

WHAT ABOUT THE FUTURE?

Mark 13:1–37

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This is the third day in the final week of the Lord's ministry. The final week began in Mark 11. On Palm Sunday, the Lord triumphantly enters Jerusalem; and on Monday, the second day of that week, cleanses the temple. Tuesday is called "the day of controversy." There is more material related to this single day than any day of Christ's life.

The day begins with the disciples noticing that the fig tree which He had cursed is withered. It's really kind of a tip-off to the day. That day is a day of withering. It's a day which portends struggle. We see, for example, that immediately upon Jesus' entry into Jerusalem, He is asked questions, test questions. We see in Matthew 23 that following that, He gives an excoriating denunciation of the scribes and the Pharisees. Then comes the Olivet discourse, that is found here in Mark 13. The dark side of human history, from man's point of view, but the bright side, from the Lord's and the Christian's point of view. We really have here a program of the future. It is fascinating to go through the Gospel of Mark and note that, prior to this time, Jesus had not, at any length, taught the disciples about the future. In fact, they had been with Him for two whole years before He declared to them His approaching death and resurrection. There is a program in Christ's teaching method, which simply says that, as you become ready to learn more, He gives more. Probably we should keep that focus in mind, that there are things about the kingdom of God in the present that the Lord wants us to learn before we become all caught up in the kingdom of God.

The occasion for the discourse comes as a result of Jesus and the disciples leaving the temple area. The temple area itself was a very large piece of land. If it had been square, it would have

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measured about a thousand feet on each of its sides; however, it was not square. There were buildings in the temple, beautiful columns and colonnades, and the temple building itself. The stones, which had been used for building the temple, were 37 feet long, 12 feet wide and 18 feet high. Josephus, the Jewish historian of the first century, gives us those dimensions. At the time of Mark 13, this building had been in construction for 49 years. Most of it had been built at an earlier time but work was still going on. At one time, king Herod had had 10,000 skilled workmen building it. Because of the nature of the temple, the manner of procedure under Solomon was: While the temple was under construction, there could be no sound of a hammer hitting stone or no sharp sounds within the temple. Therefore, everything had to be muffled. As a result, stones had to be quarried out and cut exactly to the dimension and laid in by the workmen of the temple. The stones weighed tons. Some have estimated that some of the stones weighed as much as a hundred tons. They were white marble in composition and the temple building was flecked with gold. So a pilgrim coming over into the city, catching a first glimpse of this glistening temple on Mount Zion, got the impression of a snow capped mountain peak and the beautiful gold glistening on the white marble buildings. It was a dazzling sight, an engineering feat of tremendous proportions, given the fact that, in those days, they did not have the mechanical conveyances we do today to erect structures.

So Jesus is leaving the buildings and the disciples point out to Him that every person who had seen the temple could testify, “Look what wonderful stones! What wonderful buildings!” Jesus then gives them the kind of the dropping of the shoe of the other foot, “Not one stone here will be left on another” (Mark 13:2, NIV). An incredible statement.

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When the disciples are out on the Mount of Olives, across the Kidron from the temple area, then four of them—Peter, James, John and Andrew—come and ask Jesus privately what the significance of His statement was.

They really ask Him the question that's noted in verse 4. It's very important to understand the nature of the question, as well as the teaching on the future that's recorded here in Mark 13. The question, first of all, is, "When will these things happen?" (NIV). That is, when will the temple come tumbling down? Jesus doesn't answer that question immediately. He proceeds to answer it in verse 14. His answer takes us through verse 23. The second part of the question is, "What will be the sign that they are all about to be fulfilled?" (verse 4, NIV). That question is answered in verses 24–27. Their part of their question is, "When is all to be accomplished?" Or, if we cross-reference with Matthew 24, we find that their question is, "What will be the nature of the course of the age? What kind of things are going to be occurring?" Jesus chooses to answer that third element of their question, first, by the fact that we see this as His answer in verses 5–13.

Let's take those three questions that were asked Him or three parts to the question and break down the discourse. We see that Christ's words become very easy and simple to understand.

I. The first question has to do with the course of human history. That is the first question that Jesus answers, "What things are to be accomplished before the close of the age?"

On the negative side, Jesus indicates four things are to happen.

