

Future Fears

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 16 October 2016

Preacher: Rev. Murdo M Campbell

[0 : 00] Amen. Well if we could, with the Lord's help, and the Lord's enabling this morning, if we could turn back to that portion of scripture that we read, Mark chapter 13, page 1024, and if we read again at verse 21, Mark chapter 13, verse 21, and then if anyone says to you, look, here is the Christ, or look, there he is, do not believe it, for false Christs and false prophets will arise and perform signs and wonders to lead us through, if possible, the elect, but be on guard, I have told you all things beforehand.

Be on guard, I have told you all things beforehand. I'm sure that we've all heard or used the phrase, prevention is better than cure.

Prevention is better than cure. And I suppose that we use a phrase like that when we can see that it's better to stop something from happening than to try and deal with the consequences after it has happened.

It's better to prevent the problem than to try and fix the problem after the event. Prevention is better than cure. And I suppose you could apply it to many areas of our life, from the simple thing of putting on the seatbelt before we begin a journey, prevention is better than cure, or blowing out a candle before you go to bed, prevention is better than cure.

But when we come to this chapter in Mark's gospel, Jesus is giving his final discourse to his disciples. They've been with him for the past three years under his teaching and they've seen him perform many miracles.

[2 : 10] They've heard him preach a glorious message of salvation. They've stood and witnessed many being challenged by him and many being changed by him.

And now as the days to his death draw closer and closer, Jesus takes this opportunity to give one final address to his disciples. But instead of encouraging his graduates, you could say, instead of encouraging them to keep on with the faith that they have come to love and know, and instead of assuring his disciples that they will be okay and that the Lord will be with them through anything, and instead of giving them words of counsel and guidance to his students, Jesus expresses his fears for them.

But he expresses his future fears not only for them, but for all of the disciples of Jesus. And instead of following the theory of prevention is better than cure, by giving advice on preventative measures which can be taken in order to avoid what will happen in the future, Jesus states that prevention is impossible.

Prevention is impossible. Because what Jesus tells his disciples in this chapter is that the end is coming. The end is coming. The end of the temple is coming.

And the end of the world is coming. And the language which Jesus uses in chapter 13 is what we often call apocalyptic language. Language of the apocalypse.

[3 : 48] It's the language which unveils. That's what the word apocalypse means. It unveils what will happen in the future. And Jesus says that prevention is impossible.

Because you cannot prevent what's going to happen in the future. You can't prevent the end of the temple coming. And you can't prevent the end of the world coming either.

But Jesus says that the only cure, if it is a cure at all, the only precaution that the disciples can take, he says, is be on guard.

Be on guard. And those words are words to that effect. They're repeated throughout this entire chapter. Throughout the whole of chapter 13. Because Jesus says time and time again, take heed. Be on guard. Keep watch. Watch and pray. Stay awake. And Jesus gives us this advice because prevention is impossible.

[4 : 52] The end is coming. Therefore, be on guard, says Jesus. I have told you all things beforehand. But before Jesus speaks about the end of the world, which we'll look at next time.

Jesus, first of all, speaks about the end of the temple. And what that will be like. And he expresses his future fears for his disciples. In this passage, which we read earlier.

Verses 1 to 23. And we can consider these future fears of Jesus under three headings. Future destruction. Future deception.

And future desolation. Future destruction. Future deception. And future desolation. So we look firstly at future destruction.

Future destruction. Read again at verse 1 with me. Verse 1. And as he came out of the temple, one of his disciples said to him, Look, teacher, what wonderful stones. And what wonderful buildings.

[5 : 53] And Jesus said to him, Do you see these great buildings? They will not be left here, one stone upon another. That will not be thrown down. And so, at this point, it's now Tuesday afternoon.

It's Tuesday afternoon. And only days before Jesus will be crucified on a Roman cross. It's the Tuesday before the Friday. Where Jesus will be crucified. And Jesus begins to speak to his disciples about the future destruction of the temple.

But if you remember back in chapter 11. When Jesus rode into Jerusalem on a donkey. He rode in on a Sunday afternoon. The Sunday before the Friday crucifixion.

