

# Mark 13:14-27

Mark 13:14 – “But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.

3752 [e]	1161 [e]	3708 [e]	3588 [e]	946 [e]	3588 [e]	2050 [e]	3588 [e]	2046 [e]	5259 [e]	1158 [e]	3588 [e]	
Hotan	de	idete	to	bdelygma	tēs	erēmōseōs	to	rhēthen	hypo	Daniēl	tou	
14	Ὄταν	δὲ	ἴδητε	τὸ	βδέλυγμα	τῆς	ἐρημώσεως	ζτὸ	ῥηθὲν	ὑπὸ	Δανιήλ	τοῦ
	When	then	you see	the	abomination	of the	desolation	which	was spoken of	by	Daniel	the
	Conj	Conj	V-ASA-2P	Art-ANS	N-ANS	Art-GFS	N-GFS	Art-ANS	V-APP-NNS	Prep	N-GMS	Art-GMS

neuter subject, noun

4396 [e]	2476 [e]	3699 [e]	3756 [e]	1163 [e]	3588 [e]	314 [e]	3539 [e]	5119 [e]	3588 [e]	1722 [e]	3588 [e]
prophētou	hestēkota	hopou	ou	dei	ho	anaginōskōn	noeitō	tote	hoi	en	tē
προφήτου	, ἑστῆκότα	ὅπου	οὐ	δεῖ	ὁ	ἀναγινώσκων	, νοεῖτώ	τότε	οἱ	ἐν	τῇ
prophet	standing	where	not	it should	the [one]	reading	let him understand	then	those	in	-
N-GMS	V-RPA-AMS	Adv	Adv	V-PIA-3S	Art-NMS	V-PPA-NMS	V-PMA-3S	Adv	Art-NMP	Prep	Art-DFS

masculine perfect part.

2449 [e]	5343 [e]	1519 [e]	3588 [e]	3735 [e]
Ioudaia	pheugētōsan	eis	ta	orē
Ἰουδαία	, φευγέτωσαν	εἰς	τὰ	ὄρη
Judea	let them flee	to	the	mountains
N-DFS	V-PMA-3P	Prep	Art-ANP	N-ANP

Mark seems to be cryptically referring to a person (man) fulfilling the role of the mentioned idol

1. This section answers both questions “when” and “what will be a sign”. The first part could refer to 66-70 AD, but there seems to be some pattern or similarity to these words that connects them to both 168 BC in the past and the Second Coming (Parousia) in the future.
2. Reference to Daniel:
  - a. 9:27 – “And he shall make a strong covenant with many for one week [sevens], and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”
  - b. 11:31 – “Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate.”
  - c. 12:11-12 – “And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days.”
    - i. (3 ½ years = 42 months = 1,260 days)
    - ii. 1,290 days is 30 days more than 1,260 days
    - iii. 1,335 days is 75 days more than 1,260 days (and, 45 days more than 1,290)
3. “Abomination of desolation”
  - a. “abomination” – *bdelygma* – /bdel-oog-mah/ - means “a detestable thing”
    - i. Revelation 17:4 says the woman in purple that sat on the scarlet beast was holding in her hand a golden cup full of abominations (*bdelygma*) and the impurities of her sexual immorality”
    - ii. In the Hebrew of Daniel it is the word *siqqus* which means something loathsome, detestable such as an idol.
  - b. “desolation” – *eremoseos* – /er-ay-mo-sis/ - means “a making desolate”

- i. comes from *eremoo* which means “lay waste, make destitute, barren”
- c. A loose paraphrase is “the idol that profanes”. Or, better “the desolating sacrilege”.
- d. The word “abomination” that is the “abomination that causes desolation” is a neuter noun, or a thing, like an image or an idol.
  - i. Contrary to proper Greek language structure this neuter “abomination” is then said to be “standing” in the masculine.
  - ii. The verb for the neuter noun is masculine
  - iii. This is not written correctly
  - iv. This may be why Mark added immediately, “let the reader understand”. The read was to understand this was an intentional correlation of the neuter with the masculine because the thing that desolates the temple will be a man.
  - v. We would write it in English using the *SIC*, which is [sic] used in brackets after a copied or quoted word that appears odd or erroneous to show that the word is quoted exactly as it stands in the original.
  - vi. This verse could be written like this: “When you see that thing, the abomination of desolation, standing where he [sic] should not be...”
    - 1. “...see that THING...standing where HE should not be...”

