

An Harmony of the Apocalyptic Gospels,  
Mark 13.13

[Wed. Apr. 3, 2013] An Harmony of the Apocalyptic Gospels, Mk. 13.13 – Craig  
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Mk.13.13 **And ye shall be hated of all men for my name's sake: but he that shall endure unto the end** (is the subject), **the same shall be saved** σωθήσεται. (Is the verb)

Gr. Interlinear:

*But he enduring ὑπομείνας unto the end, this one will be kept safe σωθήσεται.*

**Endure**

*Endure, ὑπομείνας, root ὑπομένω, to remain or stay behind when others have departed. To bear up under; suffer patiently, 1Co.13.7 ... charity endureth all things ... Ro 2:7 To them who by **patient continuance in well doing** seek for glory and honour and immortality, eternal life:*

Mt.24.13 But he that shall endure unto the end,

That is, He that shall continue to bear by the faith of Christ all unto the end.

To the end of his life or to the end of these persecutions.

Luke's gospel, especially points to the apostles ( notice the words ... *they shall lay their hands on you*) being apprehended, persecuted, delivered to the synagogues, into prisons, being brought before kings and rulers for Christ's sake. Being betrayed by parents, notice **brethren** (21.16), kinsfolks, and friends, and be put to death; being hated by all. (Lk.21.12-17)

Mark's gospel relates to the next disciples (notice the words ... *and shall cause **them** to be put to death*, and it lacks the use of the term *brethren* as Luke used [Lk.21.16], further causing us to think of the next generation of disciples. His focus is rather the family conflict on account of Christ, but still with an obvious Jewish connection ... the mention of council and synogogue.) being brought up to the councils, beaten in the synogoues, brother betraying brother (sibblings), father (parents) the son; children

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(children) against their parents, causing them to be put to death; being hated by all for Christ's sake. (Mk.13.9-12)

Matthew's gospel speaks of the persecutors as rather indiscriminately. No mention of brethren, family, council or synogogue. This must be understood as persecution that goes beyond the bounds of Israel proper. These disciples shall be hated of all nations, many be offended, betraying one another, hating one another. Many false prophets shall come, and iniquity shall abound, thus the love of many shall wax cold. (Mt.24.9-14)

the same shall be saved σωθήσεται.

... shall be saved; σωθήσεται, sothesetai, **3<sup>rd</sup> per, sing, fut, ind, pass.**

I think this should be understood as literally as it reads: The one who endures these things shall be saved whether it be by life or death. So, there is a sense that allows for a bodily success.

*1Th 5:10 Who died for us, that, whether we wake or sleep, we should live together with him.*

*Php 1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.*

Some disciples shall doubtless be saved even in their bodies.

Read Mt.10.22 – 11.1 especially

Notice this is the first apostolic commission. Mt.24, Mk.13, and Lk.21 is a church commission. *Mt 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.* It was at this point that the Lord had sent the apostles out for some time to minister only to the house of Israel. (Mt.24.13; Mk.13.13)

*Mt 10:6 But go rather to the lost sheep of the house of Israel.*

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This gives us clear evidence that the apostles survived in faith during their time of ministry. They endured the trials did they not. They came through this bodily. And it seems to me that this is a major consideration in the words *shall be saved* bodily. In other words, saving your lives for Christ sake.

*Mr 16:16 He that believeth and is baptized (again, the subject) shall be saved; but he that believeth not shall be damned. **Baptism is the beginning of one's saving their life for Christ. And it involves our setting apart our bodies for the service of Christ. Our time, our actions/members.***

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Lk.8.50 (below)

*Lk8.41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:*

*42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.*

*43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,*

*44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.*

*45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?*

*46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.*

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47 *And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.*

48 *And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.*

49 *While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.*

50 *But when Jesus heard it, he answered him, saying, Fear not: believe only, and she **shall be made whole. How? In her body?***

*Joh 10:9 I am the door: by me if any man enter in, he **shall be saved**, and shall go in and out, and find pasture. He shall begin to save his life, body for Christ.*

*Jn.11.11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*

12 *Then said his disciples, Lord, if he sleep, **he shall do well. How? Bodily rest and recuperation.***

13 *Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.*

14 *Then said Jesus unto them plainly, Lazarus is dead.*

*Ac 2:21 And it shall come to pass, that whosoever shall call on the name of the Lord **shall be saved.***

*Ro 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant **shall be saved:***

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*Ro 10:13 For whosoever shall call upon the name of the Lord **shall be saved**.*  
At the very least we are assured that the life is saved.

*Ro 11:26 And so all Israel **shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

And this very clearly speaks of those who shall be saved in their physical bodies.

*1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself **shall be saved**; yet so as by fire.*

Speaks of a wasted life, that shall be saved nonetheless. Again, he may not receive the glorification with the saints at Christ's coming, but he shall be saved, perhaps go through the millennium, for example, in his natural body.

*1Ti 2:15 Notwithstanding she **shall be saved** in childbearing, if they continue in faith and charity and holiness with sobriety.*

Mothers live in their children. Her life is wrapped in her children, especially so should they be manifest to be of the elect.?

These all, to some extent, carry the strong sense of *saving our lives* for Christ. That is, using our lives for the glory of God. What this verse (Mk.13.13) does not say is that *He that endureth unto the end, the same shall have **eternal life***. That would be to attach our works to the redemption that is only by the our Lord Jesus Christ and His shed blood.

Luke appears to be saying the same things, synonymously:

*Lu 21:19 In your patience **ὑπομονῆ** possess ye your souls.*

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*2Thes.3.1 ¶ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:*

*2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.*

*3 But the Lord is faithful, who shall stablish you, and keep you from evil.*

*4 And we have confidence in the Lord touching (about, ἐφ) you, that ye both do and will do the things which we command you.*

*5 And the Lord direct your hearts into the love of God, and into the patient waiting ὑπομονήν for Christ.*