

## A Study of Mark 13

### I. **Outline.** Adapted from Headings in NJKV

1. Questions from the Disciples (Mark 13.1-4; cf., Matthew 24.1-3; Luke 21.5-7).
2. The Destruction of Jerusalem (Mark 13.5-27).
3. The PARABLE of the Fig Tree (Mark 12.28-31; cf., Matthew 24.32-35).
4. Judgment Day, the Second Coming (Mark 13.32-37; cf., Matthew 24.36-51).

### II. **Summary.**

In this chapter we find one of the most widely MISUNDERSTOOD chapters in the entire Bible. In this Olivet Discourse, Jesus answers questions from His disciples regarding the temple and its future and the coming Judgment Day. It is misinterpreted primarily because of the extremely widely accepted false doctrine of Premillennialism. Those who support that false view of eschatology simply cannot face these words without having to misread and misuse the words of this chapter and the parallels in Matthew 24 and Luke 21. Seemingly they read the words with premillennialism glasses—those glasses will need to be removed in order to see the truth.

It seems extremely clear to me that the warnings found in verses preceding verse 32 have reference to the COMING of the Lord in judgment upon the nation of Israel. Please consider the comments on verse 2 below by Robert Brown concerning **reasons** for that judgment. The Roman army would be used by the Lord to carry out this judgment. The death and destruction meted out by the Roman army WAS something which one could escape by fleeing to the mountains (v. 15). It WOULD BE something one would not want to dilly-dally around about by coming down from the rooftops to get things out of the house (v. 15); rather, one would want to run out of the city as quickly as possible. Escaping the danger of the Romans WOULD cause one who was out in the field not to delay his escape by concern for taking up his garment (v. 16). Escaping the Roman army WOULD BE more difficult for the person who was pregnant (v. 17). Escaping the Roman army WOULD be more difficult in the winter time with the added rains, flooding of the Jordan, and the cooler temperatures (v. 18). All of these “problems” would have absolutely no impact on what is to happen at the end of time, on Judgment Day, at the second coming of the Lord! On that day it will **all** be destroyed (2 Peter 3.9-11), there will be NO ESCAPE. The PARABLE of the Fig Tree (28-31) is given as further urging for Jesus’ disciples to flee the city when the signs were seen. **When we get to the contrast-indicating-BUT-statement of verse 32**, Jesus begins to speak about a COMING of the Lord (the final one) for which there will be no signs, from which no one will escape, nor will it be able to be predicted. Jesus warns US about that final coming that we must be ready! His word to us about that coming is, WATCH (v. 37)!!!

### III. **Chronology.**

**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

### IV. **Words/Phrases to Study**

- **Mark 13**... “This great sermon by Jesus is commonly known as the Olivet Discourse because Jesus delivered it on the Mt. of Olives just east of the temple, across the Kidron Valley. Jesus’ prediction of the coming destruction of the temple prompted a question from the disciples about the character of the end times” [MacArthur, John (2005-05-10). The MacArthur Bible Commentary (Kindle Locations 41327-41329). Thomas Nelson. Kindle Edition].
- **Mark 13**... “What makes Matthew 24 [and, Mark 13 and Luke 21—DRL] difficult reading for so many is the use of apocalyptic language: a highly symbolic genre of sacred literature used to

depict God’s judgment on the wicked or His deliverance of the righteous. Such language is used throughout Scripture to describe God’s historical comings (v. 29)” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 414].

