

Session 12

The Olivet Discourse

Mark 13 | A Ransom for Many: A Catholic Journey Through the Gospel of Mark

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover Jesus' longest discourse in Mark, spoken on the Mount of Olives facing the temple whose doom he has just sealed, and learn to read it with Catholic eyes: two horizons woven together (the destruction of Jerusalem within a generation, and the coming of the Son of Man at the end), prophetic imagery decoded from the prophets themselves, and a fourfold command, "Watch", that the very next chapter will test and the disciples will fail.

Catholic Touchstone: Christian hope without timelines (CCC 668-677, 1040): the Lord will return in glory; the hour is known to no one; the Church's posture is neither panic nor prediction but watchful fidelity, sacraments, duty, and love, until he comes.

What You Need to Know

The setting frames everything: a disciple gawks at the temple's megaliths ("what wonderful stones and what wonderful buildings!", and Herod's stones were genuinely staggering), and Jesus answers with demolition: "There will not be left here one stone upon another." Then, seated on the Mount of Olives OPPOSITE THE TEMPLE (Zechariah 14:4 places the LORD's feet on that mountain on the day of judgment; Ezekiel watched the glory depart eastward to "the mountain on the east side of the city" (11:23), traditionally identified with Olivet), the inner four ask the question that generates the discourse: "WHEN will this be, and what will be the SIGN?" Read their question carefully: they are asking about the TEMPLE'S destruction. Jesus' answer telescopes two horizons, the fall of Jerusalem (which happened in A.D. 70, within that generation, exactly as promised) and the final coming of the Son of Man, because the first is a sacrament of the second: the end of the temple-world was, for Israel, the end of A world, and it previews the end of THE world. Much confusion, and most end-times hysteria, comes from flattening the two horizons into one.

The discourse's first movement (13:5-13) is explicitly ANTI-panic. Wars, earthquakes, famines, false messiahs: "do not be alarmed; this must take place, but the end is not yet"; what follows is only "the beginning" of the birth-pangs (*odinon*). Every generation that has read its own headlines as the countdown has ignored the plain instruction of the text. What Jesus does promise his disciples is not escape but persecution, councils, beatings, governors, "and the gospel must first be preached to all nations", with one jewel embedded: "say whatever is given you in that hour... it is not you who speak, but the Holy Spirit" (13:11), a promise the martyrs' trial transcripts have been cashing for twenty centuries.

The "desolating sacrilege" (13:14, from Daniel 9:27, 11:31, 12:11, where it first meant Antiochus Epiphanes profaning the altar in 167 B.C.) is flagged by Mark himself as a riddle: "let the reader understand." Its first-horizon referents cluster around the temple's last years: threats and profanations culminating in Roman standards in the sanctuary; the Church has not defined a single identification, so hold candidates loosely. What matters is the instruction attached: FLEE, do not fight, do not loot the house on the way out, and early Christian memory (Eusebius, Ecclesiastical History 3.5) records the Jerusalem church withdrawing to Pella before the war, a tradition long associated with obedience to this very warning. Then the cosmic verses (13:24-25): sun darkened, moon failing, stars falling. Resist the planetarium reading long enough to check the prophets: Isaiah 13:10 uses precisely this language for the fall of BABYLON to the Medes; Isaiah 34:4 for the fall of EDOM; Ezekiel

32:7 for EGYPT. It is Israel's stock idiom for the collapse of a world-order, the lights going out on a kingdom, which fits the fall of the temple-world perfectly, while remaining open, at the second horizon, to a literal consummation. Let the group discover Isaiah 13 themselves; it is the interpretive key that disarms a century of chart-making.

"Then they will see the Son of Man coming in clouds with great power and glory" (13:26) is Daniel 7:13 again, and note Daniel's geometry: the son of man comes WITH CLOUDS TO the Ancient of Days, to be enthroned and vindicated, a coronation scene as much as a descent. At the first horizon, the temple's fall IS the public vindication of the Son of Man's words (this claim returns at his trial, 14:62, before men who lived to see it); at the second horizon, it is the Parousia the Creed confesses: "he will come again in glory." Both/and, not either/or. Then the two sayings that demand honest handling. "This generation will not pass away before all these things take place" (13:30): at the first horizon, as the Church's interpreters have long read it, this holds: Jerusalem fell in A.D. 70, roughly forty years out, within that generation, with the "all these things" of the temple-question fulfilled to the stone. And 13:32: "of that DAY or that HOUR no one knows, not even the angels in heaven, NOR THE SON, but only the Father." Do not flinch: the eternal Son, in his divine nature, knows all things; but the Word truly assumed a human mind, and in the economy of his mission, the revelation of that day was not part of what he came to disclose (CCC 472-474: his human knowledge, expressed within the historical conditions of his existence, was full in everything pertaining to his mission; and what he admitted to not knowing in this area, the Catechism says with care, he elsewhere declared himself not sent to reveal). The verse that embarrasses lazy Christology is also the verse that forbids the entire date-setting industry: if the Son, as man and messenger, does not announce the day, every Christian who sells you a date is claiming to out-know the incarnate Lord.

