

- Sacrificed a pig there to Zeus
 - Renamed it “the Temple of Zeus” (2 Mac 6:2)
 - Then Maccabean revolt.
 - They felt the need to ceremonially cleanse the temple afterward
 - Hanukah
 - What it didn’t look like
 - Just a destruction. It was a specific idolatrous act.
- BUT Jesus says it is future!
 - So, should I see Antiochus’ act as helping fill in the details?
 - Maybe not Zeus but an actual redirecting of the temple for false worship.
 - I’d suggest Antiochus was a partial fulfillment of what Daniel (and Jesus) show is future.
 - See Mtt “AofD spoken of by Daniel the prophet”
 - Not just a picture of it... it.
- That seems consistent with other NT teaching on this...
 - ***2 Thessalonians 2:1–9 (NASB95) ¹Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, ²that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. ³Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, ⁴who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. ⁵Do you not remember that while I was still with you, I was telling you these things? ⁶And you know what restrains him now, so that in his time he will be revealed. ⁷For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. ⁸Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; ⁹that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,***
 - My points
 - This sounds like the abomination of desolation Jesus talked about
 - Not just a destruction of the temple but a man who sets himself up to be worshipped in the temple. He IS the idol.
 - Mt 3:14 “HIM standing”
 - This passage ALSO seems connected to the same sections of Daniel!
 - See Dan 11:36-37
 - This man of sin will be directly destroyed by Jesus at His second coming.
 - This seems to rule out 70 AD.
 - He also has signs and miraculous powers
 - To deceive
 - Also seems to rule out 70AD
 - Where are the signs and his religious following?
 - This requires a temple
 - Preterist views seem to have 2 options
 - 1- Say this happened in 70AD
 - That’s very hard.
 - Gentry
 - Apostasy is rebellion against Rome
 - Man of Sin is Nero
 - He’s taken out of the way by suicide

- That's JESUS! "sword"
 - Galba – troops, guard.
 - Nero death June 68AD
 - Temple destroyed August 70AD
 - Signs and wonders... etc.
 - It's all about the coming of Christ.
 - 2- Separate it from the Olivet Discourse and Rev
 - Seems odd.
- Preterist views
 - OR different supposed fulfillments
 - 40AD
 - Emperor Caligula (Gaius) ordered that a statue of himself should be put in the temple.
 - But this was never carried out
 - It occurs too early to be a sign for fleeing (30 years of fleeing?)
 - On almost all accounts Mark was written AFTER 40AD – and shows no sign that this was an event which was already fulfilled.
 - 70AD
 - Pro
 - Roman soldiers carried standards (flags) that had Caesar's image on them.
 - This was not allowed in the Temple
 - Years before 70 AD, when Pilate tried to bring them into the city of Jerusalem it caused major problems. (Josephus, Ant. 18.55-59)
 - BUT in 70 AD when the Temple was already burning, we read this.
 - Josephus' Wars 6.316
 - *And now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them, and there did they make Titus imperator, with the greatest acclamations of joy.*¹
 - There's an abomination (idol) that makes desolate.
 - Con
 - This is a sign to watch for and then to flee Jerusalem.
 - There's no value in fleeing that late.
 - 1- escape was impossible
 - 2- the war was ending
 - The AofD is in the middle of Daniel's week, not the end.
 - This is at the end.
 - This didn't happen "in the holy place"
 - "against its eastern gate" – in Gentile areas
 - Where only priests could go
 - Eusebius
 - Speaks of them fleeing Jerusalem because of a prophecy...
 - 3.5.3 *"But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And*

¹ Josephus, F., & Whiston, W. (1987). [*The works of Josephus: complete and unabridged*](#) (p. 743). Peabody: Hendrickson.

when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men.”²

- Pro-
 - A prophecy
- Con –
 - Pella is not mountainous (“flee to the mountains”)
 - It’s an odd way to refer to scripture.
- In the winter of 67/68AD
 - The Zealots took over the temple
 - Appointed their own high priest – by casting lots
 - The actual high priest helped stir up the Jewish crowd to fight them
 - Josephus says the zealots purposely bled in the temple.
 - They defiled the place with their blood.
 - Pro
 - This gives them time to flee
 - Con
 - This does not look like the AofD
 - Esp Daniel and 2 Thes
 - It doesn’t involve Jerusalem being surrounded by armies as in Lk 21
 - It isn’t followed by 3-1/2 years of trib.
 - One preterist says “the days are cut short”
 - Wha?
- It’s future, the antichrist.
 - Pro
 - 2 Thess
 - Seems to refer to the same thing
 - Gives details that fit the future and the coming of Christ
 - Mark’s use of a personal pronoun suggest the idol IS a person.
 - Jesus says, in *Mk 13:14* “*But when you see the abomination of desolation standing where it (HE) should not be (let the reader understand), then those who are in Judea must flee to the mountains.*
 - With **2 Thessalonians 2:3–4 (NASB95)** ³***Let no one in any way deceive you, for it will not come (Jesus’ return) unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, ⁴who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.***
 - Nothing like this EVER happened in 70
 - Not on earth
 - The second coming follows after it.
 - Mt 24:29-30 – Mk 13 – 2 Thess - Rev
 - Integration with other texts (symmetry)