- Mark 13.1... **BUILDINGS** –“...refers to surrounding structures along with the sanctuary proper, all of which make up the temple complex. Recent archaeological excavations favor the addition of this complex to the traditional “Seven Wonders of the Ancient World” so as to make eight of them. The magnificence of its stones and buildings now makes Jesus’ menacing prediction both striking and unlikely of fulfillment. (But, of course, we know that it was indeed fulfilled in A.D. 70.)” [Gundry, Robert H. (2011-11-01). *Commentary on Mark* (Commentary on the New Testament Book #2) (Kindle Locations 3428-3431). Baker Publishing Group. Kindle Edition].”
- Mark 13.1... “The temple was considered one of the great wonders of the Roman world. It had been under construction for forty-six years and was just nearing its completion. It was located on a spectacular site on Mt. Moriah. The Jewish historian Josephus wrote: ‘The exterior of the building wanted nothing that could astound either mind or eye. For, being covered on all sides with massive plates of gold, the sun was no sooner up than it radiated so fiery a flash that persons straining to look at it were compelled to avert their eyes, as from the solar rays. To approaching strangers it appeared from a distance like a snow clad mountain; for all that was not overlaid with gold was of purest white.’ Some of the foundation stones of the temple were forty feet long by twelve feet high by eighteen feet wide. These stones were also pure white in appearance. This may have been what prompted one of the disciples to say, Look Teacher! What massive stones! The courtyard of the temple had been greatly enlarged (to about four hundred by five hundred yards) in order to accommodate the large throngs of Jews who came to Jerusalem for the festivals. The temple complex covered approximately one-sixth of the area of the city of Jerusalem” [Cooper, Rodney L. (2000-06-15). *Holman New Testament Commentary - Mark: 2* (Kindle Locations 5042-5051). B&H Publishing. Kindle Edition].
- Mark 13.2... **THESE GREAT BUILDINGS** “...let us look at some reasons why God would allow the temple to be destroyed. First, with the establishing of the New Testament church, there would be a change in the priesthood (Hebrews 7.11-12); the day of worship (Acts 20.7; Revelation 1.10); the ... covenant (Hebrews 8—9); and the plan for the forgiveness of sins (Matthew 28.19-20; Mark 16.15-17). Second, the temple had served its purpose in Judaism. It had been the center of worship with the sacrifices offered and the people coming to worship there. With the coming of the church, the temple would be more of a hindrance than help to the new Christians. Third, to the Jew, the temple indicated the presence of God and His approval of them. As long as the temple stood, the Jews would never give up on the idea of being God’s chosen people. Fourth, the destruction of the temple and Jerusalem was a part of the divine sentence pronounced against Israel by Christ, as prophesied by Isaiah in Matthew 13.14-15” [Robert Brown in *Mark: Jesus--The Servant of Jehovah, A Homiletic Commentary*, Jim Laws, Editor, 1989, 14th SS Lectureship, p. 374].
- Mark 13.2... **NOT BE LEFT ONE STONE UPON ANOTHER**--“About forty years later, in A.D. 70, the Romans ransacked Jerusalem, killed a million Jews, and demolished the temple. Not one stone. The only stones left undisturbed were huge foundation stones that were not actually a part of the temple edifice but formed footings for the retaining wall under the entire temple mount” [MacArthur, John (2005-05-10). *The MacArthur Bible Commentary* (Kindle Locations 41337-41339). Thomas Nelson. Kindle Edition].
- Mark 13.2... **THROWN DOWN**--“The words ‘thrown down’ are the translation of *kataluō* (καταλυω) which means literally ‘to loose down.’ It speaks of a gradual demolition of the Temple, such as took place when the Romans captured Jerusalem A.D. 70, and destroyed the Temple. Our Lord’s prediction was fulfilled in exact detail. Only the foundation stones remain of all that magnificence. A double negative appears twice in our Lord’s answer, making an emphatic

negation” [Wuest, K. S. (1997). *Wuest’s word studies from the Greek New Testament: for the English reader* (Mk 13:2). Grand Rapids: Eerdmans].