The discourse ends with a doorkeeper parable and a fourfold command: "Watch... for you do not know when the master of the house will come, in the EVENING, or at MIDNIGHT, or at COCKCROW, or in the MORNING" (13:35). Leader's eyes only, and this is one of Mark's finest constructions: those four watches of the night map onto the next two chapters with uncanny fit. The Master's "coming" happens in the EVENING of the Last Supper (14:17), the deep night of Gethsemane where he comes three times and finds them SLEEPING (14:37-41, the very failure this parable warns against, in the very vocabulary; Mark gives no clock, but the pattern is hard to miss), the COCKCROW of Peter's denial (14:72), and the MORNING of the verdict (15:1). On this reading, Mark has laced the end-times discourse into the Passion narrative: the judgment of the world and the testing of disciples begin, not at history's far edge, but tomorrow night. Say nothing to the group; Session 13 will let them find it, and it lands like thunder.

Old Testament Roots and Fulfillment

- **Daniel 7:13-14 with Daniel 9:27, 11:31, 12:11.** The Son of Man coming with clouds to the Ancient of Days (enthronement and vindication), and the "abomination that makes desolate" (first fulfilled under Antiochus, prototype for the temple's final profanations). Mark 13 is Daniel's book preached from a hillside.
- **Isaiah 13:9-10 (with Isaiah 34:4; Ezekiel 32:7).** Sun darkened, moon withholding light, stars falling: the prophets' standard imagery for the fall of Babylon, Edom, and Egypt, political catastrophe in cosmic dress. The single most liberating discovery of the session: Scripture teaches you how to read Scripture's own idiom.
- **Zechariah 14:4 and Ezekiel 11:23.** The Mount of Olives as the stage of the LORD's judgment, and the mountain to which the glory withdrew when it abandoned the first temple. Jesus seated there, "opposite the temple," is location as verdict.
- **Genesis 7:21-23 (leader background, for parallels).** In the flood, the ones "taken" were the wicked, swept away, and the ones LEFT were Noah's saved family: worth remembering when rapture readings invert the math.

Voices of the Church

Voices of the Church: St. Augustine (Letter to Hesychius, on the end of the world)

Asked by a bishop whether the signs showed the end was near, St. Augustine wrote the Church's permanent answer: the Lord willed the day to remain hidden so that every day would be watched. Among those who ask, one says the Lord comes soon, another says not soon, and a third confesses he does not know: Augustine sides with the third, and adds that the true lover of Christ's appearing is not the one who insists it is near, nor the one who insists it is far, but the one who waits for it, whether near or far, with sincere faith, firm hope, and burning love. Calculation is not watchfulness; love is.

Voices of the Church: St. Cyril of Jerusalem (Catechetical Lecture 15, on the Second Coming)

Instructing candidates for Baptism, St. Cyril devoted an entire lecture to the article "he shall come again in glory": we preach not one coming only but a second, far more glorious than the first, the first veiled in a manger, the second attended by angels and unmistakable to every eye. Therefore, he tells the catechumens, be sober: do not chase those who whisper that the Christ has appeared in secret here or there, for his return will need no rumor; and let the certainty of judgment make you diligent, not the guessing of its date.

Voices of the Church: Pope St. Gregory the Great (Homilies on the Gospels, Homily 1)

Preaching on the Lord's end-times discourse to a Rome battered by plague and invasion, St. Gregory refused both despair and denial: the world, he said, shows us its own aging, and its tribulations are messengers sent ahead, not to terrify the friends of God but to loosen their grip on what is passing. If the world we love is ending, love instead what does not end; the ruins themselves preach, telling us not to set our hearts on what even stones cannot hold up.