And he arrived in the temple with people before him. And following behind him. And they were all singing. Hosanna. Blessed is he who comes in the name of the Lord. And then on Monday morning. Monday before the Friday. Jesus curses a fig tree. A fig tree that was in full bloom. With no figs on it. It had the outward appearance of being full of life.

[7 : 01] But it was fruitless. And in the act of cursing the tree. Jesus was cursing the Jewish religion of the temple. In saying that it was the only way of salvation.

But later that Monday. Monday afternoon. Jesus entered the temple for the second time. And he drove out those who were buying and selling in the temple court. And he overturned all the tables of the money changers.

And he asked them. Is it not written? My house shall be called a house of prayer. But you have made it a den of thieves. And then on Tuesday morning.

So we've done Sunday. Monday. Tuesday morning. Jesus was in the temple for the third time. And as we've seen in these recent chapters.

Jesus was confronted by the religious police. The chief priests. The scribes. And the Pharisees. And they came to Jesus asking him. Who gave you the authority to do that to the temple?

[8 : 02] Who gave you the authority to drive everyone out of the temple? But Jesus knowing their heart. He told them a parable. A parable which described what they were planning on doing to Jesus.

That they were going to kill him. Nevertheless that didn't deter the religious police. Because they sent the Pharisees. And they sent the Herodians. And then they sent the Sadducees to question Jesus further.

And in each case. Jesus condemned their hypocrisy. And he corrected their heresy. And then he continued as we saw last week. He continued to condemn the teaching of the scribes.

And so within two days. From Sunday to Tuesday afternoon. Jesus has condemned every aspect of the Jewish religion. Because what the Jewish religion had become.

Was a money making business. Based upon a self righteous religion. Which dethroned God. And exalted man. But more than that.

[9 : 05] The temple itself. Had become an idol. The temple was an idol. And in the opening words of this chapter. We see that for the last time. Jesus walks out of the temple.

Never to return. He walks out of the temple. Turns around to it. And condemns it. And Jesus' condemnation of the temple.

It's initiated. It's initiated. It's initiated. It's initiated. As we just read. When one of the disciples ask Jesus. They say to Jesus. Look. Teacher. What wonderful stones. And what wonderful buildings. Now it's interesting that Mark doesn't actually tell us. Which disciple made this statement. It's just one of the disciples. But he tells us in verse 3. All the names of the disciples who were with Jesus. On the Mount of Olives. There was Peter. James. John. And Andrew. Some commentators have suggested that. The unnamed disciple was Judas. Because he was always obsessed with outward appearances.

[10:09] And money. And that would make sense. Because. That was the very reason why Jesus condemned the temple. It was all based upon outward appearance.

And the abuse of money. But history tells us that about. 20 years before Jesus was born. So 20 BC. Herod the Great.

He began to work on the temple. He began to enlarge the temple. And renovate parts of it. So that it became this. Vast religious complex. And so by the time Jesus arrives in Jerusalem.

Probably about 30 AD. The temple has been under construction for about 50 years. And it still isn't finished. And it still wouldn't be finished for another 30 years.

Until AD 64. That's when the renovations would be complete. But the reason Herod the Great undertook all this. This mammoth task of. Of renovating the temple.

[11:08] And making it the most beautiful building in Jerusalem. Wasn't to honour and please God. It was. To honour and please. The Jews.

And to please their religion. And there were many who'd marvelled. At the vastness and the beauty. Of the temple. But as Jesus walked out of the temple. For the last time.

Having condemned. Every aspect of their religion. He prophesies about the future destruction of the temple. He says to them. Do you see these great buildings?

There will not be left here. One stone upon another. That will not be thrown down. Jesus' condemnation of the temple. Was all because it had moved away from God's ordained purpose.

Because the temple. It was God's residence. It was the place in which you could meet with God. And experience forgiveness of your sins. It was the place where sinners could come.

[12:08] Before a holy God. And worship him. But by the time Jesus was born. The temple was a symbol of pride. It had become an idol. In which the Jews worshipped the temple.

Instead of the God of the temple. And because their religion. Had become a religion of idolatry. It progressed to a show of. Self-righteousness.

