in ¹hypocrisy; having their conscience ^bseared with a hot iron;

One of the many lies being put forth today is that we should not speak anything against our "Christian" brothers. The Bible certainly teaches otherwise, Continue with Luke's warning; he, by the Holy Spirit adds further information.

▶ Luke 21:8b "For many will-come on my name, saying; that I myself-am and the season has-drawn-near-and-is-still-near; might-You not proceed behind them."

This added information was not addressed to the apostles personally, but to the others generally. What season? When was it taught?

10 Remember the original questions, (pp. 5, 6) especially, "And what the sign of-thy presence and the complete-finish of-the age?" Remember too, Jesus told the parable of tares and wheat.

MATTHEW 13

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

← "and in the season of-the harvest---"

I don't know how Luke could have expressed the teaching, that the Lord could come at any moment, any better. This

teaching tends to give "believers" a false security and leads them away from Bible study.

Encyclopedia of Religious Knowledge, Schaff, 1891

Vol. I, p. 422

← Notice this work is dated 1891, not some recent condemnation of this teaching.

Notice when this; "Jesus can come at any moment" idea got started, 154 years ago.

1830

CATHOLIC APOSTOLIC CHURCH, or IRVINGITES. The man to give the strongest, if not the first, impulse to this religious movement, was Edward Irving (1792-1834, see title), although he is little mentioned by the writers of this Church, who regard him merely as a forerunner, and not as the founder of their community. The historic occasion for the Apostolic Church was the manifestations which occurred in the spring of 1830, on the shores of the Clyde, among some pious Presbyterian men and women, who believed that their organs of speech were used by the Holy Spirit for the utterance of his thoughts and intentions. The fame of these phenomena spread: in April, 1831, the same took place in London. The "prophesyings" were addressed to the audience in intelligible English, and were like Quaker utterances; but the "tongues" were monologues or dialogues between the speaker and God, which no one could understand. Toward the end of 1832 a considerable number of persons had become believers in the supernatural character and divine origin of these spiritual phenomena, and, further, convinced that it was the will of God the apostolic office should be restored. God was believed to indicate who should be put in this office; and "by the middle of 1835 the full number (twelve) was completed, and they entered, as a twelvefold Apostolic College, on the work of caring for the whole Christian Church." From these apostles this church has received its doctrine, organization, and worship. In doctrine it is eclectic. Its advocates make a great deal out of the second coming of Christ, which they think is very near:

(see Apologetics 10, 11)

As we saw on p. 6 the major interest was in the end of the age; therefore Jesus begins with things of-the end times first. After Matt. 24:4 and Mark 13:5 we have no more "YOU," personal pronouns for

Some time, the "YOU" will be contained in the verb form. I believe this indicates Jesus is addressing the Jews as a nation.

← Matt. 24:6 "But YOU-will-be-about-to-be-hearing-(of) wars and reports of wars; YOU-be-

11
seeing YOU-are not being-alarmed for it-is-essential all-things to-come-to-pass, ★BUT the finish is not-yet."

Anyone reading this recorded prophecy should certainly understand that there was no imminency in the Lord's establishing his Kingdom. Wars and hearing of distant wars takes time, and notice also the emphatic ★BUT, What does Mark say?

● Mark 13:7 "But at-the-time-that YOU-might-hear-(of) wars and reports of wars, YOU-be not being-alarmed; for it-is-essential to-come-to-pass, ★BUT not-yet the finish."

Because of the time involved, this prophecy, like Matt. 24:6, is not addressed personally to those to whom Jesus was then speaking. Note also the same emphatic ★"BUT." Wars and reports of wars have continued for over 1800 years in almost a "normal" way. What does Luke say?

▶ Luke 21:9 "But at-the-time-that YOU-might-hear-(of) wars and instabilities might-YOU not be-terrified; for it-is-essential these-things to-come-to-pass first, ★BUT not immediately the finish."

Luke adds "instabilities" to our information, and keeps the same emphatic ★"BUT." Luke also goes from "alarmed" to "terrified." How could you show any better that things keep getting worse?

▶ Matt. 24:7 "For nation will-be-raised over nation and Kingdom over Kingdom; and famines and pestilences and earthquakes will-be according-to places."

● Mark 13:8 "For nation will-be-raised over nation and Kingdom over Kingdom; and earthquakes will-be according-to places, and will-be famines and disturbances."