Catechism Connection

- **CCC 668-674:** Christ already reigns; we await the glorious return; the Parousia could be at any moment, though "delayed" in ways not ours to know, and is preceded by Israel's recognition of the Messiah in God's time.
- **CCC 675-677:** Before Christ's coming the Church must pass through a final trial: a persecution and a deception (the "mystery of iniquity"), through which the Church follows her Lord in his death and Resurrection, not by triumphalist timeline but by fidelity.
- **CCC 472-474:** The Son's true human knowledge: limited in its historical mode, full in everything pertaining to his mission; what he says of not knowing the day belongs to what he came, and did not come, to reveal.
- **CCC 1040 and 2612:** The hour of judgment is known to the Father alone; therefore the disciple's posture is vigilance in prayer: "Watch."

Thread Watch

Thread Watch (leader only)

The Four Watches (leader-only gold): 13:35 names EVENING, MIDNIGHT, COCKCROW, MORNING. Mark 14-15 will run through those same four names: supper in the evening (14:17), the sleeping watchmen of Gethsemane in the deep night (14:37-41; Mark gives no hour here, but it is the very failure this parable warns against, in the very vocabulary), Peter's cockcrow (14:72), the verdict "as soon as it was morning" (15:1). Do NOT reveal this; next session's discussion is built to let the group discover it, and it is one of the study's great payoffs.

The Messianic Secret: Quiet this session (private teaching to four disciples), but 13:26's "Son of Man coming in clouds" is loading the claim Jesus will make UNDER OATH at his trial (14:62), where the same Daniel 7 cloud imagery returns fused with Psalm 110's right hand of Power. The next time this verse is spoken, it will cost him his life.

The Bread: Next session. RESOLUTION. Prepare your own heart before you prepare the lesson; leaders should not first meet the upper room in front of their group.

Torn / Sealed guesses: Dormant and intact, respectively. Remind participants (without explanation) to BRING THEIR SEALED GUESSES to the final two sessions.

Session Goals

1. Participants can state the two-horizons structure and why flattening it produces end-times hysteria.
2. Participants discover Isaiah 13 and can decode prophetic cosmic imagery from Scripture's own usage.
3. Participants can handle 13:30 and 13:32 honestly: the generation that saw the temple fall, and the Son's human knowledge (CCC 474).
4. Participants can answer the rapture-timeline reading charitably and biblically, and articulate the Catholic posture: watchfulness without prediction.
5. Each participant translates "Watch" into one concrete practice of readiness (sacramental, moral, or practical).

Time Note (90 Minutes)

Win 15 min | Build 55 min | Send 15 min | Closing prayer 5 min. **Pre-chosen cuts if running long:** compress the persecution verses (13:9-13) into the leader bridge, keeping only the 13:11 promise, and fold the fig-tree lesson (13:28-29) into the "this generation" question. Do not cut the Isaiah 13 discovery, the 13:32 honesty, or the steelman.

Part 2: Discussion Guide

Opening Prayer

Leader: Lord Jesus, you told us the truth: heaven and earth will pass away, but your words will not pass away. Teach us tonight to read your words without panic and without slumber, to watch without calculating, and to love your appearing, whether it is near or far. Amen.

Win (15 minutes)

1. Have you ever known someone caught up in end-times prediction, or been fascinated yourself? What did it do to their (or your) daily faith?
2. What is the difference between being READY for something and being ANXIOUS about it? Give an example from ordinary life.

Leader bridge: Tonight is Jesus' longest speech in Mark, given on a hillside facing the temple he has just judged, answering the question "when?" It has launched a thousand bad paperback prophecies. We are going to read it the way the Church always has, with Daniel and Isaiah open beside it, and it turns out to be a discourse against panic. Keep one word in your pocket all night: WATCH. And bring your sealed guesses next week; you will want them handy for the last two sessions.

Build (55 minutes)

Read Mark 13:1-13 aloud.

