

Watch for the Son

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[0 : 00] Before we really dive into this morning's study, and we're going to be in Luke chapter 21.! If you're using the pew Bible, I would encourage you to get there.

! It's on page 881. So, Luke chapter 21, we're going to pick it up towards the end in verse 28. But before we do that, I want to call attention to the fact that starting Wednesday is going to be like the 40 days before Easter.

And it's traditionally known as Lent. And I would just encourage you to pick up in the lobby one of two devotionals. This one is called Risen, and it's by Lifeway.

It's for those of us who have kind of teens and maybe children. That's simpler, and it's something that you could do very easily around the dinner table. Just reading through it, calling attention, remembering who Christ is, what he did, and preparing our hearts for Easter.

I love this one because there are 30 lessons, and so you can do it Monday through Friday in the weeks leading up to Easter. And you can finish this without too much pressure.

[1 : 10] Seven dollars for this out in the lobby. Those of you who don't have children, or maybe even you do have children, but you want to do something for yourself, this is called Rich Wounds by David Mathis.

A little bit more content here. You can see it's actually a book. I think you would get this for yourself for \$14, but this is \$7 back there. David does a great job, again, just leading us through who Christ is in preparation for Easter.

It might be a great way to get yourself, your own heart, and your own family ready for that important climactic event we celebrate once a year, Easter time.

This final song that we sang is to set your hope on Jesus. That was essentially the theme of last week's message and last week's passage.

Set your hope on Jesus. And of course, as you would expect, those of you who have actually set your hope on something, there's going to be changes in the way that you live.

[2 : 15] If you're expecting something to happen, then you know that there's going to be some preparation to ensure that what you're expecting to happen, that you are ready for it to actually take place.

So, for example, you know you're going to have some company. And it's a special company that's coming. They're going to come for dinner. They're going to spend the night.

And these are people that you haven't seen for a while. They're really dear friends. And so there's going to be some things that you do as you are anticipating and hoping for their coming.

That there are things that are going to happen, of course, in your home that are going to prepare for that coming. Right? I would anticipate, as I look around the room, that that would be true.

You know, you're going to be cooking a meal. You're going to maybe be cleaning the house. You're not necessarily going to want them to come into your home and see how things are. You're kind of kicking things out of the way and clearing a space, a trail for them to finally get to the table.

[3 : 17] You're going to do certain things in preparation for their coming so they feel comfortable. You're probably going to put on some of your better clothes.

Not the grungy kind of clothes you wear on a Saturday. Maybe brush your teeth and comb your hair. You know, those kinds of generally accommodating kinds of things.

You know, you'll make the bed. Maybe wash the sheets. You'll put a towel and a rag on the end of their bed. And you'll maybe even put a little basket with some toiletries.

Whatever it is to make them feel welcome, to show them that you've prepared for their coming. Well, Jesus now, after helping his disciples recognize the fact that he is coming.

Remember, he said at the very end in 27 and 28 of chapter 21, he says, The Son of Man is coming on the clouds with power and glory. He's coming.

[4 : 14] So don't set your hope on the things that are temporary and superficial. Set your hope on the Son. And as we sang, set your hope on Jesus.

What does that look like? How does that play out? What do we do to set our hope on Jesus? What do we do to anticipate this coming of the Son of Man?

And that's where we turn our sights this morning. Jesus is providing some instruction. He wants his disciples to recognize the significance of his coming.

And there will be some things that will be true about their life. And so in our passage this morning, he issues three commands. Three instructions. They're imperatives in the Greek text.

They're essentially, Jesus tells them three things to do. And we're going to look at those this morning. They're going to kind of be the headings of our outline. And then kind of concluding our passage, we're going to see this example of Jesus.

[5 : 16] Our Savior. The Son of Man. And where is he? He's in the temple. He's with the people. He's there day by day. He's teaching them the very word of God.

The very word of God that can shape and change their life. And Jesus is there. Even though crucifixion is right around the corner. Jesus cares about the life-giving message.