A. There's going to be trouble as far as religion is concerned. So that Jesus notes, for example, "Many will come in my name...and will deceive many" (Mark 13:6, NIV). The first thing Jesus is telling the disciples is to have no naïve assumptions—because His life has now been manifested—that the world is going to become an ecumenical grouping of faith and that persons are going to give up their old alliances and false ideas of God and crown Jesus as Lord within

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time as we know it. Then, He sees a continuation of diversity within religious faith. Of course, from the first century until now, haven't we seen a continued proliferation of religion, a phenomena saying, "I am from God, I am the Messiah, I am anointed." Jesus said to the disciples, "This is going to be; the faith that I bring to the world will not be a faith that is received by all. Expect that kind of thing to occur."

B. Secondly, Jesus said the disciples are to expect trouble in society. He said, "You [will] hear of wars and rumors of wars...Nation will rise against nation, and kingdom against kingdom" (verses 7-8, NIV). We've seen ample fulfillment of this. Out of the last 3425 years of human history, there have been wars between nations in all of those years except for 268 of the 3425. So the condition of strife has been a part of man's existence from the beginning of human history, where we see Cain and Abel.

We're 2000 years into that 3425-year period. So when Jesus said, "There's going to be continued strife in society," He is making a forecast. Things are not going to get better in society simply because He has appeared in life. Men will still continue to exist without God, and wars will continue to proliferate. In fact, in the last 60 years of human history, there have been one hundred million persons who have lost their lives as a direct result of war. One hundred million. If we would reduce the population of the world into a thousand people, put them into a kind of global village, sixty of those one thousand people would be Americans. The 60 of us would spend money every year to help the other 940 people while we were spending \$850 per person to defend ourselves against the other 940. Our situation in the world today is as if someone's hands were on a nuclear trigger. So we shouldn't be surprised at all when Jesus indicates, in His program of human history, there would be wars. Nations or ethnic groups against ethnic groups;

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black against white, Arab against Jew, and so forth. Ethnic associations, nation against nation, kingdom against kingdom, political grouping against political grouping.

C. Jesus also indicates that there will be trouble as far as nature is concerned. There are two manifestations of this—earthquakes and famines. Famines are caused by any number of reasons. Lack of know-how, lack of rain, too little sun, too much sun, too much rain—all these kinds of things can turn into famines. And He says there will be earthquakes. There were earthquakes in the first century and there were famines in the first century, as there continue to be. Jesus says, “When you see these conditions occurring, they are the beginning of sufferings.” The beginning of sufferings.

The word that Jesus used here for “sufferings,” as it’s seen here in Mark, is the word which can be translated as “birth pangs.” “Birth pangs” is a word which is used to describe a woman which is in labor, about to give birth to a child. Jesus says, “When you see the disturbances, earthquakes and famines, then this is the beginning of the birth pangs.” And indeed, one of the concepts of the entirety of history, as seen from the Scriptures, is that this age in which we live, this era, is literally pregnant with the new age of God. And the nearer the birth of the new age comes, the more convulsive will the contractions of the old age be. So the earthquakes are sort of a visible reminder to those of us who live here on the San Andreas fault. The more we see these kinds of things take place, they’re a tip-off to the kind of thing that will eventually culminate when the sun, moon, and stars themselves will be affected by tremendous catastrophes. So Jesus is really saying, “As the course of human history keeps on moving, the contractions are going to become more and more severe until the new age is born.”

D. The fourth indication as far as trouble, is that there’s going to be trouble for the disciples.

They’re going to have opposition. They’re not welcomed by everyone with open arms. They’ll

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have trouble from religion, counsels, and synagogues. They're going to have trouble from the government: kings and rulers. They're going to have trouble from their family: Brother will deliver brother; father, son; son, father. And they're going to have opposition from all men or society in general. What's Jesus doing here? He's saying to the disciples, "Get ready for the worst." He is not preparing them for some kind of push-button escape, where they are being told they won't go through trouble; their faith in Him has got to be so solid and so secure that it's going to be needed through even a family betrayal. And anyone who has small children can't really picture that betrayal happening. The sons and daughters that are yours, are now betraying you to authorities, to civil authorities or religious authorities.

Through the experience of the first-century disciples and indeed, on numerous occasions, of the church, this very thing has happened. My parents, as missionaries in China, saw this thing happening after they had left, with the kind of insidious propaganda that was launched. Family betraying family or betrayal within families.