- Mark 13.3... **OVER AGAINST THE TEMPLE**--“...have been construed as indicating to Gentile readers that the Mount of Olives was ‘over against the temple.’ But the Mount of Olives extended north and south as far as the walls of the entire city, and we think the true design of the words OVER AGAINST THE TEMPLE,’ was to designate the particular part of the mountain on which He sat—that part immediately opposite the temple, from which He could therefore have a full view of the temple while discoursing on the future destruction” [J.W. McGarvey, *New Testament Commentary: Volume 1—Matthew and Mark*, p. 346]. |||| “Verse 3 now locates them on the Mount of Olives ‘opposite the temple.’ It is 2,700 feet above sea level and two hundred feet above the temple complex” [Akin, Daniel L. (2014-06-01). *Exalting Jesus in Mark* (Christ-Centered Exposition Commentary) (p. 308). B&H Publishing Group. Kindle Edition].
- Mark 13.4... “The question the four asked was, ‘Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?’ Matthew included the question relative to ‘**THE END OF THE WORLD**’ (24:3). In the minds of these four fishermen, these things about which they asked had to do with the Lord's prophecy in verse 2. But, also included, per Matthew, was a question about the end of time” [Curtis Cates, *Studies in Mark*, Edited by Dub McClish, Valid Publications, 2002, p., 263].
- Mark 13.5... **LEST ANY MAN DECEIVE YOU**--“Satan is indeed subtle and crafty (2 Corinthians 11.3) and will take every opportunity to deceive. This would be especially true when so many were seeking a political deliverer from the rule of the Romans, per the Gospel records, Matthew, Mark, Luke, and John. Some anticipated that Christ would be that type king over a literal kingdom rather than a spiritual one. The danger was very real that Christ’s own disciples would be misled by false claims, powerful deceptions, physical disasters, and political turmoil. God has ever sought to protect His own” [Curtis Cates, p. 264].
- Mark 13.6... **SAYING, I AM CHRIST**—“The false Christs who were to come, while properly viewed, would furnish proof of the prophetic powers of Jesus, and thus confirm the faith of the disciples in Him; but if not thus viewed they would be likely to deceive; hence, the warning” [J.W. McGarvey, p.346]. |||| “Over eight hundred people lost their lives by following the command to drink poisoned Kool-Aid from Jim Jones, in Jonestown, Guyana. Many people were killed in a fire that destroyed their compound in Waco, Texas, because of following David Koresh, who claimed he was the Messiah. Finally, over thirty suicides took place in Los Angeles, California, among a group called Heaven's Gate because they followed a leader who claimed to know when God was returning. These people were barren in their souls. Their thirst for meaning and purpose caused them to follow these so-called Messiahs. Jesus warned us not to be deceived by such false prophets as these” [Cooper, Rodney L. (2000-06-15). *Holman New Testament Commentary - Mark: 2* (Kindle Locations 5081-5085). B&H Publishing. Kindle Edition].
- Mark 13.7... **WHEN YE SHALL HEAR**--“The Christians were to persist in living and preaching the Gospel of the true Messiah and not be alarmed. A number of calamities would occur before the fall of Jerusalem. Notice the words YE SHALL HEAR. These things would not be THE SIGN of the end of the Jewish temple and economy. Other events would also precede its demise” [Curtis Cates, p. 265].
- Mark 13.10... **GOSPEL MUST FIRST BE PUBLISHED**--“This indeed was accomplished by the time (about A.D. 63) Paul wrote to the Colossians (Col. 1:23), thus before the temple's destruction. Note that the Gospel had left the Jews and had made its way to the Gentiles throughout the world (‘The Gospel Is for All’). The early Christians were to be preaching it, in spite of false Christs, persecutions, and social and physical upheavals. The physical nation of Israel was no longer God's chosen people, but rather spiritual Israel, the church was (Rom. 2.28-29; Gal. 6:15-16; 1 Pet. 25)” [Curtis Cates, p. 267].

