

# Set Your Hope on the Son

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[ 0 : 00 ] Open your Bibles, if you would please, to Luke chapter 21. Luke 21, we're going to be picking! If you're using the pew Bible, it's going to be on page 880. Luke chapter 21. Those of you who've been with us over the last several weeks know that we are kind of marching to the cross. This is the Passion Week, the final week of Jesus's life in ministry. And of course, what's going to happen on Friday is going to shatter the expectations of the conventional Jew, the one who's kind of been waiting for Messiah, one who's been kind of looking and longing for deliverance, but not the kind of deliverance that Jesus intended to give, at least initially. The kind of deliverance that they wanted was the deliverance from occupation, the deliverance from Roman rule, the deliverance from oppression, that physical deliverance that comes in this Christ figure, this conqueror who's going to come and he's going to establish himself, he's going to establish his throne, he's going to help to deliver the people of Israel from the oppression of Rome. That's what they wanted, but that's not what they got, at least initially. But what we're going to see in our passage today is all of the expectation, all of the hopes and anticipation that really was bound up in the scriptures is a hope that is true, but it's just a future hope. It's not a present hope. And Jesus wants his disciples to understand, as we're going to find in our passage today, that hope isn't in deliverance in itself. That hope must always be, not just in a change of circumstances, but hope needs to be found in a person, in a man, in a son, in Jesus himself.

And so the testimony of this passage and Jesus kind of relaying what's going to happen in this future day, really boils down to this one truth. Place your hope in the Son. Put your hope in the Son. And that's going to be the resounding message for all of us today. As we look through this passage together, put your hope in the Son. And I think what we're going to find is we're not very unlike those Jews in the first century. Those misplaced hopes that we're going to find in our passage today.

We're going to find a lot of correlation in our own life. Those misplaced hopes, those things that are going to provide security, going to provide peace, going to help alleviate the burden, going to help unload the pressure. All of those things we put our hope in that are not the Son are obviously things that are going to let us down. And so this morning, if your hope is not in the Son, you're going to be disappointed. If your hope is not in the Son, you're going to be let down. You're going to be put to shame.

But you can put your hope in the Son. If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Jesus from the dead, there's salvation for you that's waiting, forgiveness, cleansing of sin. And that's the kind of hope that Jesus came to bring. And that's the hope that will be ushered in because of the work of Christ in this week, this Passion Week. But really, in order for us to really understand the gravity of this text and some of the terms that are going to be used, we need to really just kind of go back for a moment and try to put this in as small and as brief a place as I can.

[ 3 : 53 ] So bear with me here. Jesus has talked about the Son of Man. He's kind of put that and placed that identity on himself. And in our passage today, he's going to talk about this time of the Gentiles.

Well, what is the time of the Gentiles? He's going to talk about this time of vengeance, this time of wrath. Well, what is that? What are we talking about? What is Jesus referring to? Well, of course, it goes all the way back to the Old Testament and in hundreds of years before Jesus would come. Those living in Judah and Jerusalem at the time had been given promises and had been given direct commands.

For those of you who obey the law, you can expect these blessings. For those of you who disobey the law, then you can expect these curses. The word was clear. The testimony of Scripture was as

crystal clear as you could be. And that's exactly what happened. That's what we find that landed on those living in Judah and Jerusalem in about 600 BC. 600 years before Christ came. Those who were living in Judah and Jerusalem, they experienced that conquering of Babylon. Remember going back this summer to our study through Daniel? It was because of their idolatry. It was because of their rejection of the law. It was because they had turned their back on the true worship that God had established.

The very things that were true in this first century that Jesus wept as he's going into Jerusalem, that they did not know, they did not see what was being offered to them. They had turned their back on the truth. And the same thing happened. It was a foreshadowing of what Jesus was now going to promise was going to take place to the people in the first century. And of course, those who were living 600 years before Christ were taken into captivity. The Jerusalem was decimated. The temple was destroyed.

The holy vessels were taken. And God brought some captives back to Babylon. Daniel. And then his three friends, Hananiah, Mishael, and Azariah. You might know them as Shadrach, Meshach, and Abednego. And there they are living in Babylon. And they get placed into this school.

