



# THE GOSPEL OF MARK

## Seeing Jesus the Messiah, the Son of God



Part 33

*"The Coming of the Son of Man"*

2-27-22

### **Introduction: The Rapture of the Church & the Day of the Lord**

- Jesus' teaching on the Mount of Olives concerned the end-times (the Day of the Lord) as foretold in the prophecy of the 70 Weeks in Daniel. Jesus spoke of the coming judgment which would take place during the 70th week or Tribulation. Because Jesus was not addressing the believers of the Church Age, He did not specifically address the "Rapture." Paul wrote about this aspect of "the Day of the Lord" period in 1 Thess. 4:13-5:11 and this passage, particularly 5:1-11, was clearly influenced by Jesus' Olivet Discourse:

*1 Thess. 5:1-6,9—<sup>1</sup> Now concerning the times and the seasons, brothers, you have no need to have anything written to you. <sup>2</sup> For you yourselves are fully aware that the day of the Lord will come like a thief in the night. <sup>3</sup> While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. <sup>4</sup> But you are not in darkness, brothers, for that day to surprise you like a thief. <sup>5</sup> For you are all children of light, children of the day. We are not of the night or of the darkness. <sup>6</sup> So then let us not sleep, as others do, but let us keep awake and be sober...<sup>9</sup> For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ*

"...Paul referred to the day of the Lord as informed by...the Olivet Discourse, a day of the Lord that is structured on...(Dan. 9:24-27). This day of the Lord will commence suddenly like labor pains. No one knows when it will begin, but it will result in wrath for unbelievers and salvation for believers, with the dead...being raised and the living...caught up together with them to be with Christ. In other words, Paul was teaching a pre- or onset day-of-the-Lord rapture, with the day of the Lord being an extended event, as seen in Daniel's 70th week. Stated more succinctly, the rapture is *pretribulational*." —Craig Blaising, "The Day of the Lord & the Rapture" (BibSac 169)

**Main Point:** Jesus continued His teaching on the Mount of Olives by describing His coming as the Son of Man and exhorting His followers to keep \_\_\_\_\_ so that they might be found faithful when He returns.

### **Jesus' Teaching on the Mount of Olives — Mark 13:24-37 (Part 2)**

- Having spoken of the period of the Tribulation, Jesus described how He would come as the Son of Man both in judgment of the unbelieving world and to bring salvation to His people. (13:24-27)

#### Observations:

- Jesus' used dramatic imagery from certain OT prophetic passages to describe the \_\_\_\_\_ that would ensue at the end of the Tribulation (70th Week of Daniel).

*Joel 2:10—The earth quakes before them; the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining.*

*Joel 3:15-16—<sup>14</sup> Multitudes, multitudes, in the valley of decision! For the day of the Lord is near in the valley of decision. <sup>15</sup> The sun and the moon are darkened, and the stars withdraw their shining.*

⇒ Although darkness is used throughout the OT in a symbolic way to refer to the judgment of the Lord, it is also a very literal judgment that the Lord unleashes at times (Exod. 10:22; Matt. 27:45).

*Isa. 13:9-11a—<sup>9</sup> Behold, the day of the Lord comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. <sup>10</sup> For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light. <sup>11</sup> I will punish the world for its evil, and the wicked for their iniquity;*

- Jesus then alluded to one of the most significant visions of the prophet \_\_\_\_\_ to describe His coming and the establishment of His kingdom.

*Dan. 7:13-14—<sup>13</sup> "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. <sup>14</sup> And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.*

⇒ In Daniel 7, the coming of the Son of Man brings about the destruction of the end-time Antagonist who had waged war on the saints of the Most High. Following the destruction of his kingdom, he was judged and the kingdom is given to the saints of the Most High (Dan. 7:25-27).

- Jesus then described the \_\_\_\_\_ that He would bring to His people upon His return.

⇒ The term "elect" refers primarily to the nation of Israel whom God had promised to "gather" when they returned to the Lord (Deut. 30:1-6). He promises, though, that people from "many nations" would also join as His people in that day (Zech. 2:10-12).

*Isa. 43:5-7—<sup>5</sup> Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you. <sup>6</sup> I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, <sup>7</sup> everyone who is called by my name, whom I created for my glory, whom I formed and made."*

**Key Point:** Jesus' words once again \_\_\_\_\_ what the OT prophets had predicted about the coming of the Day of the Lord.