#### **OPTIONS FOR THE TIME OF THE ABOMINATION OF DESOLATION:**

- Maccabean revolt: Originally fulfilled when Antiochus set up a statue in the temple and sacrificed a pig on the altar of burnt offering.
  - a. The Seleucid ruler Antiochus IV Epiphanes in 167 BC set up a small altar dedicated to Zeus over the altar of burnt offering
  - b. This was a past, well-documented historical event when Jesus warned of this in 30 AD.
- 66-70 AD Roman Wars:
  - a. The encirclement of Jerusalem by Roman armies as in Luke 21:20:
 

“But when you see Jerusalem surrounded by armies, then know that its desolation (*eremosis*) has come near.”
  - b. At the hand of the Romans:
    - vii. The Roman legions’ standards with the image of the Roman eagle could be the “abomination” or “detestable thing” since they were idols and soldiers offered sacrifices to them
    - viii. In 70 AD Roman standards with eagles or images of Caesar were place on the temple mount and in the temple.
    - ix. Both Pilate and Caligula attempted to bring Roman standards with eagles or emperor images into Jerusalem. Pilate did it before Jesus spoke and Caligula’s attempt was abandoned when Emperor Caligula was assassinated.
  - c. At the hand of the Jews or the Jewish Zealots:
    - x. In November of 66 AD the Jewish forces defeated the Twelfth Roman Legion which was under the command of Roman General Cestius Gallus. With that victory the people of Jerusalem (Judea) had to make a decision: stay in Jerusalem and fight the coming Romans or flee while there was time because Jerusalem could not stand. There were two groups:
      - 1. Those who had “faith in their God” and ran into the city for protection and to stand against the Gentiles
      - 2. Those who had “faith in their Messiah Jesus” and they fled the city

- xi. The Christians saw the hopelessness of the Jews against Rome and they knew Jesus' words and they left the city in large groups unhindered by Rome between November 66 AD and April of 68 AD.
- xii. The Zealots defiled the temple between November 67- April 68 AD. The Zealots moved their forces up onto the Temple Mount and also allowed secular men and even criminals to move about in the Most Holy Place (Josephus, War IV. iii. 10). There were even murders committed on the Temple Mount by the Zealots. Sometime in Dec.67-Feb.68 the Zealots appointed their own high priest, an unworthy man named Phanni.
- xiii. The false High Priest Phanni may have been the "he" that stood where he should not stand. The Jewish Christians who had been meeting on the Temple Mount in Solomon's Colonnade fled for Pella in the Decapolis to join other believers in their homes and cities in the mountains of Transjordan