And he's there to share that message with those who are hearing. And there's a lesson in that too. And we're going to discover that in our time this morning. So if you're there with me in Luke chapter 21, beginning in verse 29, we're going to see this first instruction.

See if you can pick it out as I read along. He said, And he told them a parable. Look at the fig tree and all the trees. As soon as they come out in leaf, you see for yourself and know that summer is already near.

So also when you see these things taking place, you know that the kingdom of God is near. Truly I say to you, this generation will not pass away until all has taken place.

[6 : 28] Heaven and earth will pass away, but my words will not pass away. What is that first command? Did you see it? What is it? Look.

Right. Look at the fig tree. Look at the fig tree. Okay, well, so what does looking at the fig tree tell us? What do we learn from this? Well, essentially what Jesus is helping his disciples to understand is as they look at the fig tree, there's something to learn.

There's some discerning that needs to happen. Be discerning. That's essentially kind of the underlying tone of this instruction. Look at the fig tree. Learn the lesson of the fig tree.

Learn from its example. Jesus has inherently throughout his ministry drawn from the landscape. He knows the significance of these pictures that he's pulling out of the landscape.

The birds of the air. The farmer who's spreading seed on his crops. The weather changes. And the weather that comes from the south.

[7 : 34] And you know it's going to be blistering heat. Those kinds of things that Jesus draws from culture to help inform his teaching. But also serve as not just an object lesson, but to help press it in.

To help with memory. Jesus, of course, was the master of illustration. And these fig trees were loved because of their sweet fruit.

And they were common in Palestine, especially in this area around the Mount of Olives. Earlier in the week, it's just a couple of days from this day of Jesus' teaching, Jesus is walking from Bethany into Jerusalem.

And on that day, he will cleanse the temple. But on his way into Jerusalem, he's going to pass a fig tree with leaves, but it doesn't have fruit. And because it doesn't have fruit, he will curse that tree and say, may no one ever eat from you again.

And by the next day, that tree is withered all the way to its root. With that image in mind, just in the immediate background of this, Jesus is using a fig tree again to serve an object lesson.

[8 : 45] You see, just like other trees that have leaves, this fig tree would lose its leaves in the wintertime. And then when those leaves began to sprout, and a fig tree was one of the earliest of these trees that would sprout leaves, you would know that summer was near.

The appearance of life was particularly dramatic in this fig tree, as it was one of the first to sprout leaves with the other trees around it.

This picture, of course, is clear. The picture that Jesus is drawing from, this discernment that he's encouraging the disciples to have, is read the signs around you.

Be discerning. From the fig tree, we know that summer is coming. So Jesus, he's often drawing from nature to help his audience be discerning.

In Luke chapter 12, verses 54 and 56, he says, you see the cloud in the west, and you know rain is coming. In Luke chapter 12, verses 54 and 56, he says, you feel the south wind, and you know there's going to be scorching heat.

[9 : 53] The coming of the Son of Man is going to be in the same way. Just like the weather that you feel from the south, just like the leaves that you see on the fig tree, the coming of the Son of Man is going to be observable.

It's going to be unmistakable. It's going to be verifiable. So when you see these things happening, he says in verse 29, you know that the kingdom of God is near.

And for those of you who weren't here last week, what are the things that Jesus is referring to? What are those things that they're going to see, like the leaves on a fig tree? What are those things that they will see that will help to indicate the nearness of the kingdom and the coming of the Son of Man?

Just for review, follow with me in chapter 21, beginning in verse 6. First, the destruction of the temple, where Jesus says that one stone will not be left upon the other.

This destruction. In verse 8, we find the presence of false prophets. Those false prophets that say, hey, I'm the Messiah. The end is here. Don't believe them.

[11 : 01] Verse 10, we find this international conflict. Nation against nation and kingdom against kingdom. In verse 11, we find earthquakes and famines and pestilence, terrors, great signs from heaven.

