

# Preparing For the King's Arrival

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[ 0 : 00 ] Well this evening let's turn to Luke again, to Luke's Gospel, chapter 21, and we're going to look at this passage from verse 5 right through to the end of the chapter.

As the Lord here is coming to approach his final acts in the world, especially when he comes to be tried and then go out to the cross, he is here in this chapter, in this second main part of the chapter, he is giving direction to those who are listening about two great events.

And there are two events which he closely relates together. The first one is the fall of the destruction of Jerusalem and that will include the destruction of the temple that was, as we'll see, such a great and glorious and grand building in the days of Jesus as he was here ministering and preaching in the temple.

The second event is his own coming again to the world in judgment. And these two events he actually relates together very closely because you'll have noticed as we read through the passage that there are many phrases and words that are actually taken from the Old Testament and used here very deliberately by the Lord because these words, these two events are in fact to do with the judgment of God.

He's taking words from the Old Testament that were used at times of God's judgment when he was revealed as the great judge of the earth and he's using these words here to make it clear that he is talking about judgment when he speaks about the destruction of Jerusalem and its temple and when he speaks about his own second coming, that that is the reason why he is coming at the end of the world to act as the judge of all humanity.

[ 2 : 09 ] Now we've said the two events are very closely tied and related the way that the Lord sets them out here, the way that Luke records them for us.

And again we can see like we saw this morning that there are certain things about the first event, the destruction of Jerusalem, the fall of the temple, that you can then carry with you into the second event, the coming of Jesus.

Because as we saw this morning the Lord is consistent in the way that he acts. He acts according to certain principles and that's through of his judgment as it is of all his actions.

We saw this morning how important it is that we see a pattern in God's way of working so that that means we know that God is consistent with certain principles by which he acts.

He's true to himself. He doesn't act out with the ways in which he is consistently true to himself. And the reason that that's used here is that you can see, we can see from the first event which in our day now we look back on as something that's already taken place.

[ 3 : 24 ] When Jesus spoke this it was of course still in the future. The fall of Jerusalem which happened in 70 AD under the Romans who devastated the city and completely destroyed Herod's temple, this great temple.

And for Jesus, therefore, the fall of Jerusalem is not really an image as such of the end time of his own return and the judgment of the world.

It is, in a sense, something that captures the end of the world because some of the same principles as we say are involved. But it is no mere image, it is in fact a guarantee that the end of the world is indeed as certain and as certain to be under the judgment of Christ as indeed was the case with the fall of Jerusalem.

In other words, when you read this passage in the Gospel of Luke, one of the things that should remain with us is this, that as surely as we can say reading this passage, what Jesus said of Jerusalem and of the temple actually has come to be true and come to be realized.

That is now from our perspective in the past. We can say that certainly has happened. And it happened just as Jesus said it would.

[ 4 : 52 ] And what you take from that into his second coming, which is yet in the future, is this, that certainly, just as certainly as you can say, the temple was destroyed, Jerusalem was judged in the way that was devastated by the Romans, so it will be at the end of the world.

None of us tonight should leave this place under any doubt whatsoever about what the Lord is saying of his own return to this world and why he is coming.

There are certain things, of course, about it that we are not sure of, such as the time that it will occur. God has not given us a calendar. He has not given us a timetable.

He has not given us in this passage anything to do with minute details about working out when the Lord is coming, not even from the things that he says will happen in the world, in the creation, in the events of the world.

People have been trying all the way down through the course of history to pinpoint when exactly the Lord will come and it will always be the case that such attempts will fail.

[ 6 : 08 ] Because he says that himself. When you see these things happening, he says, don't be misled. Because the only way we can be certain about when the second coming will take place is when it happens.

And God has given us certain principles, certain ways in which he counseled the people who were listening then, as he counsels us tonight towards that final great event.

So let's look at first of all this catastrophe that befell Jerusalem. That's in verses 5 to 24. And then when you come to verse 25, he then, without much of a break as such, but he obviously then moves into the final stage of the world and his own return, and the things that are in the world and in the creation as that precedes his own return.

Now we're not, of course, going to look at all the details in this passage, but it's important to hold it all together and to look at it as Christ's teaching as he puts these two events side by side and relates them so that you and I, as we're counseled towards his second coming, will be prepared for that in the way that Luke sets out for us.

First of all, in this fall of Jerusalem, something of what would be for those people then a rather shocking statement by the Lord. Verse 5, Some, while they were speaking of the temple, how it was adorned with noble stones and offerings, he said, As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.

[ 8 : 08 ] When you go to the likes of Mark's Gospel and compare his account, not only were some of the disciples themselves speaking about the temple, but they were saying to Jesus, What a grand building it was.