▶ Luke 21:10 "Then, he-said to-them, nation will-be-raised over nation and Kingdom over Kingdom; (vs. 11) both great earthquakes according-to places and will-be famines and pestilences;"

I believe these last 3 passages refer to the World Wars particularly. Why? Because we are being given prophecies of the things toward the end of this age and the Lord's presence.

12 The Key lies in the next passages.

▶ Matt. 24:8 "But all these-things (are) beginning of-birth-pains."

● Mark 13:9(8) "Beginnings of-birth-pains these-things."

All these-things are the beginnings of the birth pains of the State of Israel. Read this passage

A Land Born in a Day, Mount.

first and compare the scripture below.

Soon after the birth of Theodor Herzl another great Jew was born, Chaim Weizmann. Chaim Weizmann was born in Russian Poland, November 27, 1874. Dr. Weizmann was a great chemist. He discovered a process of synthesizing acetone and as a result of this work he was largely responsible for obtaining what is known as the Balfour Declaration. The Balfour Declaration was actually a very simple declaration written by Lord Balfour to Lord Rothschild and approved by the British Cabinet, November 2, 1917. It reads, "His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, its being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish Communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Dr. Chaim Weizmann said in his autobiography, TRIAL AND ERROR, p. 208, "While the cabinet was in session, approving the final text, I was waiting outside, this time within call. Sykes brought the document out to me, with the exclamation: 'Dr. Weizmann, it's a boy!'"

This seems like a strange remark to be made at the approval of such a simple declaration. Yet, on further examination this remark seems quite appropriate, for we read in Isaiah 66:8: "Shall a land be born in one day?" (ASV)

ISAIAH 26

15 Thou hast ^aincreased the nation, O LORD, thou hast increased the nation; thou art glorified: thou hast removed it far unto all the ends of the earth.

16 LORD, ^ain trouble have they visited thee; they ¹poured out a prayer when thy chastening was upon them.

17 Like as ^aa woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were ¹brought forth wind; we have not wrought any deliverance in the earth; neither have ^athe inhabitants of the world fallen.

19 ^aThy dead men shall ¹live, together with my dead body shall they arise. ^bAwake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Luke does not follow Matt. and Mark here

▶ Luke 21:11b

"Both great fearful-things and signs will-be from heaven."

The Balfour Declaration was one of the principle birth pains of Israel, a direct result of World War I.

ISAIAH 66

7 Before she ¹travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

(Is. 66:7 is connected with the birth of the Messiah in Midrash, Genesis, p. 787. See also Rev. 12:4, 5.)

Consider Tsaiah 26, then the few verses from Tsaiah 13.

ISAIAH 13

9 Behold, ^athe day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy ^bthe sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be ^adarkened in his going forth, and the moon shall not cause her light to shine. ↗

1917

In Jesus' outline of history he now returns to those around him. First the Jews in general. The separate personal pronouns again become frequent. I will mark them []

▶ Luke 21:12 "But before quite-all these-things (vs. 8-11) they-will-cast-on upon [YOU] their hands, and they-will-persecute, giving-over into synagogues and guard-houses, being-led upon kings and governors, on-account-of my name. (vs. 13) But it-will-result [to-YOU] with reference-to (a) testimony. (vs. 14) Therefore YOU-put-for-yourselves into [YOUR] hearts not to-be-pondering-before-hand to-make-a-defence; (vs. 15) For I myself-shall give [to-YOU] mouth and wisdom, to-which all the (ones) opposing [YOU] will not be-able to-contradict nor to-withstand." Now to the apostles. (the four?)

● Mark 13:9 "But [YOU] yourselves-be-looking-to [yourselves]; for they-will-give [YOU] into councils and into synagogues; YOU-will-be-beaten, and YOU-will-be-stood upon governors and kings on-account-of me, with-reference-to (a) testimony to-them. (vs. 10)* And with-reference-to all the Gentiles it-is-essential the good-news to-be-preached first. (vs. 11) But at-the-time-that they-might-lead [YOU] giving-(YOU)-over, YOU-be not being anxious-before-hand what YOU-might-speak, nor YOU-be-pondering; BUT what-thing if it-might-be-given [to-YOU] in that hour, this-thing YOU-be speaking; for [YOU] yourselves-are not the (ones) speaking, BUT the Spirit namely-the Holy."