And a parade of honour. Their religion was a religion. Based upon. Outward. Outward appearances. It was based upon.

It was based upon. It was based upon. It was based upon. Making a show. Before God. And you know. There is a great lesson for us here.

A great lesson. That a religion of outward appearances. Before others. Is no religion at all. Because a religion.

[13:03] Where you are seen to be seen. And you're dressed in. Well the religious garb. Whether it's your suit and tie. Or your skirt and hat. And you look the part.

And you look presentable. Before God. My friend. It's no religion at all. Because what does it matter. If your heart. Is far from God.

What does it matter. What does it matter. If your only intention. Of coming to church. On a Sunday morning. Is either to please someone. In your family. Or to please your own conscience.

What use. Is a religion. Of outward appearance. Before a God. Who sees and knows the heart. What use. Are all our acts.

Of self-righteousness. Before a holy God. Who considers. All our acts of righteousness. As filthy rags. What use is it. To worship.

[13:58] The stones of a building. And idolize them. And make them. The gods. That we worship. When they're like everything else. They're like everything else.

It won't last. It doesn't stand the test of time. It'll crumble. Like every other building. My friend. Any religion. Based upon. Outward appearances. And pleasing.

Conscience. And making a show. Before God. It's a dead religion. It's a dead religion. It was J.C. Ryle.

Who said. Let us learn. From this solemn saying. The true godliness. Of a church. Does not consist. In its buildings. For public worship. But in the faith.

And godliness. Of its members. And that was one thing. Jesus didn't find. In the temple. He didn't find faith. And he didn't find godliness.

[14:53] And when I read these words. I'm left asking myself. What would Jesus say about this church?

What would Jesus find. In Barvis Free Church? Would he find a religion. Based upon. Outward appearances. And pleasing.

Conscience. And making a show. Before God. Or would he find. Faith in Jesus Christ. And a desire. To live godly lives.

Before him. I hope it's the latter. Rather than the former. And so we see in this passage. That Jesus is expressing. His future fears. For his disciples. We've considered. The future destruction. Of the temple. But secondly. In relation to the future destruction. Of the temple. [15:48] Jesus speaks. About a future. Desolation. A future deception. We'll come to. Future desolation. In a minute. Future deception. You look at verse 3. It says.

And he sat. On the Mount of Olives. Opposite the temple. Peter and James. And John. And Andrew. Asked him privately. Tell us. When will these things be. And what will be the sign. When all these things. Are about. To be accomplished. And Jesus began. To say to them. See that no one. Leads you astray. Many will come in my name. Saying I am he. And they will lead many. Astray. And so having left. This grand structure. Of the temple. For the last time. And having. Condemned. Its religion. As.

And condemned it. As something. That's going to experience. Future destruction. Jesus. And his disciples. They go to the Mount of Olives. Which was. Located. Outside. The city of Jerusalem. [16:46] Opposite the temple. Overlooking the temple. And they're sitting there. But what's interesting to note. Is the language that Mark uses. To describe. Jesus's actions.

Because. Mark tells us that Jesus. Sat. On the Mount of Olives. He's adopted the posture. Of a judge. Who's sitting. Opposite. The guilty suspect.

And the guilty suspect. Is the temple. And Jesus is. Pronouncing judgment. Upon the temple. And. We're told. That the first disciples. Whom Jesus. Called from their nets.

To become fishermen. Peter. James. John. And Andrew. They came to Jesus. Privately. With this. Question about. His judgment. And they say.

Tell us. When will these things be. And what will be the sign. When all these things. Are about to be accomplished. The disciples. Want to know. When the temple.

[17:42] Will be destroyed. And what signs. Will be given. So that they will know. When these things will be. But what we see. In Jesus's answer. Is that. He affirms to them.

That. What they need. Is not a sign. But to stay faithful. And be on guard. Jesus says. In verse five. Take heed. That no one.

Leads you astray. And so. The request. For a sign. Wasn't the answer. Because back in chapter eight. If you remember. The Pharisees.

They asked. Jesus. They came to Jesus. Asking for a sign. To prove. That he was the Messiah. And Jesus asked the question. Why does this generation. Seek a sign.