In verses 12, and then in verse 16, we find persecution. Persecution of those who are following after Christ, which may involve death. It will involve those being hated by all for his namesake.

In verse 20, we find that Jerusalem is surrounded by armies and it's devastated. In verse 25, we find signs in the sun and the moon and the stars and the roaring of the waves.

In verse 26, we see people who are fainting with fear. The powers of heaven that are shaken. On one hand, all of these signs are helpful.

They're observable. They're verifiable. They're unmistakable. We see them happening when the word is fulfilled and we see these things happening, then we know that the word that has been given to us is a word that is true.

[12:09] It's reliable. But on the other hand, it's not so helpful because from the very beginning, from the inception of the church, of course, we've seen varying degrees of these kinds of things taking place.

We've seen conflicts and wars. We've seen and experienced earthquakes, perhaps. The massive earthquake that took place at Jesus' death would have been the first example of this, this fulfillment.

And it tore the temple into, you remember. And also, the earthquake that took place at Jesus' resurrection, which, by the way, that earthquake was described as a great earthquake, the kind of earthquake that shook the ground.

And it was the kind of earthquake that opened the rocks, that split the rocks, and people, graves were opened. Of course, there's been persecution. Persecution that took place as early as the beginning of Acts.

Acts chapter 4 and Acts chapter 5. And then the crescendo of that, which split people out of Jerusalem happening in Acts chapter 8. The persecution that's come on the church.

[13:20] And of course, the history of famines and pestilence. So in many ways, Christ's words that were given to us are words that are true. They're words that we have seen.

They're words that are reliable. We have heard the words, and we've seen them carried out. So there must be other clues. Are there other clues that we can look at from Jesus' descriptions here that will help us know when this is all going to happen?

And that leads us to verses 32 to 33. Not just be discerning, but be ready. Be ready. Jesus says, Truly I say to you, this generation will not pass away until all has taken place.

Heaven and earth will pass away, but my words will not pass away. I want to key in on this phrase. This generation will not pass away.

And what you cannot really see in your English translation is the emphatic nature of the will not that is here that's contained in this verse.

[14:28] Meaning, this is something that you can bank on. There are two negatives that are put side by side that leave without exception that this is, of course, going to happen.

You can bank on it. This generation, then, we need to understand what does it mean? What is this generation? This word generation has been problematic for scholars.

And there are a number of different ways that we can see it in the Gospel of Luke and a number of ways that scholars have tried to describe it. First would be that Jesus is referring to the current generation.

The generation of those who are listening to his words and that he's speaking with in that moment. That generation that's listening to his teaching will be the same generation that will see and experience the testimony or fulfillment of his prophecy.

Another option is to see generation as Jewish people as a whole. This whole nation of individuals. This Jewish nation. Another way, to see it as humans in general.

[15:37] And another way, and there's several, but the final way I'll describe this morning is the generation that hears or sees with their eyes the evidence of what Jesus is talking about will be the generation that will then experience the devastating consequences and then thus also see the arrival of the Son of Man.

So, what do we do? Well, throughout the gospel of Luke, the phrase this generation is consistently applied to the audience, the target audience, the people who are actually listening to what Jesus is saying.

For an example, Luke chapter 11 verses 29 and 30 we find, when the crowds were increasing, he began to say, this generation is an evil generation.

It seeks for a sign, but no sign will be given to it except the sign of Jonah. For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.

The Queen of the South will rise up at the judgment with the men of this generation and condemn them. The men of Nineveh will rise up at the judgment with this generation and condemn it.

[16:49] For they repented at the preaching of Jonah and behold, something greater than Jonah is here. So, Jesus is speaking to this audience, these people who are listening to what he's saying.

He's applying this phrase, this generation, to that group. And by the way, they're the ones who are going to see Jesus die and rise again. This sign of Jonah being in the grave, Jesus being in the grave for three days, just like Jonah was.

But there are some places throughout the Gospel of Luke where the generation seems to correlate with the Jewish nation as a whole in general.