All of these things take time and certainly remove any idea of imminence. The Jewish "Christians" were soon taken as prisoners into the councils and the synagogues. (Acts 5:21-41; 6:12,15; 23:1,6 Acts 26:11) Mark 13:10* is very important. (above)

EPHESIANS 3

8 Unto me, ^awho am less than the least of all saints, is this grace given, that I should preach among the Gentiles ^bthe unsearchable riches of Christ;

" of-the (gospel) having-been-preached"

COLOSSIANS 1

23 If ye continue in the faith ^agrounded and settled, and be ^bnot moved away from the hope of the gospel, which ye have heard, ^cand which was preached to every creature which is under heaven; ^dwhereof I Paul am made a minister;

MARK 13

10 And ^athe gospel must first be published among all nations.

By the stars? ← This KJ

translation of Mk. 13:10 is very misleading. "With-reference-to all the Gentiles", being invited.

14 "Christian"-Jews were not only brought before councils, beaten in the synagogues, pursued and persecuted, but members of the family were divided. Continue the history.

● Mark 13:12 "But brother will-give-over brother with-reference-to death, and father child; and children will-rebel upon parents, and they-will-put them to-death."

▶ Luke 21:16 "But YOU-will-be-given-over even by parents and brothers and relatives and friends, and they-will-put-to-death (some) out-of **YOU**."

I must call your attention again to the fact that "we-are-looking through (a) mirror in (an) enigma". (p.1) There are some clues in the Greek but many clues depend on history for their fulfillment. I am combining the 3 records and I cannot be absolutely sure I am placing each verse in exactly the right position, but key historic events help.

▶ Matt. 24:9 "Then* (τότε, see below) they-will-give **YOU** over into* tribulation, and they-will-kill **YOU**; and* **YOU**-will-be being-hated by all the Gentiles because-of my name."

MATTHEW 24

9 "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."

← I have put this KJ verse in to show you some of the problems. The consistent translation above is from the KJ Greek text.

* "Then" (τότε), Alford says, "at this time, - during this period, not 'after these things have happened.'" That is verses 4-8, the whole period of 2000 years of history.

* "tribulation" not "afflicted", (ἐλπίσις - thlipsin)

▶ "YOU", since this verse refers to the 2000 years of history, I believe it refers to the Jews.

PSALMS 44

22 "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."

← * "YOU-will-be being-hated"

Above, note the KJ, "ye shall be hated" does not carry the full meaning. This is a periphrastic future, "for expressing durative action in future time."

(Dana and Mantey p.232) That is, the Jews became hated and have always been hated and are today hated; a hated people, called "Christ Killers."

This prophecy constantly before us, is opposed to any idea of imminence. Lest one mention is not enough the Holy Spirit recorded it 3 times.

● Mark 13:13 a "And YOU-will-be being-hated by all because-of my name;"

▶ Luke 21:17 "And YOU-will-be being-hated by all because-of my name."

▼ There is an omission in both of these passages as compared to Matt. 24:9 (p.14), "The Gentiles", is not in these passages, why? I believe the Jews are being hated, not only by the Gentiles, but sorry to say, by a majority of church members. These passages simply say, "by all."

70 A.D.

1984 A.D.

?



Jews, "will-be being-hated by all because-of my name."

Now continue the history.

▶ Matt. 24:10 "And then many will-be-entrapped, and they-will-give-over one-another and they-will-hate one-another (vs.11) And many false-prophets will-be-raised, and they-will-lead-astray many (vs.12) And because-of the lawlessness to-be-multiplied, the charity of-the many will-be-cooled. (vs.13) But the (one) having-persevered with-reference-to (a) finish, this (one) will-be-saved."

* "then" - we have another τότε, see page 14.

The first "then" (τότε), Matt. 24:9 refers to vs. 4-8 in Matt., that is the whole 2000 years of history (approx.). During this entire time the Jews have been constantly hated. This is easily proven from history. It certainly does not apply to Gentile-"Christians". If our second "then" (τότε), Matt. 24:10 follows the same meaning, it refers to the approximately 2000 years the Jews have been being hated. This seems to be the case, because internal friction developed among the Jews. The term "false-prophet" seems primarily Jewish, (p.16). Further, disregard of God's law by the Jews has constantly increased until today we have orthodox, conservative, and reformed Jews.