Assuredly. I say to you. No sign. Shall be given. To this generation. And Jesus said. That no sign. Shall be given. Because. Looking.

[18:38] And reading. And interpreting. The signs. They only lead people astray. Looking for a sign. He says. Is a distraction.

From what's more important. And that is. Being faithful. To Jesus Christ. And you know. There are many people. Who want a sign. And they say. That they won't believe.

In Jesus. And they won't commit. Their life. To following. Jesus Christ. They won't. Ever become a Christian. Until they see a sign. Or a miracle. But Jesus says.

A sign. Shall not. Be given. And that was the case. With Thomas. There are many people. Like Thomas. You remember.

Thomas. How. After the resurrection. Of Jesus. All the disciples. Had met. With Jesus. They saw the resurrected. Christ. Except for Thomas. And. Even though Thomas.

[19:35] Was told. By the disciples. We've seen Jesus. He refused. To believe him. And he said. To the disciples. Well. Unless I see. The hand print. Of his. Of the nails.

And put my. Finger. Into the print. Of his nails. I put my hand. Into his side. Where the spear. Went through. I will not believe. I will not believe. And we know.

Thomas. He was given. The opportunity. Jesus appeared. To him. But Jesus said. To his disciples. About those. Who would hear. The message. Of the gospel. In the generations.

To come. That's. You and me. Jesus said. That blessed. Are those. Who have not seen. And yet. Have believed. Blessed.

Are those. Who have not seen. And yet. Have believed. And that's what faith is. Faith is not seeing. Yet believing. And trusting. What God says.

[20 : 30] In his word. God. And. Jesus says. That a sign. Will not be given. Because. In the Bible. We've been given. Everything we need. To know.

How to be saved. We've been given. Everything. And my friend. Christianity. It's not about. Seeing signs. And miracles. It's not about. Seeing all the miracles. Around us.

Christianity. It's all about. Faithfulness. To Jesus Christ. It's about. Committing your life. To following. Jesus Christ. As he is revealed. To us. In the Bible.

It's about. Living according. To the teaching. Of the Bible. And so. What you need. Today. Is not a sign. From heaven. To prove. That God exists. And that the Bible.

Is the truth. You know that already. What you need. Is to commit. Your life. To Jesus Christ. And stay faithful.

[21 : 23] To him. Because. As Jesus says. There will be. Many who come. And try to lead you. Astray. There will be.

Many who come. With false doctrine. And try and lead you. Away from the truth. But you need to. Commit your life. To him. And follow him. Because he is the truth.

But Jesus warns. That there's. Going to be some. That come. And they're going to. Lead you astray. He says in verse 6. Many will come. In my name. Saying I am he. And they will lead.

Many astray. And what Jesus was saying. Was that. Before the future. Destruction of the temple. Which took place. In 70 AD. Before the destruction.

Of the temple. There will be this. Future deception. Of the people. There will be many. Who come. And claim. That they are. The Messiah. That they are. The Christ. And they'll deceive.

[22 : 22] Many people. It won't just be. One or two people. Who claim. That they are the Christ. But there will be. Many people. Who appear. And claim. That they are the Messiah.

And they will lead. Many people. Astray. And this prophecy. Of Jesus. It was fulfilled. It was fulfilled. Because. History tells us.

That after the death. And resurrection. Of Jesus. There were many. False Christ. To appear. And they led. Many of the Jews. Astray. And this was because.

The Jews were. Waiting. And they're still waiting. They're still waiting. For the Messiah. Who will appear. As the son of David. Who will sit upon. The throne of David. And establish his kingdom. Forever. The Jews. And the scribes. Well. They taught. And they continue. To teach. That the Messiah. Will be an earthly king. Like King David. Who will have an earthly rule.

[23 : 18] Like King David. And. He will overthrow. The enemies of Israel. Like King David. Did. Again and again. And because the Jews. Are awaiting. This Messiah.

Who would come. And revolt. Against. The oppression. Of Israel. The oppression. At that time. Was by the Romans. They were waiting. For this Messiah.

