

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.

shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

## INDUCTIVE NOTES.

### I. Study of General Features.

SEC. 1. Does the reader see how the account of the reply made to the scribe in 12:38 would naturally suggest to Mark the words addressed by Jesus to the people concerning the scribes as a class? (38-40.) Has the reader noticed with what a charming episode our evangelist closes this exacting and exciting day, the last that Jesus was ever to spend in the temple (41-44)? The address of Jesus to the people is more fully given in Matthew, where we find the words (Matt. 23, 38), "Behold, your house is left unto you desolate." Does the reader think it probable that this startling declaration remained in the mind of the disciple whose utterance begins our lesson to-day? The desolation of the temple would doubtless take place as certainly as did the prophesied withering of the fig-tree (11, 20), but such a desolation must have seemed sad and strange to the disciples as they beheld the fair proportions of the glorious building in the light of declining day. If the heathen Titus shrunk from destroying the beautiful structure, we need not be surprised if the disciples feel like making a plea for it.

SEC. 2. The gentle protest of the disciples, what effect does it produce? Only the reiteration in a more startling form of the prophecy of the "abomination of desolation."

SEC. 3. Scan vers. 1, 2. What single assertion is here? Is it not (a), The temple shall be destroyed? Study vers. 3-8. Disciples ask, When? and, How shall we know when? (vers. 3, 4.) Jesus replies, Be on your guard against impostors (vers. 5, 6), and news of war, earthquakes, and famines, as indications that the temple is immediately to be destroyed (vers. 7, 8). Note now the words "not yet" (ver. 7) and "the beginning" (ver. 8). Reduce vers. 3-8 to a single statement: (b) After war, earthquakes, and famines have arisen. Carefully consider vers. 9-13. Note the words, "deliver you up," "beaten," "lead you to judgment," "put to death," "hated." What one term includes all of these? Is it not "persecution?" Note the word "first" (ver. 18). Can you now state the second item in Jesus's answer to the disciples' question? (c) After you have by your persecutions spread abroad the knowledge of the Gospel. Unite (a), (b), and (c):

In full view of the temple, Jesus prophesied its destruction, following various civil and natural disturbances and the spread of the Gospel.

SEC. 4. Consider now how you will divide the lesson for the study of details. The following division is suggested: I. The Temple to be Destroyed. II. General Signs. III. Personal Signs.

### II. Study of Details.

[Parallel passages, Matt. 24, 1-14; Luke 21, 5-19.]

I. The Temple to be Destroyed (vers. 1, 2).

1. The temple. The temple inclosure. Another word is used to designate the sacred edifice containing the "holy place" and the "holy of holies." As they moved, different architectural features would appeal to the eye. One of his disciples, Was it Peter? He held. The disciples as well as the multitude had been awed by his wonderful words (12, 31). They would like to question him further about the "desolation" he had

spoken of (Matt. 23, 28), but only venture to suggest a question by pointing to the massive stones and buildings, the very symbol of stability and unchangeableness. **What manner of stones.** How large, how costly. Luke, "built with goodly stones and offerings." "The temple was built of white marble, exquisitely carved, and with stones of large dimensions—some of them fifty feet long, sixteen high, and twenty-four thick." Josephus says, "Its appearance was such as to strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, which reflected when the sun rose upon it such a strong and dazzling effulgence that the eye could not sustain its radiance. At a distance it appeared a huge mountain covered with snow. For where the plates of gold were not, it was extremely white and glistening." (One who has stood before the Cologne cathedral or the Taj Mahal, not to mention lesser buildings, can feel the force of such a tragic prophecy as this. Peter would at least feel like saying again, "Be it far from thee, Lord" (Matt. 16, 22). Not one of the disciples had dreamed that the doctrine of the Messiahship of Jesus involved the destruction of the temple.)

2. Jesus. He is distinctly named for the sake of directly connecting the prophecy with the Prophecies. **Seest thou these.** I referred to these very buildings and no other when I said "left desolate." **Great buildings.** He names the impressive quality they felt in them to show that this was no obstacle to the fulfillment of his words. **Shall not.** A strong form of confident affirmation is used in the Greek. **Here.** Where now the sight is so impressive. **One stone.** Titus ordered the whole city and the temple to be dug up, leaving only two or three of the chief towers, so that those who visited it could hardly believe that it had been inhabited. **Thrown down.** The words would suggest an earthquake or the enery of a hostile army, preferably the latter (Luke 19, 43). Twice already had God's temple been destroyed on this self-same site.

II. General Signs (vers. 3-8).

3. As he sat. After the impressive reiteration of Jesus, all seem to have walked down into the Kidron valley and up the slope opposite the temple wall on the east, toward Bethany, their destination. In full view of the temple buildings Jesus sat down in silence. The most prominent object before them, and the subject of their musing were then. There is an opportunity now to ask him to speak with less reserve than he perhaps could speak before the authorities. **Peter.** He is the spokesman, but the other three show such deep interest that the question may be considered theirs also. **Asked him privately.** They have often, especially during the last year, learned that he would intrust more truth to them than to the public, or even the majority of the disciples. Hence they say:

4. Tell us. They will keep it secret if required so to do. **When.** They have learned not to gain say the prophecies of Jesus. It is not impossible that they could see the withered fig-tree from the spot, where they were sitting. When are those magnificent walls and battlements to fall? Was the war to begin soon? It would make a great difference with their personal plans. Where would they go to keep the feast? Would Jesus be with them? Would they continue their work of preaching? When? In a year, a month, a week, or in the distant future? No word of their Master's had ever yet come from the spot, would fall, no doubt, but when? **These things.** The things just foretold; the destruction of the temple and other events necessarily connected with it; according to Matthew (21, 31) and Luke (21, 31) "all this." **What... the sign.** The sign by which we will know that the prophecy is to be immediately fulfilled (vers. 38, 39). **All about to be accomplished.** Other events connected with the destruction of the temple are thought of as connected with it.

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