1 JOHN 4

BELOVED, 'believe not every spirit, but 'try' the spirits whether they are of God: because many false prophets are gone out into the world.

← "---many false-prophets have-gone-out-and-still-go-out into the world."

2 PETER 2

BUT there were false prophets also among the people, even as there shall be 'false teachers among you, who 'privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Compare this with 2 Peter 2, "False-prophets" among the people, the Jews, compared to "false-teachers" in the "church."

Matt. 24:12 (p.15) It amazes me how little interest most Jews show in their own scriptures. Even more amazing is the lack of interest shown by most Jews in the State of Israel, Matt. 24:13 is exactly the same as Mark 13:13b.

● Mark 13:13b "--- but the (one) having-persevered with-reference-to (a) [☆]finish, this (one) [☆]will-be-saved." Two words make this verse particularly difficult, ☆ "finish" - τέλος (telos) and ☆ "saved" - σώζω (sōdzō). Alford gives 3 possibilities. In view of what

13.] The primary meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which τέλος will signify, to an individual, the day of his death (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke, xxi. 19, and note.

← we covered on p.15 it seems unlikely that the 1 first possibility could be possible. That would put 2 this verse before the period the Jews have been continuously hated. 3

HEBREWS 7

3 Without father, without mother, without 'descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

The second option; perseverance till death is a possibility, for τέλος (telos) - "finish" is used this way.

← "---nor having finish of-life."

The 3rd option is extremely unlikely. Jesus is speaking to Jews and at best this verse could then apply only to those few living at the end. But, in addition, there is no article, "the finish." If option 2 is correct the word "saved" would be in its most common use. Luke would seem to support this meaning.

▶ LUKE 21:18 "And hair out-of YOUR head by-no-means might-perish. (vs.19) In YOUR perseverance YOU-acquire YOUR souls."

The word "finish" - τέλος (telos) does occur in these passages 4x with the article, "the end." Thayer's Greek-English Lexicon. Thayer's lists all

What 'end' is intended the reader must determine by the context; thus, τὸ τέλος denotes the end of the Messianic pangs (dolores Messiae; see ὠδίν) in Mt. xxiv. 6, 14; (opp. to ἀρχὴ ὠδίνων); Mk. xiii. 7 (cf. 9); Lk. xxi. 9;

4 as connected with the "birth-pains." Three times we are told when "the finish" is not:

page 11, Matt. 24:6, Mark 13:7, and Luke 21:9. The World Wars I and II were the beginnings of birth-pains. On page 12 we saw the result of World War I in regards to the birth of the State of Israel. As a result of the holocaust, particularly of the Jews, in World War II the State of Israel was born.

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STATE OF ISRAEL IS BORN

The first independent Jewish State in 19 centuries was born in Tel Aviv as the British Mandate over Palestine came to an end at midnight on Friday, and it was immediately subjected to the test of fire. As "Medinat Yisrael" (State of Israel) was proclaimed, the battle for Jerusalem raged, with most of the city falling to the Jews. At the

same time, President Truman announced that the United States would accord recognition to the new State. A few hours later, Palestine was invaded by Moslem armies from the south, east and north, and Tel Aviv was raided from the air. On Friday the United Nations Special Assembly adjourned after adopting a resolution to appoint a med-

iator but without taking any action on the Partition Resolution of November 29. Yesterday the battle for the Jerusalem-Tel Aviv road was still under way, and two Arab villages were taken. In the north, Acre town was captured, and the Jewish Army consolidated its positions in Western Galilee.

☞ Matt. 24:14 "And this good-news of the Kingdom will-be-preached in the total inhabited-earth with-reference-to (a) testimony to-all the Gentiles and then the finish will-be-present." (see the cover)

When Israel was admitted to the United Nations, May 11, 1949, the Gentile world knew the Israeli Kingdom was again in existence and I believe "the finish" became present. This is the word τέλος (telos), but nothing is said as to how long "the finish" will be. Note question number 3 page 6; "--- And what the sign, at-the-time -that all these-things might-be-being-about to-be-being-finished-completely?" And question number 4 page 6; "--- and the complete-finish (συντελείας - sunteleias) of-the age?"

Having-given so much information concerning the finish, Jesus now turns their attention back to the coming desolation of Jerusalem. We will consider those things in Section 2.