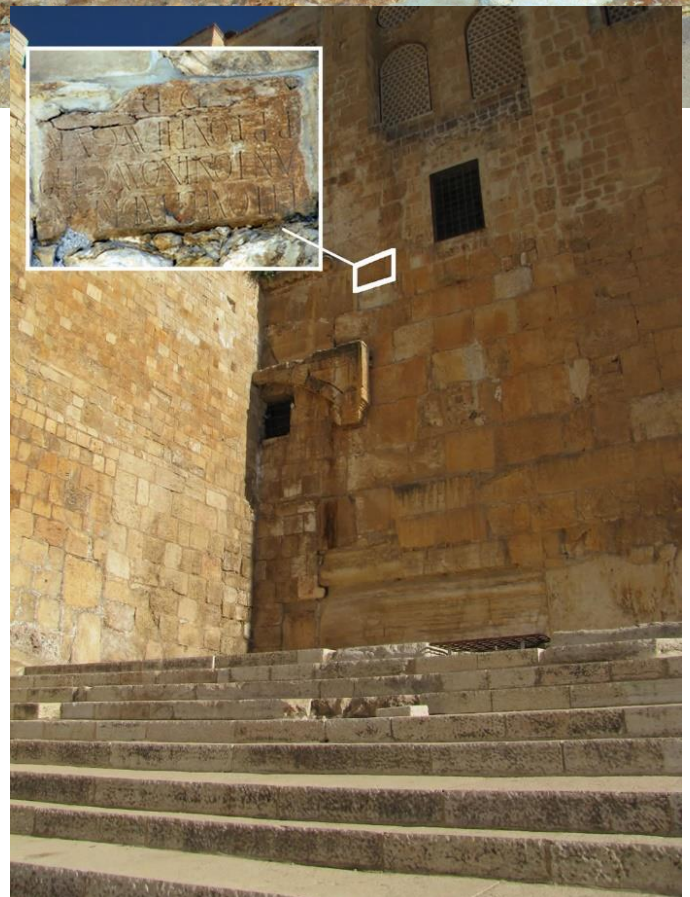
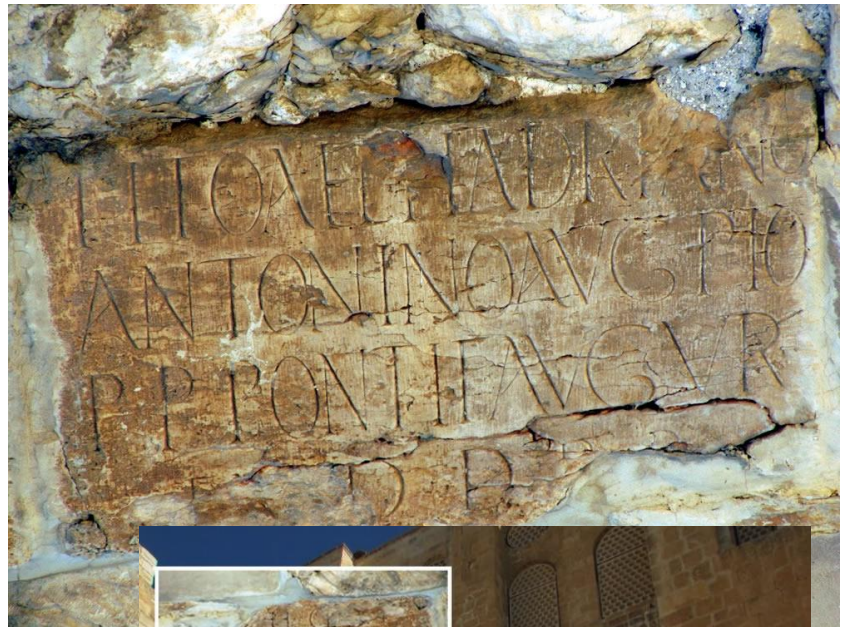
- Bar Kokhba Revolt (132-135 AD) – a statue of Zeus and a temple of Zeus were built over the site of the Jewish Temple. Also, an image of Hadrian was set up on the Temple Mount (a stone inscription from one of these statues can be found in the rebuilt southern wall of the Temple Mount today above the Double Gate:

Hadrian's inscription reads:

TITO AEL HADRIANO  
ANTONINO AUG PIO  
P P PONTIF AUGUR  
D D

Translation of Latin:

To Titus Ael[ius] Hadrianus  
Antoninus Aug[ustus] Pius  
the f[ather] of the f[atherland],  
pontif[ex], augur.  
D[ecreed] by the D[ecurions]



THE DIDACHE (The Teaching of the Twelve Apostles) - The word **Didache** comes from the Greek word meaning “doctrine, teaching”. The Didache was an instruction book believed to have been written between 70-100 AD. Tradition says it is the work of the twelve Apostles. The Didache was a of church manual for first century Christians to use to guide the organization of the local church. It was most likely used in rural locations where the traveling teachers and itinerant ministries did most of the work.

From chapter 16 (final chapter) of **THE DIDACHE**, or “Teaching of the Twelve Apostles”

16:1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

16:2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

16:3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

16:4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

16:5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

16:6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

16:7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

16:8 then shall the world behold the Lord coming on the clouds of heaven.

- Future End Time:

- a. 2 Thes. 2:1-10

1. “the man of lawlessness” in 2 Th. 2:3-4 will exalt himself in the temple as God, or as “the Son of God” according to the Didache, a first century document.
2. This “man of lawlessness” setting himself up in the temple is exactly what Mark is referring to with masculine participle “standing” (a male doing the verb) which is the neuter noun “abomination that causes desolation”.
  - a. A man is the “idol” that defiles the temple.

Conclusion:

1. It seems the wording leading up to this point is describing the years leading up to 70 AD responding to the destruction of the temple.
2. Jesus’ speaks of a person who would unleash the worst time in history. A time after the generation that saw the destruction of the temple.
3. Mark 13:14 connects the generation that Jesus was speaking to with the final days of the future.