- Jesus then used two illustrations in order to call His disciples and all those who would come after them to stay alert so that they would not be overtaken by the events to come. (13:28-37)

**Illustration #1: A \_\_\_\_\_ Tree**

Observations:

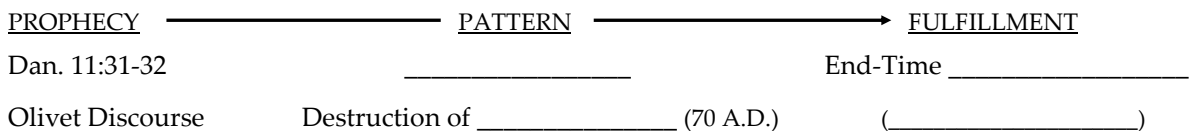
1. Just as one could understand seasons based on nature, so one could anticipate the coming of the Son of Man when the signs He has spoken of begin to appear.
2. Jesus then assured His disciples of the \_\_\_\_\_ that these things would take place in the future.

Mark 13:30—Truly, I say to you, *this generation will not pass away until all these things take place.*

⇒ There are multiple possibilities for how this saying might be interpreted:

- (1) "generation" (*genea*) could refer to the generation alive at that time and so Jesus' words would be fulfilled "spiritually" in the destruction of the temple in 70 A.D.
- (2) "generation" could also refer to the Jewish race as a whole since *genea* can mean "race" or "lineage."
- (3) The phrase "take place" (*panta tauta*) can be rendered "might have a beginning." This could mean that although these events were not completely fulfilled in the lifetime of the disciples, they (Messianic judgment and salvation) have their beginning in the lifetime of the disciples but are completely fulfilled in the future.
- (4) The "generation" that Jesus is referring to is the future one that will "learn the lesson of the fig tree" of see the actual fulfillment of all of these things in the end-times.

**Pattern & Fulfillment**



**Key Point:** Jesus declared His divine authority by equating the force of His words with that of \_\_\_\_\_.

**Illustration #2: \_\_\_\_\_ that Keep Watch**

Observations:

1. The "day" to which Jesus is referring is the Day of the Lord in its narrow sense (the specific day on which He returns).

*"no one knows, not even the...the Son"*

"We ought to...remark that God's only-begotten Word took on along with humanity all its attributes save sin alone. Ignorance of future events properly belongs to the limits of humanity and so, in so far as he is viewed as God, he knows all the Father knows; in so far, though, as the Son is man, he does not repudiate the appearance of ignorance because it is an attribute of humanity."

—Cyril of Alexandria (5th C.)

Important Christological Truths

- (1) In His humanity, Jesus was never ignorant of anything that He ought to have known (all was given by revelation).
- (2) Jesus human ignorance about certain things did not mean that He was fallible (could be wrong, make mistakes).

"He conversed with God as his Son; and he thought as his Son. We have even say he lived in a thought-world of pure revelation so that to an extent that we cannot fathom God disclosed himself not only to his thinking but *in* his thinking. In this respect, revelation, in the case of Christ, was concurrent with his own thought-processes." —Donald MacLeod, *The Person of Christ*

2. The illustration focuses on how servants are supposed to conduct themselves in the Master's absence:

- (1) He \_\_\_\_\_ his authority to them.
- (2) He entrusts them with certain \_\_\_\_\_
- (3) He charges them to anticipate his \_\_\_\_\_

**Key Point:** Jesus charged the disciples serve \_\_\_\_\_ in the tasks that He entrusted to them while also living in anticipation of the fulfillment of the promises of Scripture.

**Seeing Jesus the Messiah, the Son of God**

- Mark wants his audience to heed Jesus' warnings and exhortations so that they might continue faithfully He the work that He has entrusted to them as they await His return.

**Concluding Thought: \_\_\_\_\_ ! - γρηγορέω (*grēgoreō*)**

1 Cor. 16:13—*Be watchful, stand firm in the faith, act like men, be strong.*

Col. 4:2—*Continue steadfastly in prayer, being watchful in it with thanksgiving.*

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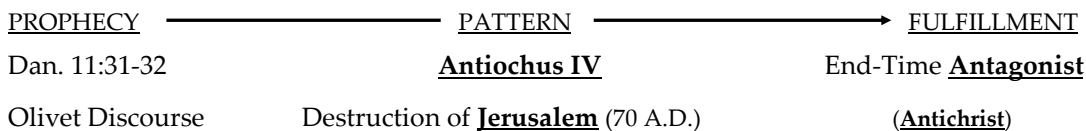
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