1. **The setup (13:1-4): a disciple marvels at the stones; Jesus predicts total demolition; and four disciples ask "WHEN will this be, and what will be the sign?" First: what exactly are they asking about? Second: Jesus is sitting "on the Mount of Olives opposite the temple", DISCOVERY: someone glance at Zechariah 14:4 and Ezekiel 11:23. Why is the seating chart theology?**

ANSWER (share after the discussion)

They are asking about the TEMPLE, when the stones come down, and keeping that in view untangles half the chapter: Jesus' answer addresses their question (Jerusalem's fall, which came in A.D. 70, within that generation) while opening through it onto the farther horizon of his final coming, because the end of the temple-world was a true preview of the end of the world. Two horizons, woven; flatten them into one and you get every prophecy-chart panic of the last two centuries. The seating: Zechariah puts the LORD's feet "on the Mount of Olives" on the day he comes in judgment, and Ezekiel watched the glory of God abandon the corrupt first temple and stop on "the mountain on the east side," traditionally identified with this mountain. Jesus seated on Olives, facing the temple, is a tableau any prophet-literate Jew could read: the glory is outside the building again, and judgment is in session. Herod's stones were colossal (some surviving ones weigh hundreds of tons); the disciple's awe was reasonable. So was the demolition: in A.D. 70 Rome destroyed it utterly.

2. **Verses 5-13: wars, earthquakes, famines, false christs, and Jesus' repeated instruction about them. Find his actual commands in verses 5, 7, 9, 11. Is this passage written to make disciples anxious or calm? And what one promise in verse 11 has twenty centuries of receipts?**

ANSWER (share after the discussion)

The commands: "Take heed that no one leads you astray"; "do not be ALARMED"; "take heed to yourselves"; "do not be anxious beforehand." The discourse is explicitly ANTI-panic: wars and disasters "must take place, but the end is not yet"; they are but the beginning of the birth-pangs (*odinon*). Every generation that reads its own headlines as the countdown is disobeying the plain text it quotes. What Jesus promises is not escape but witness under pressure, councils, beatings, governors and kings, families divided, "and the gospel must first be preached to all nations" (an absurdity when spoken to four fishermen, whose worldwide reach since is itself a sign, its completion known to God). The jewel: "say whatever is given you in that hour... it is not you who speak, but the Holy Spirit." The martyrs' trial transcripts, from Perpetua to the twentieth century, read like that verse's receipts: unlettered people answering proconsuls with sentences the Church still quotes. Birth-pangs is the controlling image: real pain, ordered toward delivery, not doom.

Read Mark 13:14-27 aloud.

3. **The cosmic verses (13:24-25): sun darkened, moon failing, stars falling from heaven. Before anyone books the planetarium: DISCOVERY, someone read Isaiah 13:1, 9-10 aloud, noting verse 1's title, and someone else skim Isaiah 34:4-5. What historical events is Isaiah describing in this exact language, and what does that teach us about reading Mark 13, at both horizons?**

ANSWER (share after the discussion)

Isaiah 13 is titled "the oracle concerning BABYLON," and its darkened sun and unlit moon describe Babylon's fall to the Medes, a sixth-century-B.C. geopolitical event. Isaiah 34 uses the dissolving heavens for the fall of EDOM; Ezekiel 32 does it for EGYPT. This is Israel's stock prophetic idiom for the collapse of a world-order: when a kingdom falls, its sky falls, the lights go out on a cosmos. So at the first horizon, Mark 13:24-25 is exactly the right language for A.D. 70: for Israel, the temple WAS the meeting-point of heaven and earth, and its destruction was the end of a world, sun-goes-dark language fully earned. And the idiom remains open at the second horizon to the real consummation, when the Lord "will come again in glory" and creation itself is transformed. The liberation in this discovery: Scripture teaches you to read Scripture. The prophets' imagery has a grammar, and once you learn it from Isaiah, a century of newspaper-exegesis (every eclipse and comet a countdown) simply dissolves. God's word is not a code to crack; it is a language to learn, and the Old Testament is the immersion course.

4. **Verse 26: "they will see the Son of Man coming in clouds with great power and glory." DISCOVERY: read Daniel 7:13-14 once more, carefully, and note the DIRECTION of travel: the son of man comes with clouds TO whom? What two things can this verse mean, and, file this away, where will Jesus sound this same Daniel 7 claim next, and to whom?**

ANSWER (share after the discussion)

In Daniel, the one like a son of man comes with the clouds of heaven TO THE ANCIENT OF DAYS, into the throne room, to be presented, enthroned, and given everlasting dominion: it is a coronation and vindication scene at least as much as a descent. So the verse carries both horizons: at the first, the fall of the temple within that generation was the public, historical vindication of the Son of Man, the visible proof, to the very men who condemned him, that the authority had passed to the One they rejected; at the second, it is the Parousia of the Creed, "he will come again in glory to judge the living and the dead," visible, unmistakable, needing no rumor (St. Cyril's point: a coming that must be whispered about is not his). And the filing instruction: the next time this Daniel 7 claim sounds in Mark, it will be from Jesus at his trial, to the high priest, "you WILL SEE the Son of Man...

coming with the clouds of heaven" (14:62), and it will be the sentence that gets him condemned. The claim of Daniel 7, spoken from the dock. Next session you will hear it land.