For example, in Luke chapter 11, verse 50 and 51. So that the blood of all the prophets shed from the foundation of the world may be charged against this generation. From the blood of Abel to the blood of Zechariah who perished between the altar and the sanctuary.

Yes, I tell you, it will be required of this generation. Now, the struggle with this is these individuals who Jesus is speaking to weren't actually a part of that process of those prophets that were put to death.

[17:59] And yet, the responsibility is applied to them and applied to them as a nation as a whole because the testimony of that people is that they rejected the things of God.

And here Jesus was again the ultimate prophet, the greater prophet as Moses would indicate, this greater prophet that's coming. And here Jesus was, another prophet and they're rejecting him as well.

Of course, the final possibility is that generation could refer to that generation that sees the signs that Jesus is referring to and then they will experience the repercussions and the testimony of the rest of those things.

So how do we decide? How do we decide which generation we're talking about? Well, Jesus himself informs our hermeneutic. Okay? And that's just a fancy way to say that Jesus is the one that gives us a template for interpretation.

Jesus gives us the answer key as it were. Jesus gives us the cipher code. Jesus helps us know how we're supposed to interpret the words that he says. He says this, you will see this.

[19:15] You're going to experience this. Look at the fig tree. Everything that's going to happen is observable. It's going to be verifiable. It's going to affect nations on a global scale.

It's going to impact the earth itself. It's going to impact the heavens as well. So it can't be replicated and it can't be manufactured. You know this is coming from God himself.

And those things that Jesus is sharing with him will happen just the way that Jesus has said that will happen. That's the answer key as it were. That's the cipher code.

That's the template for interpretation. What I say will happen. It's predictable, observable, verifiable. It will be global. And arguably within a generation of these words in 40 years from when Jesus spoke these words the city of Jerusalem would fall.

It would be decimated in AD 70. So armies would surround Jerusalem as Jesus predicted in verse 20 when you see Jerusalem surrounded by armies.

[20 : 28] And 1 million people would fall by the sword as Jesus had said in verse 24. They will fall by the edge of the sword. And 97,000 of people were led captive just like Jesus said in verse 24.

They will be led captive. And Jerusalem was trampled underfoot as we find in verse 24. And the temple was destroyed just like Jesus had predicted in verse 6. All of this seems to be an apparent fulfillment of Jesus' prophecy.

It was observable. It was unmistakable. It was verifiable. It was physical. And it was preceded by several of the signs that Jesus gives within these verses.

The template for interpretation was confirmed. And Jesus was validated as a true prophet. But there's one more interpretive clue that Jesus leaves with his disciples that requires more consideration.

He says in verse 33. Heaven and earth will pass away but my words will not pass away. Meaning the event of AD 70 was missing one climactic one ultimate one supreme final peace.

[21 : 51] And that was the coming of the son of man in clouds in great glory. He was going to bring redemption. And so we realize that while the destruction of Jerusalem was significant it lacked one of the elements that Christ predicted which clarified for us throughout the prophets and the book of Revelation.

And there are things in the book of Revelation that helps us understand that however traumatic and great and severe those things were leading up to AD 70 they were nothing on the scale of what we find in the book of Revelation.

For example we find that this is not going to be a localized conflict not just centered in Jerusalem but it is going to be an international global conflict nations warring against nations and we find that the earthquakes however great they might have been leading up to AD 70 are nothing on the scale of what we find in Revelation chapter 6 where every mountain and every island on the earth is going to be moved and the earthquake we find in Revelation chapter 16 where every island flees away it crumbles into the sea and every mountain collapses into the landscape or the terrors that we find in Revelation chapter 8 verse 7 8 the terrors that are so severe that one third of the earth is burned and a third of the trees and all of the green grass or the stars falling from the sky falling onto rivers and falling onto oceans that we find in Revelation chapter 8 verses 8 to 11 where a third of the fresh water becomes bitter a third of the living creatures of the sea will die and a third of the ships will be destroyed or the sun and moon and stars that are struck a third of the stars so that a third of the light is darkened in Revelation chapter 8 verse 12 or the scale of the death that takes place that we find in