To come. And for years. After the death. And resurrection. Of Jesus. There were many. False Christs. Who appeared. Saying. I am he. I am the Christ.

And they led. The people astray. And in those. Intervening years. Up until the destruction. Of the temple. In 70 AD. There were. All these Christs.

Who appeared. And they appeared. And they had. All these small revolts. Against. The Romans. Which is why. Jesus says. In verse 7. When you hear of wars. And rumors of wars.

[24 : 13] Do not be alarmed. This must take place. But the end is not yet. And what Jesus was saying. Was that. There will be small revolts. Led by false Christs.

And there will be rumors. Of small revolts. Against the Romans. But that will not be. When the destruction. Of the temple comes. The end is not yet. No. He says. Nation will rise.

Against nation. Kingdom. Against kingdom. There will be earthquakes. In various places. There will be famines. These are. But the beginning. Of the birth pains. All these things.

These birth pains. With wars. And rumors of war. Nation. Against nation. Kingdom. Against kingdom. Earthquakes. And famines. They all took place.

That's what we need to understand. They all took place. Between. The resurrection. Of Jesus. And the destruction. Of the temple. In 70 AD. And so.

[25 : 11] With these words. Jesus. Isn't. Prophesying. About the end. Of the world. He does that. In the next section. But here. He's prophesying. About the end. Of the temple. The destruction.

Of the temple. In 70 AD. And what Jesus. Says. Is that before. The destruction. Of the temple. There will be. Many birth pains. And many revolts.

Against the Romans. But there will also. Be persecution. For the Christian. That's what he says. In verse 9. But be on your guard. For they will deliver you over.

To councils. And you'll be beaten. In synagogues. You'll stand before governors. And kings. For my sake. To bear witness. Before them. And the gospel. Must first be proclaimed.

To all nations. And when they bring you to trial. And deliver you over. Do not be anxious.

Beforehand. What you're to say. But say whatever is given to you. In that hour. For it's not you who speak.

[26 : 06] But the Holy Spirit. And brother will deliver. Brother over to death. And the father his child. And children will rise. Against parents. And have them put to death. And you'll be hated. For all my name's sake.

But the one who endures. To the end. Will be saved. And what Jesus affirms. To his disciples. Is that. They will have a fearful future. There's a fearful future ahead.

He says. It's not going to be. An easy road for you. But Jesus says to them. That as Christians.

Living in a hostile world. They need to be on their guard.

And they need to persevere. To the end. They have to keep going. No matter what. And you know my friend. To be a Christian. In the first century.

It really meant. Taking up your cross. And following Jesus. Because to be a Christian. Literally meant. That you were probably signing. Your death warrant.

[27 : 03] Because in the years. Leading up to the destruction. Of the temple. The Roman emperor. Nero. I'm sure we've all heard of Nero. He was on the rampage.

To. Completely destroy. Christianity. And Nero. He had this. Satanic hatred. For Christians. To the point that. If Nero ever found out.

That you were a Christian. You would be. The subject of sport. He would either. Have you covered. By the hide of a wild beast. And then.

Have you mauled. To death. By dogs. Or he would have you. Impaled. Upon a pole. Outside his palace. And he'd set you on fire. He would. You would be a lamppost.

In his garden. That's. What he thought of Christians. And it was knowing. That fearful future. That Jesus said. To his disciples. Be on guard. And persevere.

[27 : 59] To the end. But despite. This fearful future. Of persecution. There's. There's one statement here. Which Jesus stresses. To his disciples. Because he says. In verse 10.

And the gospel. Must first be proclaimed. To all nations. Now the word. Translated nations. It's very. Misleading. Because it makes us think.

That before the destruction. Of the temple. The gospel. Will go to. All the. Nations of the world. God. Or it leads us. To conclude. That before the end. Of the world. Takes place. The gospel.

Must go to all nations. But that's not what Jesus. Meant here. The word nations. Can also be translated. As. Gentiles. Which were those.

Who are not Jews. The Gentiles. Were those living outside. The land of Palestine. Those who weren't. Israelites. And before the destruction. Of the temple. In 70 AD.

[28 : 53] The Gentiles. Received the gospel. The ministry. Of the apostle Paul. Was a ministry. To the Gentiles. And his ministry.