So these kinds of disastrous things are going to be occurring, and their faith needs to be strong and solid so they can successfully withstand any of that incredible pressure.

On the positive side, Jesus says, "And the gospel must first to all nations [all the ethnic groups]" (Mark 13:10, NIV). Perhaps "nation" would be seen by us as every nation in the United Nations today. Because we have a different understanding of what constitutes a nation now than they did in the first century. Here it's a grouping of people, an ethnic grouping of people. So far, as the disciples were able to understand in the first century, they had fulfilled this. The American continent existed but they weren't aware of that there. They fulfilled it to the ends of the earth, as they understood it. Today the gospel's going out to all nations. It does not say that all nations would have a penetration or saturation by the gospel. But all nations or ethnic groups would here.

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Furthermore, on the positive side, Jesus promised the disciples that the Holy Spirit would be with them, showing them—in that hour—what they are to say when they're brought to trial. That is not an excuse for us who teach and preach, to get up unprepared before audiences. But rather, He is saying, "When you're caught in a jam, when you have no time to study or no chance or not knowing how to approach it, don't worry. Whatever you say in that hour is the Holy Spirit. You have that confidence that you're not simply speaking your own words."

Further, He indicates, on the positive side, that the person who endures to the end will be saved. Salvation is possible. There will be those who come through the most severe pressure for Him and will endure. Even if it's Peter who, as tradition says, in humility, unwilling to be crucified as was his Lord, volunteers to be crucified upside down. He who endures to the end, will be saved. So Jesus is certainly indicating from this that the disciples will remain true to Him.

So this is the program. These conditions will occur. They're the birth pangs of history. They'll become more convulsive as the age progresses.

II. Then Jesus, in verse 14, tackles the question, "When will the temple be thrown down?"

The beautiful building which I described at the beginning today. Jesus says in verse 14, "When you see the desolating sacrilegious set up where it ought not be." For reference to the desolating sacrilegious, you would need to turn back to Daniel 9,11 or 12, which describes what the sacrilege would be in a prophetic kind of way. That it would be someone doing something that would be idolatrous within the temple itself. We see an initial fulfillment of that in 166 B.C., where a Syrian leader by the name of Antiochus Epiphanes comes into the temple area. He brings a pig in on the altar and sacrifices it. He defiles it through immorality. And he also works in destructive ways in the temple. So there is a desolating sacrilege. Josephus, the first century Jewish historian, who I'll quote a little bit later in another context, says that not only did Daniel

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prophesy about what Antiochus Epiphanes did in 166 A.D., but Daniel also saw that the Romans would do the same thing. And indeed, Josephus in 70 A. D. lived through the Roman siege of Jerusalem, which involved the Romans under the general Titus, cutting off its food supplies, cutting off its material and, for a period of about five months, putting the city in a situation where famine became so severe that people died like flies. Josephus describes that event in the following terms: he says, “Then did the famine widen its progress and devoured the people by whole families and houses. The upper rooms were full of women and children that were dying of famine and the lanes of the city were full of the dead bodies of the aged. The children also, and young men, wandered about like shadows all swelled with famine; fell down dead wheresoever their misery seized them. As for burying them, those who were sick themselves were not able to do it and those who were hearty and well were deterred from doing it by the great multitude of those dead bodies and by the uncertainty of how soon they should die themselves. For many died burying others and many went to their coffins before the fatal hour was come.” Josephus goes on to describe that, when the Romans entered the town, they found rooms with entire families of dead persons and they wouldn’t even go into the room. They simply set it on fire.

So Jesus, standing from the vantage point of about 33 A.D., is prophesying something what the early Christians understood as coming to pass, at least partially, in 70 A.D. When the Christians saw the surrounding of the Roman armies around Jerusalem, they took off and went to Pella.

They went outside the town and escaped. He indicates the need for rapidity of escape by saying, in essence, “Let the person who’s on the housetop not go down or enter his house, but let him get out. Don’t take anything with him. There’s not time to pack. Let the person not turn back to get his overcoat, which doubled as his blanket. Let him get going. Alas, for those who are pregnant

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at that time or nursing. Life will become exceedingly difficult. Pray that it won't be in the winter, because conditions will be exceedingly cold and it will be difficult to get away.”