- a. This hinge connects “these things” (history and 70 AD) with “those days” (the greatest tribulation and Parousia)
  - b. The events of 13:14-27 are the eschatological future and the key phrase is “those days” which is used in 13:17, 19, 20, 24.
  - c. “Those days” is a technical term in Jewish writing for the end times
  - d. Daniel 12:1 speaks of “a time of trouble” such as never before or after that Jesus will mention:  
*“At that time shall arise Michael, the great prince who has charge of your people. And there shall be **a time of trouble**, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book.”*
  - e. Joel 2:1-2 the same:  
*“Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming; it is near, a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; **their like has never been before, nor will be again after them through the years of all generations.**”*
4. The purpose of these words is we are to be alert, awake, working, serving, enduring as we watch and wait for Jesus return.
- a. The purpose of these words IS to give us an attitude. They are to prepare our hearts for a life of endurance and service.
  - b. The purpose of these words is NOT to give us knowledge so we can be:
    - i. relieved from enduring
    - ii. released from our responsibilities
    - iii. delivered from having to wait
  - c. Jesus was not giving these disciples a salvation of knowledge of escape and ease, but a way of life that would produce faithfulness, endurance and a continuation of standing our ground as we wait.
  - d. The mystery remains... In 13:32 Jesus says,  
*“Concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. Be on guard, keep awake. For you do not know when the time will come.”*
  - e. Jesus words do not remove the mysteries, but instead empowers us to live in the mysteries.

***“The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.”***

– Deuteronomy 29:29

*“Then the Lord answered Job out of the whirlwind and said: ‘Who is this that darkens counsel by words without knowledge? Dress for action like a man; I will question you, and you make it known to me. Where were you when I laid the foundation of the earth? Tell me, if you have understanding.’”* – Job 38:1-4

*“Then Job answered the Lord and said: ‘Behold, I am of small account; what shall I answer you? I lay my hand on my mouth. I have spoken once, and I will not answer; twice, but I will proceed no further.’”* – Job 40:3-5

The people of the Church in Jerusalem were commanded by an oracle given by revelation before the war to those in the city who were worthy of it to depart and dwell in one of the cities of Perea which they called Pella. To it those who believed on Christ traveled from Jerusalem, so that when holy men had altogether deserted the royal capital of the Jews and the whole land of Judaea..."

—Eusebius, Church History 3, 5, 3

This heresy of the Nazoraeans exists in Beroea in the neighbourhood of Coele Syria and the Decapolis in the region of Pella and in Basanitis in the so-called Kokaba (Chochabe in Hebrew). From there it took its beginning after the exodus from Jerusalem when all the disciples went to live in Pella because Christ had told them to leave Jerusalem and to go away since it would undergo a siege. Because of this advice they lived in Perea after having moved to that place, as I said."

—Epiphanius, Panarion 29,7,7-8

For after all those who believed in Christ had generally come to live in Perea, in a city called Pella of the Decapolis of which it is written in the Gospel that it is situated in the neighbourhood of the region of Batanaea and Basanitis, Ebion's preaching originated here after they had moved to this place and had lived there."

—Epiphanius, Panarion 30, 2, 7

So Aquila, while he was in Jerusalem, also saw the disciples of the disciples of the apostles flourishing in the faith and working great signs, healings, and other miracles. For they were such as had come back from the city of Pella to Jerusalem and were living there and teaching. For when the city was about to be taken and destroyed by the Romans, it was revealed in advance to all the disciples by an angel of God that they should remove from the city, as it was going to be completely destroyed. They sojourned as emigrants in Pella, the city above mentioned in Transjordan. And this city is said to be of the Decapolis."

—Epiphanius, On Weights and Measures 15

Before 66 AD the Christians were led by Simeon to Pella in Decapolis. They remained there 135 AD when they returned after Rome ended the second Jewish revolt of Bar Kokhba (132-135).

Epiphanius (310-403 AD, bishop on Cyprus) and Eusebius got this information from Ariston of Pella (100-160 AD), an apologist and chronicler of history

4. "Let the reader understand"
  - a. Likely not part of Jesus spoken words here in this context
    - i. "Reader"...would make no sense
    - ii. Jesus would say something like, "he who has ears to hear, let him hear", which basically means "understand this, if you can"
  - b. This is an editorial comment made in the written text for the reader to take note.
  - c. It could have been written by Mark in his original draft, or was an early editorial comment made in the written copies.