- Mark 13.13... **ENDURE UNTO THE END**--“THE END in the context (cf., Mark 13.7, 20) is the destruction of Jerusalem. Those who maintained their faith in and obeyed the words of Christ would be saved, delivered from death at the hands of the Romans. Of course, their faithfulness unto death would save their souls eternally (Revelation 2.10) but that is not the immediate context. Opportunity would be given for the Christians to escape from the besieged city of Jerusalem” [Curtis Cates, p. 269].
- Mark 13.14... **THE ABOMINATION OF DESOLATION**--“The ‘abomination of desolation’ is a Hebrew idiom, meaning ‘the abomination, that maketh desolate.’ Luke (Luke 21:20) does not use the expression; it would have sounded strange to his Gentile readers. He says, ‘When ye see Jerusalem compassed with armies, then know that her desolation is at hand.’ This reference to the Roman armies by Luke has led some commentators to suppose that the “abomination of desolation” meant the Roman eagles. But this was a sign from without; whereas ‘the abomination of desolation’ was a sign from within, connected with the ceasing of the daily sacrifice of the temple. It is alluded to by the Prophet Daniel in three places, namely, Daniel 9:27; Daniel 11:31; Daniel 12:11. We must seek for its explanation in something within the temple, ‘standing in the holy place’ (Matthew 24:15)—some profanation of the temple, on account of which God’s judgments would fall on Jerusalem. Now, Daniel’s prophecy had already received one fulfillment (B.C. 168), when we read (1 Macc. i. 54) that they set up ‘the abomination of desolation upon the altar.’ This was when Antiochus Euphianes set up the statue of Jupiter on the great altar of burnt sacrifice. But that “abomination of desolation” was the forerunner of another and a worse profanation yet to come, which our Lord, no doubt, had in his mind when he called the attention of his disciples to these predictions by Daniel. There is a remarkable passage in Josephus (Wars of the Jews, iv. 6,) in which he refers to an ancient saying then current, that ‘Jerusalem would be taken, and the temple be destroyed, when it had been defiled by the hands of the Jews themselves.’ Now, this literally took place. For while the Roman armies were invading Jerusalem, the Jews within the city were in fierce conflict amongst themselves. And it would seem most probable that our Lord had in his mind, in connection with Daniel’s prophecy, more especially that at Mark 13.14, the eruption of the army of Zealots and Assassins into the temple, filling the holy place with the dead bodies of their own fellow-citizens. The Jews had invited these marauders to defend them against the army of the Romans; and they, by their outrages against God, were the special cause of the desolation of Jerusalem. Thus, while Luke points to the sign from without, namely, the Roman forces surrounding the city, Matthew and Mark refer to the more terrible sign from within, the ‘abomination of desolation’—the abomination that would fill up the measure of their iniquities and cause the avenging power of Rome to come down upon them and crush them. It was after these two signs—the sign from within and the sign from without—that Jerusalem was laid prostrate. Therefore our Lord proceeds to warn both Jews and Christians alike, that when they saw these signs they should flee unto the mountains—not to the mountains of Judea, for those were already occupied by the Roman army (Josephus, lib. iii. cap. xii.), but those further off, beyond Judea. We know from Eusebius (iii. 15) that the Christians fled to Pella, on the other side of the Jordan. The Jews, on the other hand, as they saw the Roman army approaching nearer, betook themselves to Jerusalem, as to an asylum, thinking that there they would be under the special protection of Jehovah; but there, alas, they were imprisoned and slain” [B.W. Johnson and DonDeWelt, Mark, The Bible Study Textbook Series, College Press, Joplin, MO, 1965, an e-Sword Module]. ||||| “The command was, ‘then let them that are in Judea flee unto the mountains,’ which proves conclusively that this sign is not referring to the second coming of Christ. There will not be an opportunity to flee when Christ appears the second time. And, the elements created in the six twenty-four days of creation week will then be burned up, dissolved, annihilated, and returned to nothingness (2 Pet. 3:10-12). The Christians did indeed flee the city, cross the Jordan, and flee to the mountainous area of Pella, according to Eusebius. Not one of the Christians was killed in the Roman siege and destruction” [Curtis Cates, p. 270].

- Mark 13.14... **LET HIM THAT READETH UNDERSTAND**--“LET HIM THAT READETH UNDERSTAND indicates that, although the prophecy could be understood by the Christians, they had to put forth initiative to read the sign', then they could save their physical lives by seizing the opportunity to escape the doomed city” [Curtis Cates, p. 270].
- Mark 13.15-17... “The man lounging on the flat roof of his house is at leisure. The man out in the field is at work. Neither one is to spend time to retrieve anything, not even a supposed necessity. Get out and away as fast as you can, even jumping from roof to roof if you’re on a housetop. Too bad for women who are pregnant or nursing, for pregnancy and nursing will hamper or preclude a speedy escape. Such women will suffer a higher risk of getting caught” [Gundry, Robert H. (2011-11-01). *Commentary on Mark* (Commentary on the New Testament Book #2) (Kindle Locations 3525-3528). Baker Publishing Group. Kindle Edition]. |||| “The roofs of Palestinian houses were flat, and they were often used as places of prayer. In order to get to the roof, a person had to go up an outside staircase. Jesus was showing the urgency of the moment by instructing people on the roofs not to entertain any idea of going into the house to get belongings. Once they were down the staircase, they must keep on going. Jesus used hyperbole (a deliberate overstatement for effect) to make his point: ‘Time is of the essence’ [Cooper, Rodney L. (2000-06-15). *Holman New Testament Commentary - Mark: 2* (Kindle Locations 5150-5153). B&H Publishing. Kindle Edition].
- Mark 13.18... **THAT YOUR FLIGHT BE NOT IN THE WINTER**--“...for in that season, the heavy rains came, flooding the Jordan River, and the cold would exacerbate the already very difficult conditions of escape” [Curtis Cates, p 271].
- Mark 13.30... “It is very enlightening to trace the words THESE and THESE THINGS in Mark, as well as in Matthew. In Mark’s account we find them in verses 2, 4, 7-8, 23, 29, 30. In Matthew, they are found in 23.36; 24.2, 3, 6, 8, 33-34. They are NOT seen after Mark 13.30 or after Matthew 24.34, indicating a change of subject discussed after these verses—the Second Coming of Christ” [Curtis Cates, p. 263].
- Mark 13.35... “The earliest division of the night into watches is detailed in the Exodus 14:24, Night Watches. After the Jews became subject to Roman power, they adopted the Roman method of dividing the watches. There were four watches: Sunset to 3 hours later; from this time until midnight; midnight to three hours before sunrise; and the last from this time until sunrise. These four watches are all alluded to in our text-verse. The first being ‘evening,’ the second ‘midnight,’ the third ‘rooster crowing,’ and the fourth ‘dawn’—the names indicating when the watch ended” [Freeman, J. M., & Chadwick, H. J. (1998). *Manners & customs of the Bible* (p. 495). North Brunswick, NJ: Bridge-Logos Publishers].