[ 6 : 16 ] This elite school in Babylon where they would learn language and history and culture and mathematics. They would learn the customs of Babylon. And they would rise through the ranks, through the power of God.

And he would establish them as counselors and as wise men in Babylon there. And remember, as we kind of turn the page to Daniel chapter 2, Nebuchadnezzar had this dream.

This dream that troubled his spirit. And we find that in Daniel chapter 2. And he's looking for answers. He wants an interpretation. He knows it's significant. So he calls his counselors. And the counselors can't answer and interpret this dream. They can't tell what the dream is. That was the condition.

You tell me the dream and then you can tell me the interpretation. But Daniel knows God can do this. So we find in Daniel chapter 2 verse 31 that Daniel has received an answer from God.

And he says, And we come to find out that these parts of this statue will symbolize these future kingdoms.

[ 7 : 37 ] The kingdom of Babylon, which was the head of gold. The kingdom of Media Persia, which was the arms and shoulders. The kingdom of Greece, which was the waist and thighs of bronze.

The kingdom of Rome, which was the legs and iron. And this future kingdom, which was a mingling of clay and iron, the toes and the feet. This was the beginning of what Jesus will refer to in our passage today of the time of the Gentiles.

The time where Gentile nations will dominate. And this will be the age. This will be the testimony of time from Babylon all the way to the time that Jesus comes back.

And in this vision we find in verses 34 and 35, there's this image of a stone. As you looked, a stone was cut out by no human hand.

It struck the image on its feet of iron and clay and broke them in pieces. Then in verse 25, But the stone that struck the image became a great mountain and filled the whole earth.

[ 8 : 41 ] That stone, of course, was the stone of God. It was the stone that we're going to find that Daniel will discover 50 years later in another vision. In Daniel chapter 7, This vision of the ancient of days.

In Daniel 7, verses 13 and 14, I saw in the night vision, behold, with the clouds in heaven, there came one like a son of man. And he came to the ancient of days and was presented before him. And to him was given dominion and glory and a kingdom. That all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away in his kingdom, one that shall not be destroyed.

And so the expectation of the Jewish nation, of this future king, was in fact a good expectation. Based upon the reading, the clear reading of scripture, they knew what Messiah would do. He would establish a kingdom. He would establish a throne. His kingdom would fill the earth.

[ 9 : 48 ] The problem was, their timing was off. And so Jesus, as he's sharing this prophetic witness here, in our passage in Luke, we find in verse 22 of chapter 21, now we're back to Luke chapter 21, back in our passage, Jesus says this, For these are the days of vengeance, to fulfill all that was written.

God will fulfill his word. And God will fulfill his word in the way that you have read. In a way that's clear. So when's the timing?

Well, we're going to find the timing in our passage this morning. But it's all going to culminate in a final event that we find in Luke chapter 21, verses 27 and 28.

And they will see the Son of Man coming in the clouds with power and glory. Jesus, this Son of Man, is the central figure, is the predominant figure, the feature of this prophecy that Jesus is providing.

And it's all going to be set in motion by another event that the people living in the first century did not expect. Jesus talks about this back in Luke chapter 18.

[11:09] In Luke 18, if you're there with me, in verse 31 it says, In talking, or excuse me, in taking the twelve, he said to them, See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.

But it's going to be ushered in a way they did not expect. It says in verse 32, For he will be delivered over to the Gentiles. He will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him.

And on the third day, he will rise. But they understood none of these things. This saying was hidden from them. And they did not grasp what he said. The death and resurrection of Christ would usher in the beginnings of this promise.

This long-awaited promise. Because the deliverance that they needed first was the deliverance for salvation. Deliverance from sin and death. So Jesus is going to provide some help for these disciples in really centering their focus in their hopes, in their confidence on that which is supreme, the Son of Man.

Set your hope on the Son. So that brings us to our time this morning. We're going to begin in verse 5. And we're going to find, through the course of our passage today, six ways that the disciples and those living in the first century had set their hope on other things.

[12:43] And Jesus wants to continue to help them to center their hopes on that which is fixed and firm and supreme in the Son. He begins in verse 5.

Don't set your hope on a religious system. Don't set your hope on a religious system. We see that in verse 5 and 6. Notice, It's been a long day of teaching.