- d. The reason for this was to point out to the reader is Mark's words, "when you see the abomination of desolation standing where he ought not to be", are intentionally written in a cryptic fashion so that only those in the group or on the inside will understand what is being said when they read it in light of previous teaching/texts. But, the text will not be discernable to the average person. This was written like this by Mark to protect the believers and the text from unnecessary misunderstandings.
- i. If this was the case then this event was about to occur so the people needed warned, but it could not be specific without offending some person or group that would see it as a threat or attack.
  - ii. If this occurs between 66-70 AD then it would involve either:
    1. Actions by the Roman Legions or military in or around Jerusalem
    2. Actions by the Zealot Jews rejecting Jesus and the message of the church, but choosing instead to arm themselves, take over Jerusalem, fortify the Temple Mount and rebel against Rome.
- e. Interestingly, Mark was writing this text around 64-66 AD...weeks before it occurred.
- f. Also, it would appear Mark was making a clear, well-known teaching of Jesus and making it ambiguous intentionally.
- i. It is a clear, well-known teaching of Jesus since Matthew (48 AD) and Luke (60 AD) also refer to it. The early church (notably the Jerusalem church) knew these words.
  - ii. Matthew says the same thing with less ambiguity in Matthew 24:15-16. It would appear that Mark is closer to the fulfillment than Matthew since he is less specific. Also, Mark is writing in Rome itself:  
*"So when you see the abomination of desolation spoken of by the prophet Daniel, **standing in the holy place** (let the reader understand), then let those who are in Judea **flee to the mountains.**"*
  - iii. Luke makes a connection for us by connecting the use of the word "desolation" with the directions to "flee" in Luke 21:20-22. Luke appears to consider the Roman military approaching Jerusalem with the desolation:  
*"But when you see **Jerusalem surrounded by armies**, then know that its **desolation** has come near. Then let those who are in Judea **flee to the mountains**, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, to fulfill all that is written."*
  - iv. Josephus writing of the fulfillment of Daniel's words in 66-70 AD (Antiquities X. xi. 7, writes:  
*"In the same manner Daniel also wrote about the empire of the Romans and that Jerusalem would be taken and the Temple laid waste."*  
 Then, Josephus refers a Jewish prophecy concerning the desecration of the Temple by the Jews themselves (War IV. vi. 3) when he writes:  
*"For there was an ancient saying of inspired men that the city would be taken and the sanctuary burned to the ground by right of war, when it should be visited by sedition and native hands should be the fires to defile God's sacred precinct. This saying the Zealots did not disbelieve; yet they lent themselves as instruments of it accomplishment."*
5. The overriding point to the believers in verses 13:15-22 is flee:

- a. 13:14-16 – Flee immediately...go now,
  - b. 13:17-18 – Conditions for fleeing...winter, pregnant
  - c. 13:19-20 – Reason for fleeing...tribulation
  - d. 13:21-22 – Why would you not flee? The Christ is here! (The Zealot leaders, priest, or false Messiah military leader)
6. It appears this fleeing is to escape for the purpose of continuing to serve and wait in history.
7. In Revelation 6:15-17 it appears there is no place to flee and hide, at least not for the inhabitants of the earth:

*“Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?”*”

**13:15 – “Let the one who is on the housetop not go down, nor enter his house, to take anything out,**

	3588 [e]	1161 [e]	1909 [e]	3588 [e]	1430 [e]		3361 [e]	2597 [e]		3366 [e]	1525 [e]	5100 [e]	142 [e]	1537 [e]	3588 [e]
	ho	de	epi	tou	dōmatos		mē	katabatō		mēde	eiselthatō	ti	arai	ek	tēs
<b>15</b>	ὁ	[δε]	ἐπὶ	τοῦ	δώματος	,	μὴ	καταβάτω	,	μηδὲ	εἰσελθάτω	τι ⇔	ἄραι	ἐκ	τῆς
	the [one]	and	upon	the	housetop		not	let him come down		nor	go in	anything	to take	out of	the
	Art-NMS	Conj	Prep	Art-GNS	N-GNS		Adv	V-AMA-3S		Conj	V-AMA-3S	IPro-ANS	V-ANA	Prep	Art-GFS