So there's a warning. But then, all of a sudden, in verses 19-20, we find Jesus literally jumping out of the 70 A.D., into an end-time setting, for He says, “those will be days of distress unequalled from the beginning, when God created the world, until now—and never to be equaled again. If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them” (NIV).

What's going on here? Paul talks about the events in 2 Thessalonians 2, where he says, “One who exalts himself against God will take his seat in the temple of God.” And he's referring to the antichrist who, in the end time, comes and commits another final desecration in the temple area. And, by the way, the temple has not yet been rebuilt. The Mosque of Omar stands on it today. What is happening is a rehearsal for an end-time event. Our young people now are rehearsing a play, which is going to be presented Easter Sunday evening. They're going through it every week, faithfully rehearsing it. A rehearsal is an indication that there will come a time when they will put on the final performance. So what we see as previous devastation are rehearsals for something to occur when the final stage is opened and the scene is set. Then there unfolds the drama. Things like that have happened previously in history. But the last setting will be more violent. We've seen the rehearsals for the antichrist in persons like Mussolini and Stalin. But there will be a day when the man will appear. We have seen rehearsals for the end of the age in earthquakes and famines and wars and natural disasters. But these culminate in a final display of rebellion against God and of human wickedness.

Jesus is saying that, during that period of time, the believers are to be aware that persons will arise saying, “Look! Here's the Messiah. Or there's the Messiah!” He says, “Don't believe it.”

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For the temptation of any disciple during that period would be to reach out and believe what they can see, to take the physical. Jesus is saying, “You can’t do that. You have, by faith, what the kingdom is. It is not to be felt with physical hands. It is to be felt with the Spirit.”

You’ve read about them in modern times: the Philippine healer with his tremendous ability, using spiritual mediums of healing, performing operations on people without using instruments. That’s the sort of thing a sign and wonder is. But it’s being performed without any allegiance to Christ or any involvement with the Messiah. “They’ll do fantastic kinds of things,” Jesus is saying.

“So be on your guard,” Jesus says, “I have told you everything ahead of time” (Mark 14:23, NIV). So what has He done? He’s given us a kind of view of the very last segment of man’s history and a period of tribulation.

III. Then Jesus goes on, in verse 24, to answer the question, “What will be the sign of your coming?”

He says in verse 26, “Men will see the Son of Man” (NIV). Matthew says, “Then they will see the sign of the Son of Man,” that is being here described. The sign of His coming. What’s it to be like? Isaiah 13 describes what that phenomenon would be like. Joel also described the signs.

Jesus restates what the prophets had stated. The sun will be darkened, the moon will not give its light, the stars will be falling from heaven and the powers in the heavens will be shaken—the power of gravitation, the power of force, the power of energy, thermodynamic power—whatever is involved. Those powers are shaken in a tremendous catastrophe. Revelation 6, at the end of the chapter, the final imposition of God’s judgment on the world.

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But while that judgment is taking place on the world, the Son of Man is coming in clouds with great power and glory. The powers of the material universe are being shaken, but the Son of Man is not shaken.

What is He doing? Sending His angels out, gathering His elect from the four winds, the ends of heaven. Here, He's gathering the saints from all the ages who trust and believe in Him. He's gathering them to Himself. Paul says, "Then those who are dead shall be caught up first in the clouds to meet Him. Then we who are alive shall be caught up with them and so shall we forevermore with the Lord" (1 Thessalonians 4:16-17).

Sometime ago, I had a dream that the Lord had come and I had not gone to meet Him, and the terror that was in me as a result of that. Then a dream, more recently, where the Lord returned and I was actually rising to meet Him. I can't describe the tremendous liberation that I felt. I think all of us have wondered, if the Lord came, would I really be ready? Will He accept me? We know doctrinally He will. Yes, we're covered by the blood of Christ. Yes, He's forgiven our sins. But sometimes, emotionally, we're not willing to accept what our head knows as the truth. But I was having something tremendously emotional happen to me. I was up there! I remember looking down from that vantage point and saying to myself, I made it!

Once we come to believe in the physical resurrection of the Lord, we're not staggered at all by the prospect of the second coming. He who can arise physically from the dead will also fulfill His word that He shall come again.

Having said that, Jesus uses some illustrations to help us understand the things which He has just taught.