We've seen Jesus in the temple. He comes there in the morning. He teaches throughout the day. And we've seen over the course of the last couple of weeks where Jesus is teaching the people. He's answering questions.

He's giving warnings. And now here, at the end of this long day of ministry, we find from the other gospel records that Jesus now will begin to exit the temple mount.

We find that in Mark chapter 13, verse 1, where it says, And as he was leaving the temple, one of his disciples said to him, Lord, look, teacher, what massive stones, what magnificent buildings.

[14:06] And Jesus said to them, Do you see these great buildings? There will not be left here one stone upon the other that will not be thrown down. The disciples comment on the grandeur of this temple complex.

And of course, it was a massive structure that warranted their wonder. Under Herod the Great, the temple experienced a massive reconstruction, which began around 20 B.C.

and continued till 63 A.D. Solomon's temple was exceeded in beauty and in size. We can see, I have a little footprint of the temple.

You can see on the top left-hand side, Solomon's temple, and on the bottom right side, Herod's temple. You can see the contrast in size, in scale.

Herod built a new foundation in walls that stretched 400 yards by 500 yards. And just to give you some way to get that in your head, to compare that in your mind, if you go from the front street to the back of our property, that's 438 yards.

[15:25] So that's 438 yards and then you turn it on its side and then go 500 yards that direction. It's about 41 acres of land.

That's the footprint of this massive structure. The stones that were used to build this temple, the historian Josephus described the size of being 45 cubits by 5 cubits by 6 cubits.

Now, again, to put that in scale for us to get our heads around, 45 cubits is about 67 feet by 9 feet by 7 1/2 feet.

So if you take this screen up here, it's about 12 feet wide by about 9 feet tall and then you have a stone that stretches all the way back to the sound booth. That's the size of the stones that we're talking about.

Massive stones! And of course, they are like floored with the magnificence and the beauty and the size of the structure. The stones were made out of polished marble.

[ 16 : 33 ] And so, this towering structure and you can see kind of a graphic of that in the next slide here. Kind of a symbol of that.

The stones that were there towering over the Kidron Valley were so large and so expansive that it looked like white snow on a mountain top because of the way it glistened.

And then, the disciples mentioned the gifts that were on the walls and those gifts were plates of gold that were hung on the eastern wall. And so, as the sun would come up over the Mount of Olives, it would shine on that glistening wall and the light would reflect back over into the Kidron Valley and over into the Mount of Olives and this spectacle of light that was shining all around. And of course, they're marveling at the scene. Look at this massive structure. Look at this temple. Jesus will address their marveling and we'll talk about how at some point in the future, not one stone will be standing on another.

That statement must have perked their interest and so, as they continued their walk, we find again from Mark chapter 13 verse 3 that now they make their way over to the Mount of Olives and we can kind of envision this scene in this first slide that kind of shows this picture of Jerusalem as they're sitting on the Mount of Olives and it says that Jesus was sitting on the Mount of Olives opposite the temple Peter, James, and John, and Andrew asked him privately, tell us, when will these things happen and what will be the sign that they are about to be fulfilled?

[ 18 : 25 ] Jesus will lay out for them answer those specific questions. He wants them to understand that as great as the temple is, how much of their hope is resting in that temple itself, not one stone will be left on the other.

And he begins to answer that question for them in verse 8. He says, see that you're not led astray, many will come in my name, I am he, time is at hand, do not go after them.

You've got to hand it to the disciples. However perplexed they might be about what Jesus is talking about and the stones that are going to be toppled of the temple and the wonder of the temple itself and the centrality of this place for the people, their expectation of what Jesus was about to do, his triumphal entry, the purging of the temple, the whole city gathering together, those who are hanging on his every words and the authority of Christ, he exercised over these religious leaders and knowing that the temple was the centerpiece of the nation and yet, somehow this temple was not going to be in the picture.

Remove the temple and you remove everything that makes Israel distinct. That must have been what they were thinking. But this is precisely what Jesus had predicted when he spoke to the woman at the well.

In John 4, verse 21, he says, Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. But the hour is coming and now is here when the true worshiper will worship the Father in spirit and truth.

[ 20 : 21 ] For the Father is seeking such people to worship him. Jesus came to change the context of worship. He, as you know, by his death and resurrection, the veil was torn in two and that which separated the worshipers from the presence of God was taken away.