Revelation chapter 9 verses 13 to 19 so that a third of mankind is killed at the sounding of the sixth trumpet and you just do the math if there is 8 billion people in the world today that one third would be about 2.6 billion people that would almost be the population of China and India combined that's the kind of scale and severity of the signs that we need to look for that will be the final evidence of the coming of the Son of Man it needs to be fulfilled in the exact same way as what Jesus had predicted so to which generation was Jesus referring I wonder if it's possible that instead of it being an either or it can be a both and meaning that Jesus is speaking to his audience those who are listening to Jesus in that moment and Jesus is speaking these words as prophets always did to the audience that were there present with them and that in the foreground in the proximity of their lifespan they would actually see these things unfold in front of them which would include the destruction of

Jerusalem and the destruction of the temple but it was only a preview of that final cataclysmic event when the son of man would actually follow up in the clouds with power in great glory so we'll find in verse 31 when you see these things taking place you know that the kingdom of God is near and because it's near we be ready so how do I ready myself well that's a good question I'm glad you asked that's where Jesus turns in verses 34 and 35 he now provides some instruction on how these disciples with all of this information are to respond how are they ready themselves well verse 34 says this watch yourselves lest your hearts be weighed down with dissipation and drunkenness and the cares of this life and that day comes upon you suddenly like a trap for it will come upon all who dwell on the face of the whole earth watch yourselves that's the command watch yourselves specifically

[26 : 19] Jesus is referring to the kind of watching that is internal if looking is external you're looking at the signs you're looking at the fig tree you're looking at the things that are happening around you and you're being able to gauge the nearness of the kingdom as a result of that now there is an introspective look a watching of yourselves in preparation of your heart for that future day specifically that your hearts be not weighed down this word to weigh down is to be burdened to be troubled to be overcome!

It's the same word that Paul will use of the afflictions that he's experiencing in 2nd Corinthians hearts that are weighed down often also in the scripture refers to insensitivity or this careless attitude a heart that is burdened and kind of overcome it's desensitized you know Jesus is referring to some hard times that are coming times of persecution being delivered over to court and prison and kings of being betrayed by friends and family those that are closest to them of being killed for the sake of Christ of being hated by all so he says in verse 19 that endurance is required he's already covered this subject your endurance will gain your lives he says and now coming back to it this watching of yourself so that your heart is not weighed!

down this is what endurance looks like! this awareness this alertness this readiness that will help you to endure the significant difficulties that are coming your way Jesus then refers to three different ways in which a heart can be weighed down first by dissipation and then drunkenness in the cares of this life dissipation is that unrestrained behavior when drunk it's kind of the after effect of drunkenness whether it's a hangover or headache or throwing up whatever it is it's the consequence of that reckless abandon and then drunkenness are those who participate in excess of drinking it's often connected in the scripture with a lack of moral restraint that drunkenness kind of gives way to all manner of carnal things and appetites in one's life and then the worries of this life refer to the issues or struggles or temptations or cares that bombard individuals this side of glory what

Jesus is referring to or what Jesus is trying to address is this question of what do you do when hard things happen what is the general way that you respond when life is difficult now I'm turning that question on you because Jesus turned that question on his disciples and I think there's one of several ways that we can respond but one of them is to want to retreat is to want an escape is to try to deaden your senses as it were it's to cover up the pain it's to find ways to come out of and pull out of reality in some way whatever that means for you whether it's watching movies or playing games or engaging yourself in that hobby or working extra hard so you can kind of forget the pain whatever you need to do to help deaden your senses and overcome the difficulties the other way that we often deal with this kind of pain is we run headlong into sin the cares of this life and so our thought process is maybe along the lines of this well it's not worth it anymore