And it was a grand building. It was an immense building. All that's left of it now is what's called the Wailing Wall. But if you've been to the Wailing Wall, which I haven't, but if you've seen photos of the Wailing Wall, one of the things you'll notice in it is the size of the stones.

Some of these stones are as big as very small buildings. And we're told that Herod's temple, which was still in process of renovation in the days of Jesus, was such a magnificent temple that people came from many areas of the world to look at it.

Not only was it massive in its structure, it dominated the whole city of Jerusalem. So that, as you find in one place, in places in the Gospel, more than one place, particularly in the Gospel of John, Jesus actually speaking at one time when all the great lights of the temple would have been lit up and shining out over the city, it really just reached out over the whole city of Jerusalem.

And this temple of Herod, this great temple, simply dominated the whole of the skyline. It was an immense and grand and costly and ornate building.

[ 9 : 36 ] And as the disciples were looking up, stretching their necks to look upwards, to a building that was not yet even completed, they began to say to Jesus, what a magnificent sight this was.

And he turned to them and said, actually, none of these stones will be left one on top of another. They will all be toppled to the ground.

The days will come when not one stone will be left upon another. Just imagine their faces. Just imagine them listening to this statement of Jesus beside this temple, or looking at this temple, in all its grandeur, in all its apparent permanence, in all the way in which they regarded it as impossible to topple, and Jesus is saying, no, it's all going to be completely demolished.

The days are coming when that will take place. And you know, that's how we are with the world, with the creation.

What looks more permanent, or as permanent, as the great mountains of the world? And when you look at some of what the physical creation itself contains in the great massive structures of the creation, you can say, when you look up to the top of Mount Everest, or that mountain range in the whole of the Himalayas, or the Andes, or the Rockies, or the Alps, or wherever they are, your immediate impression is that, well, whatever is going to move of this world, that surely is impossible, that that would move.

[ 11 : 23 ] That really looks permanent. That's been placed there forever, surely. And yet the Bible tells us that all of this world, in the physical creation, before the return, or at the return of the Lord, will come to be convulsed.

And in fact, he tells us that, as we'll see later on, in the second part of what he says here, signs in the sun, and the moon, and the stars, and on the earth, distress 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.

God is going to bring it all to be crumbled to pieces. The elements are going to melt, as Peter says in his second letter, with fervent heat.

The world is going to be renovated, reborn, and the world as you know it will be no more. People will say, as they said in Peter's day, scoffing at the return of Christ, and saying, well, yes, there will be upheavals, there will be earthquakes, there always have been, there will be floods, there will be tsunamis, there will be all of these things, but, by and large, the world will remain as it is.

Jesus is saying, oh no, it won't. What looks so permanent to human eyes, to God, is just a little flick of his finger, and it's gone.

[ 12 : 54 ] And he says to them, catching their attention, gripping their minds, getting them to focus on what he's about to say, because of the enormity of its importance, and what he says about himself in it, and about his claim on humanity, and about the rejection, with which he's going to be rejected.

Why is Jerusalem going to be judged? Why are people at the end of the day, in the judgment of God, going to be dealt with, in a way that will put them, out from God's presence forever, because of their relationship, to this Jesus, to the same Christ, that's one of the great connections, between the fall of Jerusalem, and the coming of Christ.

The judgment of Jerusalem, was over its rejection of Christ. And the judgment of the world, and of the lost, will be over, the rejection of that same Jesus.

It's a shocking statement, we imagine how they felt, they were shocked and shooed by what he said. But he went on, to give them advice.

And, you find his, his counsel there for them, as the passage develops. And there are three things, if we can just summarize it. First of all, he says to them, see that you are not led astray, he said, don't be misled, in verses 8 to 10.

[ 14 : 17 ] Because some will say, many will come, and say, I am he, and the time is at hand, do not go after them. And when you hear of wars, and tumults, don't be terrified, for these things must first take place, but the end will not be at once.

Now, of course, there are things there, which you have to say, are also going to be true, of the time between, we, the time we are living in, and his return, just as they were true, of the first incident, regarding the fall of Jerusalem, and what would take place, before that fall.

What he is saying, of the time, leading up to the fall of Jerusalem, is equally true, for ourselves, as we anticipate the return of Christ. There will be many, who will say, I am he, and the time is at hand, don't go after them.

Don't listen to false teaching. Don't be taken in, by people, who pretend, that they have got the gospel, that they have got the message, that you, and I really need to hear, that this, is really what human beings need, not the old fashioned gospels, that the Christian church, has always maintained, and sought to preach from.

There are all kinds of, newfangled teachings, newfangled ideas. Paul in writing to Timothy, in the second letter to Timothy, the last letter, we believe, that Paul wrote, of those in the Bible, said, the days will come, when they will not, endure sound teaching, but having itching ears, will be turned after fables.