Read Mark 13:28-37 aloud.

5. **The two honesty verses. First, 13:30: "this generation will not pass away before all these things take place", two thousand years later, how is that not simply false? Second, 13:32: "of that day or that hour no one knows, not even the angels in heaven, NOR THE SON, but only the Father", how can the Son of God not know something? Take them one at a time, with full honesty.**

ANSWER (share after the discussion)

13:30, read at the first horizon as the Church's interpreters have long read it, holds: the temple fell in A.D. 70, about forty years after these words, within that generation, and "all these things" answers the question the disciples actually asked in verse 4, the temple's destruction and its signs. The verse is an embarrassment only to readings that ignore what question was on the table. 13:32 deserves reverent precision rather than a dodge. The eternal Son, in his divine nature, knows all that the Father knows; but the Word truly became flesh, with a real human mind, and the Catechism walks the line the Councils drew (CCC 472-474): his human knowledge, though united to divine wisdom and full in everything pertaining to his mission, expressed itself in a human mode, and and, in the Catechism's careful phrase, what he admitted to not knowing in this area, he elsewhere declared himself not sent to reveal (CCC 474). He is honest enough to say so, which is itself evidence of the Gospel's authenticity (no church inventing sayings gives its Lord this one). And notice what the verse does: it forbids, forever, the entire date-setting industry. If the incarnate Son does not announce the day, then every pamphleteer with a countdown is claiming to out-know Christ. St. Augustine's three answerers settle it: not "soon," not "late," but "I do not know, and I am watching with love." That is the only orthodox eschatology calendar.

6. **STEELMAN, build it strong before you answer it. A devout Evangelical friend, raised on Left Behind, says: "Prophecy is being fulfilled before our eyes. The rapture could happen any second, believers vanish, the seven-year tribulation begins, the Antichrist signs the treaty, you can map the timeline from Scripture, and Mark 13 is part of the map. Catholics ignore prophecy; we take it seriously." Build it at full strength, its instincts (Scripture matters, Christ really returns, readiness is urgent) are genuinely admirable. Then answer, from tonight's text and the Church's reading.**

ANSWER (share after the discussion)

Honor what is right first, and mean it: your friend believes Christ is truly coming back, takes the Bible with total seriousness, and lives with an urgency many Catholics have lost; on those three points, the Church says amen (CCC 673: the Parousia could be at any moment). Now the differences, gently. First, the secret rapture, believers vanishing years before Christ's visible return, appears nowhere in this discourse or in the ancient Church; it is a system assembled in the 1830s (Darby) and popularized by a study Bible and a novel series. The classic proof-text ("one is taken, one is left," Matthew's parallel) sits right after the flood comparison, where the flood **TOOK** the wicked and **LEFT** Noah's family standing, a context that mounts a serious argument that "left behind" is the good outcome. Second, 1 Thessalonians 4's "caught up to meet the Lord in the air" uses a Greek word (*apantesis*) familiar from a city's delegation going out to meet an arriving dignitary and escort him in, a resonance many scholars hear here: it suggests the Church meeting Christ at his one, visible, glorious return, not an evacuation seven years early. Third, tonight's text itself resists the

timeline habit twice: "the end is NOT yet" (against reading headlines as countdowns) and "of that day or that hour NO ONE knows" (against the whole genre; every failed date from the Millerites to the paperback era is this verse's casualty list). The Catholic alternative is not ignoring prophecy but reading it the way we practiced tonight, two horizons, prophetic idiom, Daniel and Isaiah as the decoder, and it yields the Creed's calm sentence: he will come again in glory to judge the living and the dead. One coming. Unmistakable. Date unknown. Readiness, therefore, is not chart-making but the doorkeeper's job: found at your post, lamps lit, sins confessed, love in motion. Your friend wants to be ready; the Church's answer is that the ready-room has always been open, and it looks like a confessional and an altar.