I deserve to have some fun and whatever that fun is God will just forgive me and so I'll just run headlong into sin I'll do what I need to do to undo this suffering and pain that I'm feeling and so they chase this temporary pleasure and Jesus is warning his disciples to watch themselves because God's word is true the coming of the son of man is imminent it's that day of judgment that will come suddenly that Jesus describes here that day will come suddenly like a trap in other places it's described as a thief in the night it's not going to be expected it's going to take you by surprise and not only does Jesus care about this but the apostle Paul kind of plugs in and develops this a little bit more in 1st

[31 : 23] Thessalonians chapter 5 verses 2 and 3 he says this for you yourselves are fully aware that the day of the Lord will come like a thief in the night when people are saying there is peace and security then sudden destruction will come upon them as labor pains come upon a pregnant woman and they will not escape where are you this morning is there a readiness in your heart are you aware of the fact that the son of man is coming and that his coming could be any second in the first way that we prepare our heart especially if we're not disciples is that that we need to be those who have dealt with our sin we've come to a place of recognizing that we stand before a holy God and that all have sinned and come short of the glory of God and so because none of us measure up to his perfection and I'm pretty confident that no one in this room would raise their hand and say well

I'm perfect because no one in this room is perfect then everyone needs a perfect sacrifice you need Jesus paid the consequence for your sin and for my sin having lived that perfect life Jesus went to the cross and he took your sin and my sin on himself and he died the death that we deserved it says for the wages of sin is death that's what you deserve but it continues the gift of God is eternal life through Jesus Christ our Lord so how do I get the gift how do I enjoy the benefits of that forgiveness that is given to me because of Christ sacrifice well if you confess with your mouth that Jesus is Lord and believe in your heart that God raised Jesus from the grave you'll be saved have you done that because if you haven't done that then this trap is going to land on you and you're not going to be!

to escape Jesus is warning here is this isn't just a localized trap notice in verse 35 he says for it will come to pass oh excuse me for it will come upon all who dwell on the face of the whole earth so do you dwell on the face of the earth well if you apply then you're mentioned and the trap is going to land on you unless you know Jesus Christ and for those of us who know Jesus and have enjoyed the forgiveness of sins may we not succumb to the trap as well may we watch ourselves and be ready verse 36 now provides some more kind of builds this out for us what else are we to do what is this being awake and watching ourselves look like well verse 26 says but stay awake at all times praying that you may have strength to escape all these things that are going to take place and to stand before the son of man the command here stay awake and pray stay awake and pray be alert be watchful be sober as we find throughout the scriptures don't allow yourself to settle in don't allow yourself to become complacent don't allow yourself to be lethargic to be asleep to deaden your senses and to check out of life don't allow yourselves to be that kind of person but rather be a person of urgency be a person of action be a person of purpose and mission be a person who's fulfilling the calling that

God has given to you as a believer Peter will say to the church in 1st Peter chapter 5 verses 8 9 be sober minded be watchful your adversary the devil prowls around like a roaring lion seeking someone to devour resist him firm in your faith knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world don't let your guard down be aware of your weaknesses and I'm guessing that even as I say weaknesses and maybe pet sins or tendencies We like to massage that out it's not so bad it's just a tendency whatever those sinful tendencies might be for you be on guard be watchful arm yourself with the word of God and the armor that God has given to every believer to be strong in the Lord and the strength of his might well how do we do that well we do that by praying but we also do that by being in the word of

God by allowing the breastplate of righteousness knowing what God says and doing them we let the shield of faith quench the fiery darts of the wicked we know what he says we believe them and we want to destroy us we have that belt that is girded we're girding our loins with truth the truth of the scripture sincerity is really what that's about that you are the person that you say you are consistently and of course don't succumb to temptation to fear to discouragement to complaint to bitterness to complacency rather be a person on mission fulfilling the objectives that God has called you to fulfill we're connected to God we obviously can't do this alone and by God's grace he doesn't expect us to be strengthened us he gives us help but we have to ask