## V. Lessons & Applications.

- **Mark 13**... FIVE VITAL LESSONS: “(1) Nothing here is permanent. (2) The destruction of Jerusalem and the temple happened as Jesus foretold. (3) Those who read the signs and obeyed were spared. (4) Likewise, we must be watchful servants who die in faithful service to the Lord or are engaged in such when He returns. (5) Just as God spared the righteous from destruction then, He will spare the righteous when He comes again. Let the faithful read it and rejoice” [Robert Brown in *Mark: Jesus--The Servant of Jehovah, A Homiletic Commentary*, Jim Laws, Editor, 1989, 14th SS Lectureship, p. 374].
- **Mark 13**... “There are grand practical lessons to be gained from this chapter (Matthew 24, DRL, a parallel to Mark 13). It is a shame that these have been obscured by the mystical speculations of untaught men. For one thing, we may learn the certainty of divine judgment upon those who reject Jesus Christ. WE learn that while God is patient, the time comes when His patience ends and justice must be enforced. We learn from this chapter how tragic events can serve to further spread the gospel. In it we see the interest of God in protecting His own. The fundamental purpose of sounding these warnings was so the Christians would be prepared to escape when they

came. Finally, we learn the certainty of the word of Christ. **‘Heaven and earth shall pass away, but my words shall not pass away’** (verse 35).” [Connie W. Adams, “Premillennialism (No. 8),” in *Searching the Scriptures*, Volume 5, #10, October/1964, p. 8].

- **Mark 13**... “Students of Matthew 24 should keep in mind that Mark and Luke also recorded portions of the Olivet Discourse (Mark 13; Luke 21). Mark and Luke are not as comprehensive but their accounts must be considered with a serious study of Matthew 24 [and *vice versa*, DRL]. It is a mistake to take ONE of these chapters and ignore the other TWO. ... As an example of this helpful hint take a look at Luke 21.20 wherein Jesus speaks of Jerusalem’s being compassed about with armies and accompanying desolation. In Luke 21.21, Jesus counsels that they quickly exit Jerusalem, flee to the mountains for safety and let not those in the rural areas of Judah come near Jerusalem. There is NO way this could be a description of Christ’s second coming, the end of the world, and its total conflagration (2 Peter 3.10-12). There will be no mountainous safety then for mountains will be exploding with burning heat. Jerusalem will not then be concerned with pagan armies compassing her on every side. Pagan armies at that time will be appearing before Jesus in final judgment—not preparing to starve into subjection a stubborn city of resilient resistance. ... Matthew 24.34 says ALL things discussed up to that precise point would materialize in that generation—not twenty centuries later or in our day” [Robert R. Taylor, Jr., in *A Homiletic Commentary on the Book of Matthew*, Garland Elkins and Thomas B. Warren, editors, 1988, pp., 610-612].
- **Mark 13.1**... **...WENT OUT OF THE TEMPLE** “Jesus, having CLOSED His teaching to the people in the temple, leaves it, and continues teaching His disciples privately (Matthew 24.1). ... It was His final departure, late in the evening of Tuesday, April 12, that day of wonderful endurance, of continued intellectual labor and conflict, of grand revelations and overwhelming denunciation, of which the evangelists have given us fuller accounts than any other day in His life, unless it be that of His crucifixion. It is not merely a local and temporary departure from the temple that is meant. As the Lord of the temple, the temple had rejected Him, in the person of those who had legal authority in it. That was the fall of the temple; and it was then decided that it was no more than a den of robbers, in which all—the Messiah, and the Spirit, and the hope of the Gentiles, and the blessing of Israel—were, as it were murdered. He takes farewell of the temple; and from that time forward it became no better than a hall of desolation, a dreary and forsaken ruin. **Sad the day for us when Jesus leaves OUR temple**, and His voice is no longer heard pleading in our souls. He goes not until our continued rejection drives Him forth. He cleansed the temple of its physical desecraters, but He could not then cleanse it of spiritual wickedness, for the reason those in authority would not repent and turn to God” [C.E.W. Dorris, *A Commentary on the Gospel According to Mark*, Gospel Advocate, 1973, p. 297].