Christ was ushering in a new age established on a system, not on a system of religion, but established on the person of Christ himself.

I wonder how many of us have put our hope on a system and not placed our hope on the very Son of God. I wonder how many of us will go through the motions just like those living in the first century. We do our normal things. We go to church when we're supposed to go to church. We follow the rules. We're kind to our friends. We are good co-workers.

We're good parents. We raise our children or if we're children we obey our parents. We do the things that the system tells us to do and we rest our hopes on those things instead of resting our hope squarely on the Son.

[ 21 : 36 ] Jesus wants those who are living, especially his disciples, to recognize not to put their hope on a system of worship but to put their hope on the Son.

As we find in Ephesians 2 verses 8 and 9, it says, for by grace are you saved through faith and that not of yourselves it is a gift of God not of works so that no one can boast.

If you are here this morning and you're placing your hope on anything but Christ you're going to find yourself greatly disappointed when those hopes will eventually expire.

When those hopes will evaporate because the only hope that remains is a hope that we have in Christ and the Son. So don't set your hopes on a religious system. Set your hope on the Son.

And Jesus moves on in verses 7 and 9 and he wants them to know don't set your hope on false promises, on false prophets, on false people. He says in verse 7, he says, excuse me, beginning in verse 8, see that you do not, you are not led astray for many will come in my name saying I am he and the time is at hand.

[ 22 : 52 ] Do not go after them and when you hear of wars and tumults do not be terrified for these things must first take place but the end will not be at once.

There's going to be a gap of time Jesus says. Your expectations of this future hope, the coming of this future son. It's going to happen but it's not going to happen in your time frame.

There's going to be a gap. There's going to be a departure and a return. It's going to give way to all kinds of people who are going to come during this gap to claim to be me.

Time is still distant. Those people are going to make promises. Those people are going to claim to speak for me but don't listen to them. Don't follow them.

Know that there are some telltale signs of those kinds of false teachers. They're going to claim to be the Christ. They're going to claim that the time is at hand. They're going to try to remove from you the suffering and the challenges that you're experiencing.

[ 24 : 02 ] Discernment will be needed by the disciple to not be drawn into these false claims that these teachers will make. Peter, the apostle in his epistle in 2 Peter 2 verses 1-3 helps to provide some hallmarks of these false teachers, these false promises when he says, false prophets also arose among the people just as there would be false teachers among you who will secretly bring in destructive heresies.

Even denying the master who bought them bringing upon themselves swift destruction and many will follow their sensuality and because of them the way of truth will be blasphemed and in their greed they will exploit you with false words.

Their condemnation from long ago is not idle and their destruction is not asleep. Pay attention to their words. Pay attention to their teaching.

They're going to be teaching false and destructive heresies. Be a person of the word. Be a person who understands the message that you've been given, the doctrines of scripture.

Be able to differentiate between what they will say and what you know to be true from the word of God. Don't allow your heart to be drawn in by their sensuality.

[ 25 : 29 ] Don't be drawn in by their desire for things. Their greed. They will exploit you. They're going to take advantage of you. But ultimately their condemnation is going to come upon them.

Their destruction is going to land on them. But don't be fooled. Allow the word of God and the testimony of the scriptures to be your guide.

To be your compass. Don't listen to them when they say that you've missed the resurrection for example. Paul will deal with this in 2 Timothy 2 verses 17 and 18.

He says, Among them are Hymenaeus and Philetus who have swerved from the truth saying that the resurrection has already happened. They are upsetting the faith of some. Rather, let the word be your foundation.

Let the son of God be your Lord. Be your hope. Don't set your hope on false promises. As attractive as those promises may seem as wonderful as it might be to think that you can escape certain problems if you do the things that they're telling you to do.

[ 26 : 39 ] Don't set your hope on that. Set your hope on the word. Set your hope on the son. Then in verses 10 to 18 we find don't set your hope on future peace or the offer of peace.

Beginning in verse 10, then he said to them, Nation will rise against nation. Kingdom against kingdom. There will be great earthquakes in various places, famines and pestilence.

And there will be terrors and great signs from heaven. Notice how total the destruction is. Notice how complete the struggle is.

It's an international struggle. It's a global struggle. It involves kingdoms and nations. It's also a geological struggle. It involves earthquakes and famines and pestilence.