Succeeded. Despite his persecution. And it succeeded. Not only because. Jesus. As he promises here. He promised. That the Holy Spirit. Would be with. His people.

And speak through them. When they share the gospel. The spread of the gospel. Succeeded. Because the Christians. In the first century. Had an earnest.

Desire. For people. To know. About Jesus. That was their burden. That more people. Would know about Jesus. I don't know.

If you've ever heard. Of the children's TV program. Called. The Story Keepers. Brilliant TV program. Used to be on channel 4. When I was younger. And you can now.

[29 : 49] Watch it on YouTube. All the episodes. Are on there. And I'd recommend it. To every parent. Or every grandparent. To show their children. And their grandchildren. Because the Story Keepers.

They are first century Christians. And it's accurate. In what they present. It's amazing. They're first century Christians. Who are being. Persecuted for their faith. That's like a cartoon.

And. These Christians. In their earnest desire. Above everything else. Is that more and more people. Will hear about the stories of Jesus. That's why they're the Story Keepers.

And even though. The Story Keepers. Are being chased by the Romans. They are desperate. To share the gospel. And for people to hear. More about Christ. They want people to know. Jesus. Because they consider. The message of Jesus. As so precious. And so glorious. That. They want everyone to know. The good news. Regardless.

[30 : 47] Of what it costs them. And my friend. That was the desire. Of the Christian. In the first century. But is that.

The desire. Of the Christian. In the 21st century. Is that our desire. Are we just content. In our day and generation. Of comfortable. Christianity. Are we happy. To be living in a day. When it's better for us. To keep our faith private.

And just keep it to ourselves. The thing we do on Sunday. Maybe on Wednesday night. But otherwise. We don't say a word. But you and I both know. That that's not what Jesus. Has called Christians to do. We've been called. To take up our cross. Like the first century. Christians were called to do. And like them. We may have a fearful future.

[31 : 44] We may have abuse. In what we're saying to people. But our earnest desire. Ought to be. To share this glorious message. Regardless of the cost. Regardless of the cost.

And you know. That was the testimony. Of the apostle Paul. You know. About Paul's ministry. He was a ministry. Beaten. He was shipwrecked. He was starving. He experienced all these things. That doesn't mean we will. But what he said was. We have this ministry. Therefore. We do not lose heart. And he went on to say. For our light affliction.

It's but for a moment. And it's working for us. A far more exceeding. An eternal weight of glory. While we look not. To the things that are seen.

But to the things that are unseen. For the things that are seen. They are temporal. But the things that are unseen. They are eternal. They are eternal.

[32 : 43] My friend. We have this ministry. This is what. We've been called to. As Christians. And Paul says. We have this ministry. Therefore. We do not lose heart.

We do not lose heart. And so. We see in this passage. That Jesus is expressing. His future fears. For the disciples. We've considered.

The future destruction. Of the temple. And Jesus has spoken. About the future deception. Of the people. But lastly. And again. In relation to the destruction. Of the temple. Jesus speaks about. This future desolation. A future desolation. Because he says. In verse 14. 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. And when Jesus.

[33 : 41] Mentions. The abomination. Of desolation. He's referring. To a prophecy. From the book. Of Daniel. A prophecy. About an invader. Who will enter Jerusalem. And commit.

An act of. Outrage. In the temple. And in Daniel 11. Daniel prophesied. That an army. Shall appear. And their leader.

Shall. He will defile. The sanctuary. And stop. All the daily. Sacrifices. And put. In its place. The abomination. Of desolation. And here.

Jesus draws. Attention. To Daniel's prophecy. But he gives. Further detail. As to what it will be like. On this future. Day of desolation. Because he says. When you see. The abomination. Of desolation. Standing where he ought. Not to be. Then let those. Who are in Judea. Flee to the mountains. Let the one. Who's on the housetop. Not go down. Nor enter his house. To take anything out.

[34 : 35] And let the one. Who's in the field. Not turn back. To take his cloak. And alas. For women. Who are pregnant. For those. Who are nursing. Infants. In those days. Pray. That it may not happen.