	3614 [e]	846 [e]
	oikias	autou
	οἰκίας	αὐτοῦ ;
	house	of him
	N-GFS	PPro-GM3S

**13:16 – “and let the one who is in the field not turn back to take his cloak.**

	2532 [e]	3588 [e]	1519 [e]	3588 [e]	68 [e]		3361 [e]	1994 [e]		1519 [e]	3588 [e]	3694 [e]	142 [e]	3588 [e]	2440 [e]	846 [e]	
	kai	ho	eis	ton	agron		mē	epistrepsatō		eis	ta	opisō	arai	to	himation	autou	
<b>16</b>	καὶ	ὁ	εἰς	τὸν	ἀγρὸν	,	μὴ	ἐπιστρεψάτω		εἰς	τὰ	ὀπίσω	,	ἄραι	τὸ	ἱμάτιον	αὐτοῦ .
	and	the [one]	in	the	field		not	let him return		to	the things	behind		to take	the	clothing	of him
	Conj	Art-NMS	Prep	Art-AMS	N-AMS		Adv	V-AMA-3S		Prep	Art-ANP	Adv		V-ANA	Art-ANS	N-ANS	PPro-GM3S

**13:17 – “And alas for women who are pregnant and for those who are nursing infants in those days!**

	3759 [e]	1161 [e]	3588 [e]	1722 [e]	1064 [e]	2192 [e]		2532 [e]	3588 [e]		2337 [e]		1722 [e]	1565 [e]	3588 [e]	2250 [e]
	Ouai	de	tais	en	gastrī	echousais		kai	tais		thelazousais		en	ekeinai	tais	hemerai
<b>17</b>	Ὦαὶ	δὲ	ταῖς	ἐν	γαστρὶ	ἐχούσαις	,	καὶ	ταῖς		θηλαζούσαις		ἐν	ἐκείναις	ταῖς	ἡμέραις !
	Woe	then	to those	in	womb	having		and	to the [ones]		nursing infants		in	those	-	days
	I	Conj	Art-DFP	Prep	N-DFS	V-PPA-DFP		Conj	Art-DFP		V-PPA-DFP		Prep	DPro-DFP	Art-DFP	N-DFP

**13:18 – “Pray that it may not happen in winter.**



	4336 [e]	1161 [e]	2443 [e]	3361 [e]	1096 [e]	5494 [e]
	proseuchesthe	de	hina	mē	genētai	cheimōnos
18	προσεύχεσθε	δὲ	ἵνα	μὴ	γένηται	χειμῶνος ;
	Pray	then	that it	not	might be	in winter
	V-PMM/P-2P	Conj	Conj	Adv	V-ASM-3S	N-GMS

13:19 – “For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be.

	1510 [e]	1063 [e]	3588 [e]	2250 [e]	1565 [e]	2347 [e]	3634 [e]	3756 [e]	1096 [e]	5108 [e]	575 [e]	746 [e]	2937 [e]	3739 [e]
	esontai	gar	hai	hēmerai	ekeina	thlipsis	hoia	ou	gegonen	toiautē	ap’	archēs	ktiseōs	hēn
19	ἔσονται	γὰρ	αἱ	ἡμέραι	ἐκεῖνα	θλίψις	, οἷα	οὐ	γέγονεν	τοιαύτη	, ἀπ’	ἀρχῆς	κτίσεως	, ἧν
	will be [in]	for	the	days	those	tribulation	such as	never	has been	the like	from [the]	beginning	of creation	which
	V-FIM-3P	Conj	Art-NFP	N-NFP	DPro-NFP	N-NFS	RelPro-NFS	Adv	V-RIA-3S	DPro-NFS	Prep	N-GFS	N-GFS	RelPro-AFS

	2936 [e]	3588 [e]	2316 [e]	2193 [e]	3588 [e]	3568 [e]	2532 [e]	3756 [e]	3361 [e]	1096 [e]
	ektisen	ho	Theos	heōs	tou	nyn	kai	ou	mē	genētai
	ἔκτισεν	ὁ	Θεὸς	, ἕως	τοῦ	νῦν	καὶ	οὐ	μὴ	γένηται
	created	-	God	until	-	now	and	never	not	shall be
	V-AIA-3S	Art-NMS	N-NMS	Prep	Art-GMS	Adv	Conj	Adv	Adv	V-ASM-3S

13:20 – “And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days.