It's a cosmic struggle. We see these terrors and signs from heaven. It's a complete struggle that involves every component of this natural world. It will be unmistakable, unavoidable, unrelenting. [ 27 : 46 ] This distress and destruction that is going to be seen across the globe. It's going to be this testimony from God that the end is coming. That Christ's word is true.

So don't put your hope in the things of this life, the offer of peace because there's not going to be peace either from nations or even from creation itself. It will involve national conflict that we see. Human history is largely the history of wars. And that is becoming, of course, more and more prevalent as we move along the continuum of history.

Approximately 75 million people were killed in World War I and World War II alone. The wars of human history have been significant but they're going to be nothing compared to the devastating conflicts that we find in the book of Revelation.

It's just a foretaste of that coming catastrophe that's going to be taking place at the end. And then this pointing to earthquakes since the invention of the Richter scale.

[ 29 : 01 ] There have been 35 so-called earthquakes that are 8.5 magnitude or more. The most powerful earthquake ever recorded took place in Chile registering 9.5 on the Richter scale.

And the devastation of the earthquakes that have taken place have killed massive numbers of individuals in China. In 1556 an earthquake killed an estimated 830,000 people.

Devastation. Those of you who remember the earthquake that took place in the Indian Ocean back in 2004 it resulted in this tsunami that swept across that Indian Ocean and killed over 230,000 individuals.

individuals. The word of Christ is a word that's true. Jesus is establishing for us his hermeneutic. He's establishing for us how to understand the prophetic scriptures.

He's telling us what will happen and those are of course the very things that we see. And then in Revelation chapter 6 and 8 we see this testimony of this continuing signs in the earth through earthquakes and signs in the heavens.

[ 30 : 22 ] So don't set your hope on future peace. There's not going to be peace this side of Christ's return. In verses 12 through 18 we see don't set your hope on a life of ease.

Don't set your hope on a life of ease. Picking this up at verse 12 but before all this they will lay their hands on you and persecute you delivering you up to the synagogues and prisons and you will be brought before kings and governors for my namesake.

This will be your opportunity to bear witness. Now dropping down to verse 16 you will be delivered up even by parents and brothers and relatives and friends and some of you they will put to death you will be hated by all for my name's sake.

Don't set your hope on a life of ease because for the believer those who are true disciples of Christ what you can expect is to be hated. You will be hated if you belong to Christ.

That's what Jesus promises. Things are not going to go well for the disciples of Christ. Things are not going to go well for the followers of Christ. Suffering is going to precede the kingdom.

[ 31 : 44 ] The discipline of the nations is going to precede the deliverance of God for the nations. So we expect persecution. And notice the way that Jesus describes this.

We expect to be delivered. We expect to be handed over. We expect to be unjustly treated. We expect to be sold out even by the closest members of our family.

We expect to be put to death. We expect to be hated by all. Why? Because a wicked world hates a holy God. And a wicked world hates the followers of a holy God.

It's inevitable. Jesus on the night before his crucifixion will speak this message to his disciples. He wants them to be ready. He doesn't want them to be surprised.

He wants them to be prepared. And so in John 15, beginning in verse 18, he says that very thing. If the world hates you, know that it hated me before it hated you.

[ 32 : 50 ] Remember the words that I said to you, a servant is not greater than his master. If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.

But all these things they will do to you on account of my name. Because they do not know him who sent me. Remember, all of this, though, serves an epic purpose.

All of this suffering, all this persecution, all the heartache that we experience, for those, by the way, who are living in a way that represents the Savior, it all serves one massive purpose, and that is to strengthen and empower your witness.

notice there in verse 13, this will be your opportunity to bear witness. This will be your opportunity. This is the moment that you've been waiting for.

You want to be a witness for me? You want to shine your light of the gospel for my cause? You want to demonstrate the power of God working in you?

[ 33 : 59 ] You want to show that the gospel has power in your life? Then don't resist and don't flee the persecution.

Press in, embrace it for the sake of this gospel witness, this epic gospel witness. It is your chance to represent me, to suffer on account of me, to provide this picture of my suffering, so that when people see the suffering that you endure for the sake of Christ, it becomes a window, a window for people not to see you, but to see Christ and to see what you represent, not your hope in this life, in a life of ease, but hope in the Son, a life that points to the only hope that matters, hope in the Son himself.