² Eusebius of Caesaria. (1890). [The Church History of Eusebius](#). In P. Schaff & H. Wace (Eds.), A. C. McGiffert (Trans.), *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine* (Vol. 1, p. 138). New York: Christian Literature Company.

- *This person is the end-time Antichrist (Dan. 7:23–26; 9:25–27; 2 Thes. 2:3–4, 8–9; Rev. 13:1–10, 14–15). He will make a covenant with the Jewish people at the beginning of the seven-year period preceding Christ’s second coming (Dan. 9:27). The temple will be rebuilt and worship reestablished (Rev. 11:1). In the middle of this period (after 3½ years) the Antichrist will break his covenant, stop temple sacrifices, desecrate the temple (cf. Dan. 9:27), and proclaim himself to be God (Matt. 24:15; 2 Thes. 2:3–4; Rev. 11:2). This launches the terrible end-time events of the Great Tribulation (Rev. 6; 8–9; 16). Those who refuse to be identified with the Antichrist will suffer severe persecution and be forced to flee for refuge (Rev. 12:6, 13–17). Many—both Jews and Gentiles—will be saved during this period (Rev. 7) but many will also be martyred (Rev. 6:9–11).³*
- Con
 - Luke REALLY looks like it’s about 70AD!
 - The AofD is replaced with “armies surrounding” (21:30)
 - Already/Not yet (partial and total)
 - Just as the AofD was fulfilled in 167, it can be in 70 and finally in the future.
 - LUKE as focused on 70AD and MATT and MARK on the great trib and 2nd coming
 - Why think this
 - Lk doesn’t mention the AofD but the armies around Jerusalem
 - Lk doesn’t mention the great trib associated with the destruction of Jerusalem
 - Lk shows a delay from the destruction of Jerusalem till the second coming
 - The “times of the Gentiles”
 - This delay isn’t mentioned in Mt or Mk
 - Lk has clear sections that go like this
 - Jerusalem/Israel judgment
 - Time of Gentiles (as a break and wait)
 - International judgment
 - 2nd coming
- Conclusions
 - Futurist or Preterist
 - Preterist – 67/68, 70, etc.
 - Premil/futurist
 - I think - Already/not yet makes the most sense
 - Harmonizes so many passages
 - It acknowledges 1st century events as being connected
 - I think everyone can agree that 70AD is in view
 - Seems the most honest about them falling short
 - The confusion on this passage makes a lot of sense on the already/not yet view.
 - It’s what you’d expect.
 - All views share the same hope
 - All Scripture will be fulfilled.
 - The past is proof.
- Our task – persevere

³ Grassmick, J. D. (1985). [Mark](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 170). Wheaton, IL: Victor Books.

- Press on
- Live for Him – and suffer

Different constructions of the Olivet Discourse

- Preterist
- One option
 - Mk 13:14-22 starts pre-70 AD and continues to the present time
 - Mk 13:24-27 is just prior to the 2nd coming. It's "after those days, after that tribulation"
 - Mk 13:28-31 references just the stuff from Mk 13 through verse 22. Mk 13:24-27 is parenthetical.
 - Mk 13:32-37 is back to the parenthesis about when Jesus returns.
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- Futurist

- Notes for the future
 - France said that nobody knows what Jesus meant when he instructed those who were on rooftops to flee without going inside the house. Many think this seems like nonsense because you have to go inside the house to get on the roof.

- v People on their flat-roofed Palestinian houses must flee by the outside staircase without going inside (v. 15; see the discussion of Palestinian houses at 1:29 and 2:1)⁴
 - I might add to this the fact that the paralytic was obviously brought onto the roof apart from going inside the home. The whole reason he used the roof is because it had access apart from going inside. In fact, the roof did not have ANY direct access to the inside of the house, which is why they had to dig through it.
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⁴ Edwards, J. R. (2002). [*The Gospel according to Mark*](#) (p. 397). Grand Rapids, MI; Leicester, England: Eerdmans; Apollos.