In winter. For in those days. There will be such. Tribulation. As has not been. Been from the beginning. Of the creation. That God created. Until now. And never will be.

Jesus' prophecy. Of the future. Desolation. Of Jerusalem. It's a fearful. A fearful. Future. And the words of Jesus.

They were actually. Fulfilled. In the year. 66 AD. Two years. After the temple. Which Herod the Great. Had built.

The temple. Was completed. In 64 AD. You remember. It was. A temple. Created. Not. To praise God. But to exalt man.

[35 : 31] And after. Over 80 years. Of constructing. And reconstructing. This temple. Completed. In 64 AD. Two years later.

66 AD. Forty years. After Jesus. Had made the prophecy. The wars. And rumours. Of war. They had continued. To escalate. Until the Jewish revolt.

Against the Romans. Began. Where there was this group. Called the Zealots. They rallied. Against the. They rallied. All the Jews. Together. To rebel. Against the Romans.

And they claimed. That the Messiah. Would come. During the heat. Of battle. And he would overthrow. The Romans. And take the throne. In Israel. And for a while.

During the war. It looked like. The Zealots. Would win. Against the Romans. But the Romans. They hid back. There were legions. Of Roman soldiers. Who went through. The whole city.

[36 : 27] Of Jerusalem. And in 70 AD. The Roman Caesar. Who was Titus. He ordered. The whole city. Of Jerusalem. And.

Its magnificent. Temple. That he had spent. That Herod had spent. 80 years. Building. He ordered it all. To be raised. To the ground. Not. One.

Stone. Left. Upon another. And it said. That the siege. Of Jerusalem. By the Romans. It was some of the most. Appalling. And indescribable events.

Which ever took place. Was a terrifying. Experience. But what we ought to take. From the events of history. Is that. Jesus' prophecy.

About a future destruction. Of the temple. And the future deception. Of the people. And the future desolation. Of Jerusalem. It was all fulfilled. Just.

[37 : 24] As Jesus. Said it would be. Which means. That his word. Can be trusted. His word. Can be trusted.

And that's why. He reaffirms. All these things. To his disciples. As he concludes. The section. In verse 20. He says. As if the Lord. As 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. And then. If anyone says to you. Look. Here is the Christ. Or look. There he is. Do not believe it.

For false Christs. And false prophets. Will arise. And perform. Signs and wonders. To lead us. The day of possibility. The elect. But be on guard. I have told you.

All things. Beforehand. And in these words. Jesus. Affirms. This few. This fearful future. He affirms.

[38 : 18] The destruction. Of the temple. The deception. Of the people. And the desolation. In Jerusalem. But what Jesus. Means. By cutting short. The days. In verse 20.

It's when the Lord. Reduced the length. Of time. That mankind. Would live upon the earth. He reduced it. As we were singing. In Psalm 90. To three score.

And ten. Or if. By reason of strength. Four score. But you know. Just. Looking at these. Closing words.

Of Jesus. He mentions. The word. About the elect. And there are many people. Who love to hide. Behind.

The doctrine. Of God's. Election. Where they take comfort. In the fact. That. It's okay. Not to be a Christian. Just now. And there's no urgency.

[39 : 13] To follow Jesus Christ. Because if you're in. The elect. If you're part of God's. Election. Well you'll be saved. And there's nothing. You can do about it.

But I have to agree. With my friend. J.C. Ryle. He says in his commentary. The subject.

Of election. Is without doubt. Deep. And mysterious. But sadly. It has often been perverted. And abused. For one thing.

Says Ryle. We must never forget. That God's election. Does not destroy. Man's responsibility. And man's. Accountableness. To his own soul.

Because the same Bible. Which speaks. Of election. Always addresses. Men. And women. As free agents. Free agents.

[40 : 07] And the Bible. Calls them. To repent. To believe. To ask. To seek. To knock. To pray.

To strive. To labor. He says. Therefore. Let us never forget. That the great thing. We have to do. Is to repent. And believe. In the gospel.

We have no right. To take comfort. From God's election. He says. Unless we can show. Plain evidence. Of repentance. And faith. In our life. And we are not. To stand still.