Bonhoeffer said it this way, the cross is laid on every Christian. We know that, right? Take up my cross daily and follow me.

He says, he continues, the first Christ suffering which every man must experience is the call to abandon the attachments of this world.

Not a life of ease. Abandon those attachments. It Christ as we embark upon discipleship.

[ 35 : 27 ] We surrender ourselves to Christ in union with his death. We give over our lives to death. Thus it begins. The cross is not the terrible end to the otherwise God fearing and happy life, but it's the means where it meets us at the beginning of our communion with Christ.

When Christ calls a man, he bids him come and die. That's the call of our Savior. It's a call of suffering.

It's a call to endure for the sake of this gospel witness because you will be hated but it doesn't end there. Christ continues you will also be helped as he says in verses 14 and 18 notice he says settle it therefore in your minds not to meditate beforehand how to answer for I will give you a mouth and wisdom which none of your adversaries will be able to withstand or contradict you will be delivered up even by your parents and brothers and relatives and friends and some of you they will put to death you will be hated by all for my namesake but not a hair of your head will perish you want to experience the power of God working in your life you want to understand and know for yourself by experience his words that are coming out he's opening your mouth he's placing words there he's helping you to speak the kind of wisdom that no one else can contradict it only happens one way as you entrust yourself to the son and to his witness and you embrace a life that's hard when it is hard for the sake of making much of

God and the promise of his support is there he will not leave you alone he will not leave you to yourself he's going to speak and open your mouth don't even think about ahead what you're going to say because you're going to be helped you can trust and bank on the fact the spirit will inform your heart and your lips to speak for him I will support you I will aid you I will inform you I will help you and not a hair of your head will perish wait a second how is that possible you just talked about my death that sounds like a hair of my head that's perishing but not if your hope is in the sun because no one can take away that hope they might take away your life but they can't take away the sun from you or you from the sun and that's what Jesus is pointing to here as he will say in Matthew chapter 10 verse 28 do not fear those who kill the body but cannot kill the soul rather fear him who can destroy both soul and body in hell I love how the apostle Paul puts it in Romans chapter 8 nothing can separate you from the love of Christ nothing if you are in Christ nothing can separate you from his love and endurance will be the quality of this true power to overcome every hardship and help to set in front of them not a life of ease but a life of faith in the son in verses 20 to 28 we see don't set your hope on the security of Jerusalem don't set your hope on the security of Jerusalem it says this but when you see Jerusalem surrounded by armies then know that its desolation has come then let those who are in Judea flee to the mountains and let those who are inside the city depart let not those who are in the country enter for these are the days of vengeance to fulfill all that was written alas for women who are pregnant and for those who are nursing infants in those days for there will be great distress upon all the earth and wrath against its people they will fall by the edge of the sword and be led captive among all nations in

[ 39 : 54 ] Jerusalem will be trampled underfoot by the Gentiles until the time of the Gentiles are fulfilled disciples those who are listening do not put your hope in Jerusalem the historian Josephus described the destruction of Jerusalem that happened 40 years from the time of Jesus words here

in Luke chapter 21 describes the scene in much the same way Josephus described the armies of Rome surrounding the city and he notes Josephus notes that 1.1 million Jews were killed and 97,000 were taken captive we find here a taste of the outworking of this promise but it's not the full sense of the promise it was just a partial fulfillment just a pre taste of what was going to happen help us understand that the words of

Christ are meant to be understood in a certain way his prophecies are to be taken in a way that lead us to see and believe that when they unfold in front of us we can point back to the scripture and say yes that's exactly what in revelation we find in revelation this devastating picture of the temple itself in Jerusalem being devastated revelation 11 1 and 2 says I was given a measuring rod like a staff and I was told rise and measure the temple of God and the altar and those who worship there but do not measure the court outside the temple leave that out for it is given over to the nations they will trample the holy city for 42 months this time of tribulation this time of God's vengeance this day of the Lord that is spoken about throughout the Old Testament this day of doom and Jesus refers to as this day of vengeance is still yet future and what happened in