[37 : 30] I love how how Peter puts this in 1 Peter chapter 4 verse 7 he says this he says the end of all things is at hand therefore be self-controlled and sober minded for the sake of your prayers did you catch that be sober minded yes that's important be self-controlled yeah that's important but it's important to serve one purpose prayer be a self-controlled person and I would say self-control in in the way of setting aside the very best time for God maybe even starting your day in such a way that you are demonstrating in your heart in your life that there is such dependency and such a need for God's help and support in the day that you're carving out that time you're setting apart free of distraction and making sure that you entrust your life your day to him praying praying with all self-control discipline finally we find in verses 37 and 38 be obedient now this imperative is not in the passage okay so forgive me for that but

I think it's here just it's not here explicitly it's here implicitly notice and every day he was teaching in the temple but at night he went out and lodged on the mount called Olivet and early in the morning all the people came to him in the temple to hear him first we see the testimony of Jesus Christ here he is the perfect example of obedience obedient to the father he he's here when none of us would be here knowing what's coming in just a couple of days but Jesus is here he's rubbing shoulders with the very people who are going to put him on the cross and he's doing it in obedience to the father but he's doing it because he knows the power of that word and what it can produce in the heart that life changing message of the word of God and then notice what's happening here in verse 38 early in the morning all the people came to him in the temple to hear him this is the ongoing testimony of what happens during this week hanging on his every word they're showing up early in the morning they're staying till late when

Jesus finally goes home and guess what it says but that's where it ends they're hearing but they're not doing nothing has changed about their life nothing has changed about their response to Christ nothing has changed about their posture they're gonna put Jesus on the cross nothing has changed about that life giving message that they're hearing and they're loving they're marveling at his words but nothing has fundamentally changed about them because they're hearing but they're not doing now that should sound familiar James chapter 1 gives us this instruction be doers of the word and not hearers only deceiving yourselves for if anyone is a hearer of the word and not a doer he is like a man who looks intently at his natural face in a mirror for he looks at himself and he goes away and at once forgets what he was like but the one who looks into the perfect law the law of liberty and perseveres being no hearer who forgets but a doer who acts he will be blessed in his doing are you a doer of the word or are you just a hearer this morning because

Christ has issued some very pointed very direct and quite simple to understand commands the question for us is will we be those who hear what Christ says and will it change the way we leave this place will it change the way we respond to the people in our space during this week will we be people who are amplified by the mission that God has set us on are we going to be people who are drawn by the urgency of the coming of the Son of Man in power in great glory what kind of message who has a message like that but you and me because of what Christ has accomplished for us on the cross and so if you're not walking out today with this amplified urgency and wonder about who God is then you're just a hearer of the message!

may we never be those people who know what Jesus says and even believe it intellectually oh yes he's coming oh yes there's a trap that's going to land on those who are involved in sin but nothing actually changes about the way you live there's no more urgency tomorrow than there was today there's no more interest in sharing the gospel with others and in helping to sanctify your life and helping to rid yourself of those sinful tendencies there's nothing really that changes about you and so you're hearing but you're not doing may that not be true of us may God help us to be hearers not just hanging on the words of Christ but doers what is it today and it's going to be different for every one of you what is it today that needs to fundamentally change about your life so that tomorrow your life is more consistent and more in line with the testimony of Jesus

[43 : 51] Christ with the mission that he has set you on with the goal of seeking first the kingdom of God and his righteousness and then trusting that then all these things will be added to you what is different about our life as it relates to the prayer that Jesus modeled let your kingdom come and your will be done on earth as it is in heaven what is it about your life right now that is out of step with God's will and needs to be aligned what is it just the one thing pick one thing this week one way for you to be a doer of the word and not just a hearer and may God use his instructions his word to help us to grow more into the image of Christ so the world can not only know what the gospel is but they can see it played out in our day to day oh God I pray help us not just to be fascinated with the truth of the scripture but Lord

I pray that you help us to be eager to play it out day by day thank you for this instruction from your word this morning may you be pleased with the way that we respond to it in Jesus name amen God bless you have a great week