	2532 [e]	1487 [e]	3361 [e]	2856 [e]	2962 [e]	3588 [e]	2250 [e]	3756 [e]	302 [e]	4982 [e]	3956 [e]	4561 [e]	235 [e]
	kai	ei	mē	ekolobōsen	Kyrios	tas	hēmeras	ouk	an	esōthē	pasa	sarx	alla
20	καὶ	εἰ	μὴ	ἐκολόβωσεν	Κύριος	τὰς	ἡμέρας	, οὐκ	ἂν	ἐσώθη	πᾶσα	σὰρξ	; ἀλλὰ
	And	if	not	had shortened	[the] Lord	the	days	no	-	there would have been saved	any	flesh	but
	Conj	Conj	Adv	V-AIA-3S	N-NMS	Art-AFP	N-AFP	Adv	Prtcl	V-AIP-3S	Adj-NFS	N-NFS	Conj

	1223 [e]	3588 [e]	1588 [e]	3739 [e]	1586 [e]	2856 [e]	3588 [e]	2250 [e]
	dia	tous	eklektous	hous	exelexato	ekolobōsen	tas	hēmeras
	διὰ	τοὺς	ἐκλεκτοὺς	οὓς	ἐξελέξατο	, ἐκολόβωσεν	τὰς	ἡμέρας
	on account of	the	elect	whom	He chose	He has shortened	the	days
	Prep	Art-AMP	Adj-AMP	RelPro-AMP	V-AIM-3S	V-AIA-3S	Art-AFP	N-AFP

13:21 – “And then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it.

	2532 [e]	5119 [e]	1437 [e]	5100 [e]	4771 [e]	2036 [e]	2400 [e]	5602 [e]	3588 [e]	5547 [e]	2400 [e]	1563 [e]	3361 [e]	4100 [e]
	Kai	tote	ean	tis	hymīn	eipē	Ide	hōde	ho	Christos	Ide	ekei	mē	pisteuete
21	Καὶ	τότε	ἐάν	τις	ὑμῖν	εἴπη	, Ἴδε	, ὧδε	ὁ	Χριστός	! Ἴδε	, ἐκεῖ	! μὴ	πιστεύετε
	And	then	if	anyone	to you	says	Behold	here [is]	the	Christ	Behold	there	not	you shall believe [it]
	Conj	Adv	Conj	IPro-NMS	PPro-D2P	V-ASA-3S	V-AMA-2S	Adv	Art-NMS	N-NMS	V-AMA-2S	Adv	Adv	V-PMA-2P

13:22 – “For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect.

1453 [e]	1063 [e]	5580 [e]	2532 [e]	5578 [e]	2532 [e]	1325 [e]	4592 [e]	2532 [e]	5059 [e]	4314 [e]	3588 [e]
egerthēsontai	gar	pseudochristoi	kai	pseudoprophētai	kai	dōsousin	sēmeia	kai	terata	pros	to
22 ἔγερθήσονται	γὰρ*	ψευδόχριστοι	καὶ	ψευδοπροφήται	, καὶ	δώσουσιν*	σημεῖα	καὶ	τέρατα	, πρὸς	τὸ
There will arise	for	false Christs	and	false prophets	and	will give	signs	and	wonders	so as	-
V-FIP-3P	Conj	N-NMP	Conj	N-NMP	Conj	V-FIA-3P	N-ANP	Conj	N-ANP	Prep	Art-ANS

635 [e]	1487 [e]	1415 [e]	3588 [e]	1588 [e]
apoplanan	ei	dynaton	tous	eklektous
ἀποπλανᾶν	εἰ	δυνατὸν	, τοὺς	ἐκλεκτοὺς
to deceive	if	possible	the	elect
V-PNA	Conj	Adj-NNS	Art-AMP	Adj-AMP

13:23 – “But be on guard; I have told you all things beforehand.

4771 [e]	1161 [e]	991 [e]	4302 [e]	4771 [e]	3956 [e]
hymeis	de	blepete	proeirēka	hymīn	panta
23 ὑμεῖς	δὲ	βλέπετε	; προεῖρηκα	ὑμῖν	πάντα
You	however	take heed	I have foretold	to you	all things
PPro-N2P	Conj	V-PMA-2P	V-RIA-1S	PPro-D2P	Adj-ANP

13:24 – “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light,

235 [e]	1722 [e]	1565 [e]	3588 [e]	2250 [e]	3326 [e]	3588 [e]	2347 [e]	1565 [e]	3588 [e]	2246 [e]	4654 [e]	2532 [e]	3588 [e]
Alla	en	ekeinaiis	tais	hēmerais	meta	tēn	thlipsin	ekeinēn	Ho	hēlios	skotisthēsetai	Kai	hē
24 Ἀλλὰ	ἐν	ἐκείναις	ταῖς	ἡμέραις	, μετὰ	τὴν	θλίψιν	ἐκείνην	, Ὁ	ἥλιος	σκοτισθήσεται	, Καὶ	ἡ
But	in	those	-	days	after	the	tribulation	those	The	sun	will be darkened	and	the
Conj	Prep	DPro-DFP	Art-DFP	N-DFP	Prep	Art-AFS	N-AFS	DPro-AFS	Art-NMS	N-NMS	V-FIP-3S	Conj	Art-NFS