AD 70 was just a glimmer of what was going to happen in this future day but the fullest sense would take place will disciples don't put your hope in a city don't put your hope in a structure don't put your hope in systems in governments and for us today those of us living here in America don't put your hope in America don't put your hope in a country don't put your hope in a nation don't put your hope in leaders oh if this leader gets to be in control then everything is going to be okay or if this policy is passed then everything is going to be okay or if that legislation is put into place then everything is okay our hope is not in Jerusalem our hope is not in America our hope is not in a leader our hope is in the sun and in the sun alone place your hope in the sun don't have misplaced hopes you're going to be disappointed in verses 25 and 26 don't set your hope on the seeming permanence of heaven in the permanence of heaven

Jesus continues he says and there will be signs in the sun and the moon and the stars and on the earth the stress of nations and perplexity because of the roaring of the sea and the waves people fainting with fear with foreboding of what is coming on the world for the power of the heavens will be shaken that which you have come to expect the rising sun in the morning and the setting sun at night and the stars that follow their cycle you've come to expect these happen all the time that is all going to be shaken it's all going to come to an end those permanence those things that we've kind of set our hopes on as it were in terms of painting the rhythms of the day don't put your hope in those things even the prophet jeremiah points to and alludes to the permanence of the stars in the lights of the sky he says in chapter 31 verses 35 and 6 thus says the

Lord who gives the sun for light by day and the fixed order of the moon and the stars for light by night who stirs up the sea so that its waves roar!

[ 45 : 02 ] where it's all going to crashing down and those pictures come to us repeatedly throughout the book of revelation don't put your hope in the things that seem fixed that seem firm put your hope in the sun and finally we come to verses 27 and 28 this is the final thrust the climax the crescendo really of our passage set your hope on the sun Jesus concludes by saying and they will see the son of man coming in the clouds with power and great glory now when these things begin to take place straighten up and raise your heads because your redemption is drawing near finally redemption is come finally the son of man will take his place finally the son of man will vanquish his enemies finally he will establish his throne as you have all expected finally that stone will conquer this time of Gentiles and will stretch throughout the entire earth he will conquer he will reign but don't put your hopes in the things that are material or physical put your hope in the sun and in the sun alone he will come in the clouds with glory and as the apostles say goodbye to the

Lord Christ in Acts chapter 1 his ascension we find this scene in Acts 1 9 11 and when he had said these things speaking of Jesus as they were looking on he was lifted up and a cloud took him out of their sight and while they were gazing into heaven as he went behold two men stood by them in white robes and said men of Galilee why do you stand looking into heaven this Jesus who was taken up from you into heaven will come in the same way as you saw him go into heaven he's coming in the!

he's coming with dominion in the sun put your hope in him first he came in obscurity but now he comes in plain sight first he came in weakness and finally he will come in power first he came in a manger and now he's going to come in the clouds first he was celebrated by shepherds and then he will be celebrated by the world first he came to offer redemption from sin and then he will offer

redemption from everything this final sign of Christ arrival is this event of this son of man the son of man who comes himself the son of man who comes to fulfill what he's promised put your hope in the son so often it's easy for us to have misplaced hopes isn't it so often it's easy when if the son is to be the object of our affection and the focus of our joy and purpose it's easy for us to get distracted by other things to feel unsettled when we hear the kind of news that breaks the certainty of the future but

God wants us to understand that hope can be found in the son and in the son alone may God help us as we seek to rid ourselves of those other distractions those other hopes those other confidences those other things that provide stability so that when those things go our testimony will shine and the words can come and the gospel witness from our lives will bear evidence of the fact that our hope is found in that which is eternal in the son himself and not found in the things of this life or this world oh God I pray that you would help us so often we find ourselves just like the disciples and certainly just like those living in the first century we want things to be better we want our better life now we want to remove the heartache and the struggle and the pressures we want them to go away we want this happy easy comfortable life right now we want stability we want comfort but

Lord I pray that more than all of those things we would want the son and that the object of our affection and the striving of our life would bear evidence of the fact that we are longing for you Lord do what you must to rid us of secondary joys and secondary hopes and may we come to experience that power that we can have the support of God working in our lives to help us to find peace even when life seems to be spiraling out of control and may that serve as a witness to those around us that there is a hope that can be found in a person in Christ himself we pray in Jesus name amen God bless you have a great week