Troubling ourselves. With anxious speculations. Of whether or not. We are in the elect. When God commands us. Plainly. Repent. And believe.

In the gospel. And so my friend. If you want to try. And hide behind. The doctrine of God's election. The Bible reminds you.

[41 : 02] Plainly. You are responsible. For your own soul. You are responsible. For your own soul. And Jesus.

Is commanding you today. Be on your guard. For I have told you. All things beforehand. And you know. Isn't it better. To know something.

Beforehand. So that you'll be ready. When it comes. Isn't prevention. Better than cure. And the same is true. About the day of judgment.

Isn't it better. For you to know. About Jesus Christ. And seek his forgiveness. For your sins. And commit. Your life. To following him. Isn't it better. For you. To stand.

On the side of Christ. In this life. Than to stand. Condemned. Like the temple. In the next. Christ. What would be better.

[42 : 02] To know the truth now. Or to realize it. When you're too late. Because that's what hell is. The truth realized.

Too late. But I just want to say. As a word of conclusion. Time has gone. Even though we've witnessed. Jesus walking out of the temple. For the last time.

And he's condemned the temple. He's condemned the Jewish religion. And said. That's not the way to God. Even though he walked out of the temple.

For the last time. That wasn't the last glimpse. We were given of the temple. In Mark's gospel.

Because you remember. When Jesus died at Calvary. Having shed his precious blood.

And having been condemned. In our place. Mark takes us back to the temple. Right in. Into the Holy of Holies. And he presents to us.

[43 : 01] This curtain. The curtain that. Separated sinful man. From Holy God. And Mark tells us. That when Jesus died. The curtain.

In the temple. Was torn. From top. To bottom. And in that moment. Access was made. The way was open.

For us to come. To come to God's throne of grace. And obtain. Mercy. And that's the message. Which Jesus has for you today.

In the gospel. A message. Of mercy. That whilst you're still. On mercy's ground. He says. The way is open. Access has been made.

And he says to us. Come. Unto me. And I. Will give you rest. May the Lord bless these thoughts to us.

[44 : 00] Let us pray. O Lord. Our gracious God. We ask that. Thou wouldest bless. Thy truth to us. We thank thee for it.

We thank thee. O Lord. That every word of Jesus. May be trusted. That he is one. Who has spoken. About the future. And help us. Lord. We pray. To trust our future.

With him. To trust our future. Into his hands. To cast every care. Upon him. Because he is one. Who cares for us. O Lord. Help us to see.

That he is the Christ. Who calls us. To come to him. To come unto me. All ye that labor. And are heavy laden. And I will give you rest. Lord.

Bless thy word. To us this day. Help us. To store it in our heart. To lay up for ourselves. Treasures in heaven. Where moth and rust. Cannot corrupt.

[44 : 53] And thieves. Cannot break in and steal. O help us to be wise. To make our foundation. Upon the rock. That will stand for time. And for eternity.

Do us good. Then we pray. Go before us. For Jesus sake. Amen. Amen. We shall conclude.

By singing in Psalm 119. Psalm 119. We're singing from.

Verse 172. That's page 415. Page 415. Psalm 119. The last four. Or five verses of the psalm.

119. From verse 172. My tongue of thy most blessed word. Shall speak and it confess. Because all thy commandments. Are perfect righteousness. Let thy strong hand.

[45 : 55] Make help to me. Thy precepts are my choice. I longed for thy salvation Lord. And in thy law. Rejoice. Down to the end of the psalm. Of Psalm 119. To God's praise.

Amen. My tongue of thy most blessed word.

Shall speak and it confess. Because all thy commandments.

Because all thy commandments. Our perfect righteousness.
Let thy strong hand. Make help to me. Thy precepts are my choice.
[46 : 58] I long for thy salvation Lord. I may thy law rejoice.

O let my soul. Let my soul. The wounded child.
Give praises unto thee. And let thy judgment.
Be helpful unto me. I like a Lord.

She grant us strength. Thy seven sea confine.
[48 : 02] For thy commands. Thy suffer not. To slip out of my mind.

The grace of the Lord Jesus Christ. The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.