

Sunday, March 18, 2012—Mark Dispensationally Considered—Mark 13:9-10: Then Shall the End Come
Common Misconceptions and the Olivet Discourse, Part 1

Review/Introduction

- Two weeks ago before we had our conference on the Day of the Lord we began studying the Olivet Discourse in Mark 13. During that study we looked at how the Olivet Discourse takes its readers all the way through the 70th Week of Daniel/Tribulation in summary form.
- Matthew 24:8/Mark 13:8—“the beginning of sorrows”
- Matthew 24:15/Mark 13:14—“the abomination of desolation, spoken by Daniel the prophet”
 - Daniel 9:27—the abomination of desolation occur in the midst or middle of the 70th Week/Tribulation. So Christ tells his Apostles what will occur at the beginning (beginning of sorrows) as well as the midst/middle of the tribulation (abomination of desolation).
- Matthew 24:29/Mark 13:24—“ immediately after the tribulation of those days,” takes their readers all the way to the end of the 70th week to the second coming of Christ.
- We then ended that study by looking at the correlation with the 7 Seals in Revelation to prove that they also serve as a summary of the entire tribulation and match the events outlined in the Olivet Discourse in Matthew 24.

Mark 13:9-13

- **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.**
- Mark 13:9—after warning them about what constituted the beginning of sorrows in verses 5-8, Jesus now elaborates on some more things that should expect. In a nutshell Christ warns them that they will be heavily persecuted.

- Matthew 24:9—up to this point in their ministry this type of direct persecution had not really been suffered by the 12 Apostles.
- Matthew 10:1-2, 15-18— Jesus had told them that these things would happen to them when he made them apostles.
- Acts 4:1-7, 15-18—not long after Christ’s ascension and the coming of the Holy Spirit in Acts 2 do we read about this type of activity happening to the Apostles.
- Acts 5:17-21
- Acts 6:8-15—while the warnings in Mark 13 and Matthew 24 have not yet reached their complete fulfillment because Israel rejected the offer of the kingdom and was set aside so that God could reveal the mystery and usher in the current dispensation of Grace, these passages in early Acts give us insight and understanding as to what the believing remnant will face on earth during the 70th Week of Daniel.
- Mark 13:10—this verse is somewhat vague. What gospel must first be published and before what happens?
 - Matthew 24:14—is very specific and serves to clear up some of our questions from Mark 13:10. The gospel which first must be preached “in all the world for a witness unto all nations,” is the gospel of the kingdom.
 - Mark 1:14-15—“the time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel.”
 - Matthew 3:2, 4:17, 23, 9:35, 10:7—beginning with John the Baptist, Jesus Christ, and the 12 Apostles only one gospel had been being preached, the gospel of the Kingdom. We learn in Matthew 24:14 that this same gospel will be preached by the believing Israel during the tribulation until the end shall come.
 - Confusion between the Gospel of the Kingdom and the Gospel of the Grace of God had lead many misunderstand Matthew 24:14 and Mark 13:10.
 - Acts 20:24—Paul received a different ministry from the 12 Apostles that Christ is addressing in Matthew and Mark. Christ, after his resurrection, ascension, appeared to Saul on the road to Damascus interrupted his wild career gave him that had nothing to do with the establishment of God’s kingdom on earth.
 - Galatians 1:11-12—Paul received his gospel (Gospel of the Grace of God) by the direct revelation of Jesus Christ.
 - Ephesians 2:8-9

- Romans 3:24
- Matthew 24:14—not rightly dividing the word of truth in this case had led to the teaching that just as soon as we reach every nation with the Gospel the Rapture of the Church will take place. The truth is that the Rapture will take place before this worldwide preaching of the Kingdom gospel.
 - Matthew 24:15—all the events that Christ is speaking about in the Olivet Discourse are in the context of prophecy being fulfilled. Nothing that Jesus says in this context in any way applies to the Church, including the rapture.
 - Romans 15:8—Jesus during his earthly ministry was sent to the “lost sheep of the house of Israel,” for the purpose of confirming the promises made unto the fathers.
 - Ephesians 2:11-12—at the time of the Olivet Discourse the gentiles were: 1) without Christ, 2) aliens from the commonwealth of Israel, 3) strangers from the covenants of promise, 4) without hope and without God in the world.
 - Ephesians 2:13-18—but now the gentiles were far off in time past are made nigh by the blood of Christ. Now both Jews and Gentiles are being reconciled to God equally in one body by the cross.
 - Ephesians 3:1-11—the formation of this one new man in Jesus Christ was the subject of a mystery to made known or revealed until the time of Paul.
 - I Corinthians 15:51-52—included within this previously unknown body of truth is the catching up and changing of the saints, i.e., the event commonly referred to as the Rapture.
 - I Thessalonians 4:13-18
- Matthew 24:14—in the future during the tribulation, after the Rapture of the church, when God once again deals with Israel as a nation the gospel of the Kingdom will be preached and then the end of the age.