4582 [e]	3756 [e]	1325 [e]	3588 [e]	5338 [e]	846 [e]
selēnē	ou	dōsei	to	phengos	autēs
σελήνη	οὐ	δώσει	τὸ	φέγγος	αὐτῆς
moon	not	will give	the	light	of it
N-NFS	Adv	V-FIA-3S	Art-ANS	N-ANS	PPro-GF3S

13:25 – “and the stars will be falling from heaven, and the powers in the heavens will be shaken.

2532 [e]	3588 [e]	792 [e]	1510 [e]	1537 [e]	3588 [e]	3772 [e]	4098 [e]	2532 [e]	3588 [e]	1411 [e]	3588 [e]	1722 [e]	3588 [e]		
Kai	hoi	asteres	esontai	ek	tou	ouranou	piptontes	Kai	hai	dynameis	hai	en	tois		
25	Καὶ	οἱ	ἀστέρες	ἔσονται	ἐκ	τοῦ	οὐρανοῦ	πίπτοντες	,	Καὶ	αἱ	δυνάμεις	αἱ	ἐν	τοῖς
	and	the	stars	will be	out of	the	heaven	falling		and	the	powers	that [are]	in	the
	Conj	Art-NMP	N-NMP	V-FIM-3P	Prep	Art-GMS	N-GMS	V-PPA-NMP		Conj	Art-NFP	N-NFP	Art-NFP	Prep	Art-DMP

3772 [e]	4531 [e]
ouranois	saleuthēsontai
οὐρανοῖς	σαλευθήσονται .
heavens	will be shaken
N-DMP	V-FIP-3P

**13:26 – “And then they will see the Son of Man coming in clouds with great power and glory.**

2532 [e]	5119 [e]	3708 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	2064 [e]	1722 [e]	3507 [e]	3326 [e]	1411 [e]	4183 [e]	2532 [e]		
Kai	tote	opsontai	ton	Hiion	tou	anthrōpou	erchomenon	en	nephelais	meta	dynameōs	pollēs	kai		
26	Καὶ	τότε	ὄψονται	τὸν	Υἱὸν	τοῦ	ἀνθρώπου	ἐρχόμενον	ἐν	νεφέλαις	,	μετὰ	δυνάμεως	πολλῆς	καὶ
	And	then	will they see	the	Son	-	of Man	coming	in	[the] clouds		with	power	great	and
	Conj	Adv	V-FIM-3P	Art-AMS	N-AMS	Art-GMS	N-GMS	V-PPM/P-AMS	Prep	N-DFP		Prep	N-GFS	Adj-GFS	Conj

1391 [e]
doxēs
δόξης .
glory
N-GFS

**13:27 – “And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.**

2532 [e]	5119 [e]	649 [e]	3588 [e]	32 [e]	2532 [e]	1996 [e]	3588 [e]	1588 [e]	846 [e]	1537 [e]	3588 [e]	5064 [e]			
kai	tote	apostelei	tous	angelous	kai	episynaxei	tous	eklektous	autou	ek	ton	tessarōn			
27	καὶ	τότε	ἀποστελεῖ	τοὺς	ἀγγέλους	,	καὶ	ἐπισυνάξει	τοὺς	ἐκλεκτοὺς	αὐτοῦ	,	ἐκ	τῶν	τεσσάρων
	And	then	He will send	the	angels		and	will gather together	the	elect	of Him		from	the	four
	Conj	Adv	V-FIA-3S	Art-AMP	N-AMP		Conj	V-FIA-3S	Art-AMP	Adj-AMP	PPro-GM3S		Prep	Art-GMP	Adj-GMP

417 [e]	575 [e]	206 [e]	1093 [e]	2193 [e]	206 [e]	3772 [e]	
anemōn	ap'	akrou	gēs	heōs	akrou	ouranou	
ἀνέμων	,	ἀπ'	ἄκρου	γῆς	ἕως	ἄκρου οὐρανοῦ .	
winds		from [the]	end	of earth	to [the]	end	of heaven
N-GMP		Prep	N-GNS	N-GFS	Prep	N-GNS	N-GMS