## VI. Questions.

### True or False

01. \_\_\_\_\_ We ought to be confident of the fact that the teaching of Christ will NOT pass away.
02. \_\_\_\_\_ Many would falsely claim to be the Christ.
03. \_\_\_\_\_ One of the prophets Jesus mentioned by name was Daniel.
04. \_\_\_\_\_ It would be easier to escape Jerusalem in the winter, according to Jesus’ warnings.
05. \_\_\_\_\_ There was no time limit placed by Jesus for the coming destruction of the temple and Jerusalem

### I Found it in Verse(s)

06. \_\_\_\_\_ Watch and pray.

- 07. \_\_\_\_\_ Earthquakes predicted.
- 08. \_\_\_\_\_ If you are on the housetop, don't waste time getting out of Jerusalem by going back into the house.
- 09. \_\_\_\_\_ False prophets.
- 10. \_\_\_\_\_ Falling stars.

**Short Answer**

- 11. Last word of the chapter is: \_\_\_\_\_.
- 12. What shocking statement did Jesus make about the temple?  
\_\_\_\_\_
- 13. Daniel spoke about this: \_\_\_\_\_
- 14. At the coming destruction of Jerusalem it would not be a good time to be with what?  
\_\_\_\_\_
- 15. When one saw the SIGNS that Jesus described, they could be assured that “**it is \_\_\_\_\_, even at the \_\_\_\_\_.**”