One illustration that He uses is the illustration of the fig tree. "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even

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so, when you see these things happening, you know that it is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away” (Mark 13:28-31, NIV).

It would be easy, at this point, to simply forget that verse 30 is there—“ I tell you the truth, this generation will certainly not pass away until all these things have happened,” and go on without talking about it. But that is really key here to what Jesus is saying, and has often been misunderstood. Like Albert Schweitzer, the great humanitarian in Africa in a medical capacity, said, “This statement that Jesus said ‘that this generation shall not pass away until all these things be fulfilled’ is an example that Jesus was wrong! That as a human being, He erred.” That’s why Schweitzer said he didn’t know who Christ was. He said He comes to us as one unknown. He was a great humanitarian, but he wasn’t sure who Jesus was. Schweitzer said what He believed about the future never took place, it never came to pass, so He was wrong.

We should, at this point, take issue with Mr. Schweitzer on the interpretation of that verse.

There’s other ways to look at it, which make more sense and are more logical.

One way of understanding this that has been taught is that the generation referred to here is the end-time generation which came into existence when Israel became a nation, that it is the fig tree that has ripened when that generation comes into being. The Lord will come in that generation—all these things will not pass away. I would simply say, let’s keep an open mind about this. If the Lord comes, then we’ll say that was the right interpretation and we’ll all praise the Lord together. But if it’s not the right interpretation, there are other understandings of that verse available. One other better understanding is to say that the generation referred here refers to the Jewish people as a generation. That the word “generation,” from which we get the word “genes,” refers to a grouping of people. Jesus, in Matthew 23:36, says, “Surely I say to you, all this shall come to

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pass in this generation.” Referring to the judgment of God, which certainly was not limited to the people who heard Him then, but the whole generation of man. So Jesus, here, may be saying that people as a unit will not pass away. The Hittites are gone, the Philistines are gone and all the other “ites” of the Mediterranean world. They’ve been swallowed up by other cultures. But the Jewish people have remained. I think we should note that, it’s very important. Someone once asked a philosopher, “Can you prove to me the existence of God?” The man happened to be a believer. He said, “I can prove to you the existence of God—God’s people have remained.”

There’s one possibility—I like and I would advance...which is perhaps the best, since I like it—to understand “all these things” of “this generation shall not pass away until all these things take place,” notice that “the things” does not include the coming of the Son Himself. It very candidly says in verse 32 that He does not know the time when He will return. The disciples had asked Him in verse 4, about the “things” that are going to take place. I’ve defined the “things” as trouble in religion, trouble in society and trouble for the disciples. These things would take place in that generation—that time span. And we’d have to say, did they? Yes they did. The early Christians went through tremendous persecution for their faith. They went through famines. There were famines in the Roman world of the first century. They went through earthquakes and they went through false prophets. So Jesus is simply saying to the disciples that these things will take place.

As for the fig tree: The fig tree is probably best understood here—rather than being understood as Israel, since Jesus, in this context, does not identify it as Israel (it is in another place, another chapter)—as “the things taking place.” The more you see these kinds of things going on, the more you live with the aspect “the day is near.”

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Prophecy is a very ticklish business. One who is a prophet must be all right or discredited. When we look at this discourse, we have to ask what Jesus' credentials were as a prophet. I'll compare His credentials as a prophet to other prophets who prophesied man's going to the moon, just to show you the contrast between speculation of men and true prophecy.

As far as I could find, the first idea written down of the prospect of man going to the moon goes all the way back to 160 A.D. when a guy by the name of Lucien of Samos had, in his book called *True History*, a hero take the wing of an eagle and the wing of a vulture and fly to the moon. He says, when he's through with his book, "Things which I have neither seen nor suffered nor learned from another, things are not, never would have been and therefore my readers shall by no means believe them."

In the seventeenth century, an Englishman said his hero in his story flew to the moon on a flimsy raft pulled by trained swans. That's one way to go.

Kepler, the great scientist, in 1643, discovered the laws regarding the motion of planets in his fictional story of demons going to the moon. Kepler, being the scientist he was, postulated that, as they left the earth's atmosphere, air up that high would be rarefied. He further suggested that, as the journey progressed, there would be no further need for propulsion because it would carry its targeted speed once it broke into the upper atmosphere.