7. **The ending (13:33-37): a man on a journey, servants each with work, a doorkeeper commanded to watch, "for you do not know when the master of the house will come, in the EVENING, or at MIDNIGHT, or at COCKCROW, or in the MORNING." Jesus' last word of public teaching in this Gospel: "And what I say to you I say to all: WATCH." What does watching consist of, given the parable, and what is it explicitly NOT? (And underline those four times of night in your Bibles. Just underline them. Trust me.)**

ANSWER (share after the discussion)

Watching, per the parable, is neither stargazing nor calculating: the servants are not posted at telescopes; "each has his WORK," and the doorkeeper's vigilance is simply being found at his post, doing his duty, whenever the door opens. Readiness is a way of living, not a body of predictions: sins confessed tonight rather than someday, love not postponed, the day's work done as if the Master might walk in on it, because he might. That is why the Church's eschatology has always smelled of candle wax rather than newsprint: her watching is the vigil lamp by the tabernacle, the Advent wreath, the "we await the blessed hope" spoken at every single Mass between the Our Father and the sign of peace. Note that Jesus universalizes the command, "what I say to you I say to ALL: Watch", his final word of teaching in this Gospel, and note the strange specificity of the schedule: evening, midnight, cockcrow, morning, the four Roman watches of the night. You underlined them? Good. Bring your Bibles, and your sealed guesses, next week. The night those four watches describe begins in the very next verse of this Gospel, and you are going to find out who fell asleep on duty.

Dig Deeper

A pastoral word for anyone this chapter has ever frightened: notice who Jesus says these things TO, and why. Not to enemies as a threat, but to friends, "take heed, I have told you all things BEFOREHAND" (13:23), the way you brief people you love before a hard journey, so that nothing that happens can make them feel abandoned. The discourse's deepest promise is not information but presence: the Spirit speaking in you before governors (13:11), the elect gathered from the four winds (13:27), his words outlasting heaven and earth (13:31). The end of all things, for the disciple, is not a horror movie; it is the Master of the house finally home. The only tragedy the chapter fears is being found asleep, and even that, as next week will show with terrible tenderness, is a failure his mercy knows how to meet.

Send (15 minutes)

1. If the Master of the house came tonight, in the evening, or at midnight, what in your life would you most want to have already put right? What is stopping you from putting it right this week?

2. Watchfulness is duty done, not dates guessed. What is the "work" the Master has actually assigned you in this season, and where have you drifted from your post?

Live It This Week

- Get watch-ready the Catholic way: go to Confession this week, not someday, and receive Communion in a state of grace, so that any hour the door opens is a good hour.
- At every Mass this week, catch the embolism after the Our Father, "as we await the blessed hope and the coming of our Savior, Jesus Christ", and pray it like you mean it: the Church watching out loud.
- Retire one anxiety: pick the headline or fear you have been treating as a countdown, write Mark 13:31 over it ("my words will not pass away"), and hand it to the only One who knows the day.

Closing Prayer

Leader: Father, you alone know the day and the hour, and you have told us everything we need beforehand. Keep us at our posts with lamps lit: sins confessed, work done, love in motion. And when the Master of the house comes, in the evening or at midnight, at cockcrow or in the morning, let him find us watching. Through Christ our Lord. Amen. (Together: one Our Father.)

Scripture Memory Verse

"Heaven and earth will pass away, but my words will not pass away." (Mark 13:31, RSV2CE)

Part 3: Leader Reference Card

Primary text: Mark 13

Every passage used this session, in order:

- Mark 13:1-4 (the stones; the question; the Mount of Olives)
- Zechariah 14:4; Ezekiel 11:23 (the mountain of judgment; the departed glory)
- Mark 13:5-13 (birth-pangs; do not be alarmed; the Spirit speaking)
- Mark 13:14-23 (the desolating sacrilege; flee)
- Daniel 9:27; 11:31; 12:11 (the abomination of desolation)
- Mark 13:24-27 (cosmic imagery; the Son of Man in clouds)
- Isaiah 13:1, 9-10; Isaiah 34:4-5; Ezekiel 32:7 (prophetic idiom for fallen kingdoms)
- Daniel 7:13-14 (coming with clouds TO the Ancient of Days)
- Mark 13:28-32 (the fig tree; this generation; nor the Son)
- Mark 13:33-37 (the doorkeeper; the four watches; Watch)
- Genesis 7:21-23; 1 Thessalonians 4:15-17; Matthew 24:37-41 (steelman chain, leader background)
- Mark 14:17, 37-41, 72; 15:1 (leader-only: the four watches enacted, for next session)
- CCC 472-474, 668-677, 1040, 2612
- Memory verse: Mark 13:31