*Each Question is worth 7 Points*

**My Score is:** \_\_\_\_\_

*Answers will be found on next week's handout*

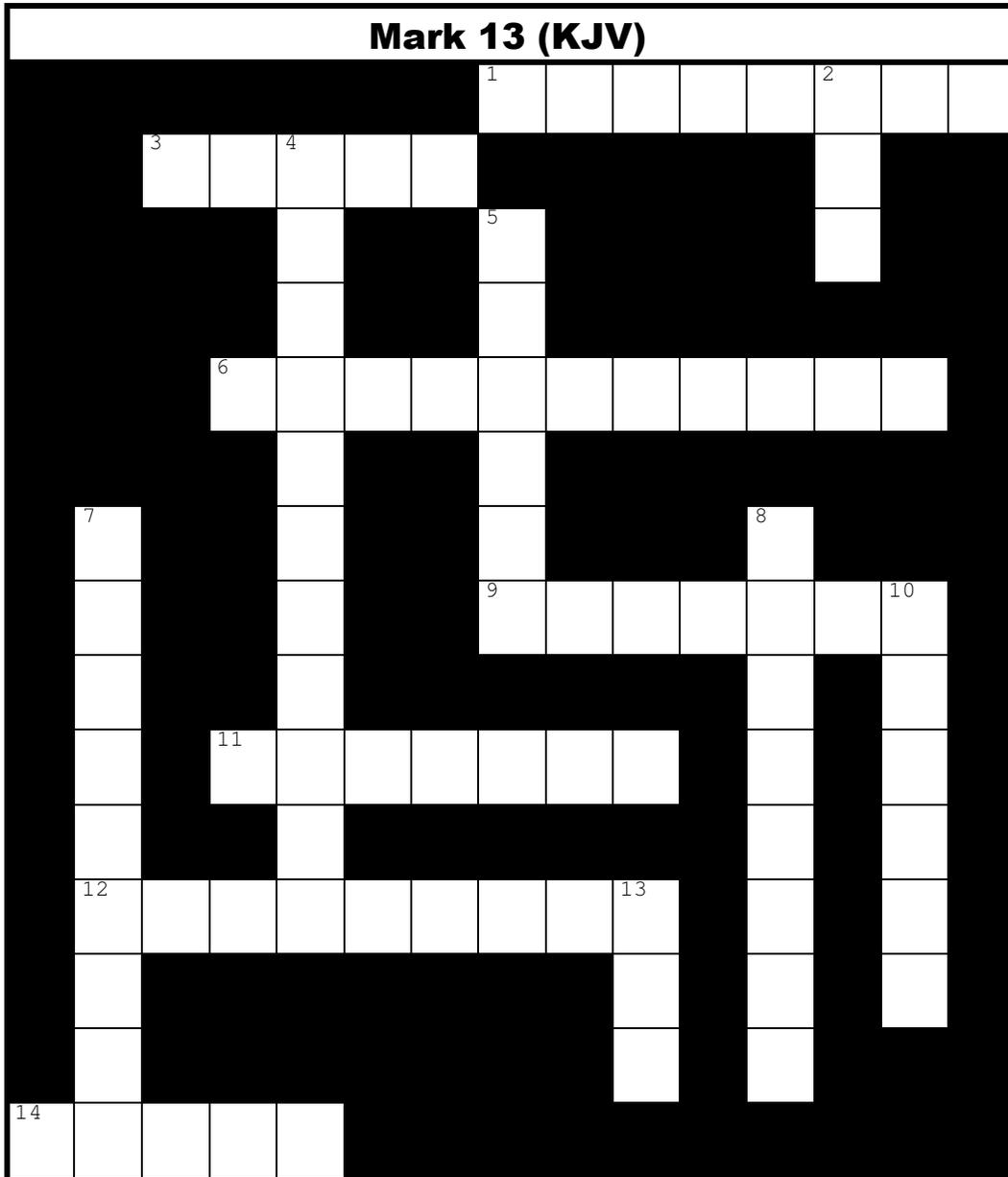
**ANSWERS to Mark 12 Questions...** **01**—False (18-22); **02**—False (29); **03**—False (37); **04**—False (7); **05**—False (15); **06**—26; **07**—27; **08**—43; **09**—1; **10**—12; **11**—knowing, Scriptures, knowing, power (11); **12**—dead, living (27); **13**—David (36); **14**—planted, set, digged, built, let it out (1); **15**—the things that are God's (17).

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

C T U D N G G U B A K  
 R I S E G N O I T A N  
 W P C E I I K A K P O  
 H A E H S N A M E R W  
 E S T W R N E V E O R  
 N S H C S I P V H P R  
 R R E O H G S M A H B  
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 M T D E L B U O R T H  
 P O W E R H U E K A S  
 B H C H W S H M I K N  
 S T O N E T W H V E C

<b>BEGINNING</b>	<b>CHRIST</b>	<b>COME</b>	<b>ELECT</b>	<b>EVEN</b>
<b>HEAVEN</b>	<b>HEED</b>	<b>HOUSE</b>	<b>KNOW</b>	<b>NAME</b>
<b>NATION</b>	<b>NEITHER</b>	<b>PASS</b>	<b>POWER</b>	<b>PROPHET</b>
<b>RISE</b>	<b>SAKE</b>	<b>SIGN</b>	<b>SPEAK</b>	<b>STONE</b>
<b>TAKE</b>	<b>THEN</b>	<b>THERE</b>	<b>THING</b>	<b>TROUBLED</b>
<b>WATCH</b>	<b>WHEN</b>			

VIII. Crossword Puzzle.



- | <u>ACROSS</u>  | <u>DOWN</u>   |
|--|---|
| 01) Jesus told the disciples: "Be ye not ____."              | 02) And ____ him that is in the field not turn back.            |
| 03) What I say unto you I say unto all, ____.                | 04) After that ____, the sun shall be darkened.                 |
| 06) ____ of desolation.                                      | 05) Mount where Jesus sat when the disciples asked: "When...?"  |
| 09) These are the beginning of ____.                         | 07) From the ____ part of the earth to the ____ part of heaven. |
| 11) Nation shall rise against nation, and ____ against ____. | 08) And let him that is on the ____ not go down.                |
| 12) Jesus said at a certain time flee to the ____.           | 10) False Christs will seek to ____ even the elect.             |
| 14) And the ____ of heaven shall fall.                       | 13) The ____ shall be darkened.                                 |

**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**