In the story of Cyrano de Bergerac in 1656, in *Voyages to the Moon and Sun*, dew was tied around the waste of the hero. The idea being that sun sucks up dew in the morning and, if you could get enough dew around one person, you could get them up in the air. The trip, quite obviously, was unsuccessful. Therefore, the next trip involved a flying chariot.

Jules Verne, in his book *The Earth to the Moon*, in 1865, had a colossal cannon that fired adventurers from the Baltimore gun club into space. It had a 900-foot-long vertical barrel, which

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was buried into the Florida ground. It weighed 68,000 tons, packed with 400,000 pounds of gun cotton. Its shell was made of a new wonder metal aluminum. It had padded walls with inset windows. It had hydraulic shock-absorbers. The cost was only five-and-a-half million dollars.

Verne went on to postulate that, not only was the adventure to the moon involved being launched from Florida, but that America would be the first to do it and three men would go on the journey.

The stories of Jules Vernes and people like H. G. Wells who, in 1901, wrote the book *First Men on the Moon*, influenced a young boy by the name of Robert Goddard, who in 1926 set off the first liquid-propelled rocket which managed to rise 41 feet and traveled about 184 feet in two and a half seconds. And that was the beginning of the space age.

Then there was Superman, Flash Gordon. As a kid, I watched Captain Video. In fact he aired in June 1949 on the Dupont Network with about three and a half million people watching him a half-hour every day. All of us knew that Captain Video was just fiction; never would such a thing come to pass. The leading director of the American Space Efforts, Werner von Braun, in 1961, wrote a book that was coincidence in *Reader's Digest* in 1961, in which he told a fictional story of men going to the moon and what was so amazing about it was that von Braun knew we were going to the moon, but he couldn't say it because he knew nobody would believe him. So when he wrote a story about going to the moon, he put it in fiction, because nobody in 1961 believed we were ever going to go to the moon.

Now Jesus, in the Olivet discourse, is talking about the future. Unlike some of the others, He didn't make wild miscalculations. Right from the beginning, He says, "Trouble, trouble!" And like others who believed in going to the moon, that someday someone was going to do it, Jesus taught that there was going to occur in the world a dissolution of the earth as we now know it.

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Peter says, “The heavens and the earth will melt with a fervent heat and dissolve, and God is bringing in a new age.”

Say what you will about Jesus of Nazareth, if you do not accept Him as Lord and Savior. But you at least have to say this about Him, if you only accept Him as a Galilean: that, to make that kind of prediction that human history would go the way it’s gone, and to have seen human history go the way Jesus forecasted it the last 2000 years, certainly show His credentials as a prophet. That gives one the solid reason to believe that, inasmuch as what He’s said already has come to pass, how much more, then, we can rely upon His words that have not yet occurred; namely, His coming in clouds of glory.

Jesus says, in respect to His coming, we’re to watch. We’re to watch by living our lives and getting to work. That’s the stress of verse 34: each with his work. But we’re to watch also from the standpoint that, any time the Lord could interrupt our routine. The master of the house will come at evening, at midnight, at cockcrow or morning. Somewhere in the world, the sun is always rising. And somewhere in the world, it is always setting. So Jesus is saying, in this discourse, “At some point, wherever you are—China, America, Russia, England—wherever those time periods are, at some point, in someone’s day, the Lord Himself will come and gather us to be with Him forevermore.” He who has this hope in himself purifies himself. This is a guard and a guide to living with the expectancy of the in-breaking of God through Jesus Christ into our time.

Let’s look to Him now in prayer.

Closing Prayer

Our Lord, today we thank You for the reality of Your Word. We saw the true dimension of history that, when the world as a unit would move away from You, it would gradually come to

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the birth pangs of a terrible convulsion. We also see that when we, in our individual lives, move away from You, that nothing but destruction and disintegration and agony remains. But when we move toward You, then we are caught up to You. And so we remain with You forever. Your message today, Lord, is a message of life and death to each of us. It is a word of hope to those that have trusted You. So, Lord, we thank You that we can now look to the Scriptures as we have done this morning and we can see their truthfulness, how over the centuries Your Word has come to pass and is still being performed. If that's any indication of what You'll do when we open our lives to You, the things that will come true, then we know, Lord, that Your Word in us will do an effective work. So send Your Word today, Lord, to us. And heal us, I ask.