[ 15 : 47 ] You look out, over the world, you look out, over the history, of these recent times, how many times, have you seen, people coming, and claiming, claiming, to be the representatives, of God, and even, in some senses, almost a reincarnation, of Christ.

And sadly, amazingly, in some ways to us, hundreds, if not thousands, of people, follow them, become slaves, of their religion, or of their ideology.

But really, we shouldn't be surprised, because Jesus himself, says that this, is in fact, what will happen, up to, the end of the world.

People will be misled. Satan is still active. False ideas, will abound. Friends, that's why we, should be thankful, tonight, that we're sitting, under the gospel.

that we recognize, the Bible, as the truth of God. That we know, what goes by, reformed teaching, which we are convinced, is a proper interpretation, and exposition, of the Bible's teaching.

[17:06] And the more, that we are, schooled in these things, the better prepared, we are, against being misled. So he's saying, don't be misled, don't be terrified.

It's all part of, the process towards, the destruction of Jerusalem. And we're taking that, into the destruction, of the world as well. And he says, don't be surprised.

Verses, 11 to 19. And the thing that he mentions there, especially, is persecution. And, as you go into, the early chapters, of the book of Acts, which we, understand to be, Luke's, second volume, of his writings.

The gospel is his first volume. The book of Acts, is his second volume. And as, you go through, the book of Acts, you're not very long, into the book of Acts, before you're aware, of persecution, against the church.

Against the apostles, and against their followers, Christ's followers, with the apostles. That's what Christ predicted. That's what Christ prophesied.

[18:14] 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 name's sake. This will be your opportunity, to bear witness.

You see what he's saying. And you find that, as you go through these verses, you'll find that, he's saying even about parents, and brothers, and relatives, and friends.

Some of you, they will put to death. Others, you'll be delivered up by them. They'll tell about you.

They'll give the authorities, notice of where to find you, when these authorities, are persecutors of the church, and when people, in their own families, the families of Christians, you know, there are, as you well know tonight, people in the world, who are Christians, in families, that are committed Muslims, or committed Hindus, whatever other kinds of religions, people belong to.

How difficult it is, for these individual, isolated Christians. Why? Because their own families, are quite prepared, to actually turn them into the authorities.

That's what Jesus said, would happen, as he spoke to these people. That's what happened, in the days of Acts of the Apostles, in the early church. That's what happens, that's what's happening, tonight in the world.

[19:37] There will be people tonight, in the world, who while we have been meeting here, in comfort and safety, listening to the gospel, there will be people, Christians in the world, who will have been hauled out of their homes, and put to death, slaughtered, because they're Christians.

because they testify, that Christ is their Lord. Because they are not prepared, to give up their faith, and go back to being Muslims, or Hindus, or whatever else, they're being persecuted, about.

But he says, it is an opportunity, to bear witness. And that's one of the things, you marvel about, isn't it? When you find people, who are facing, huge pressure, and immense suffering, compared to us.

And yet, what they are determined, to do, is to keep on, witnessing to Jesus. And that, of course, was found, in the early church as well.

And probably, the most famous of, these, is in Acts, in the Acts of the Apostles, in the account you have, of Stephen. Stephen, who was, so set upon, by the authorities, and gave his defense, and recounted, the history of Israel, as we know, in chapter 7 of Acts, and then came to be, stoned to death.

[21:14] And yet, even as he was dying, and looking up to heaven, he saw, the heavens opened, and the Son of Man, the very words, that Jesus used here, of himself, and of his second coming.

The Son of Man, standing, ready to receive him. I see the heavens opened, and the Son of Man, standing at the right hand, of God. And it only provoked them, to make sure, that they killed him. Settle it in your minds, not to meditate, on what you shall say. You see, their answer, was not going to be, according to their own wisdom, but God was going to give them, Jesus was going to give

them, this, these words, that they needed, in these times, of extreme need. And you'll find that, even to this day, where people, who are Christians, are in extremities, of sufferings, are really, really brought, to extreme, excruciating, pain, for their faith. The Lord fills, their mouth with words. The Lord gives them, wisdom. The Lord doesn't leave them, to their own wisdom. They can't think, clearly themselves, because, the pain is so acute. [ 22 : 31 ] Don't worry about that, says the Lord. I will give you words, which none of your adversaries, will be able to withstand, or contradict.

Don't be misled, then, he said to them. Don't, also, secondly, be surprised. And thirdly, don't be caught out. Verses 20, to 24. 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. Let those who are inside the city, depart. And let not those who are out, in the country, enter into it.

For these are days, of vengeance, to fulfill, all that is written. we have accounts, of, what happened to Jerusalem, in some of the historians, like Josephus, and historians, that recorded, the siege of Jerusalem, by the Roman armies.

And it makes horrific reading. Many, many, many people, were crucified, by the Romans. So numerous, that they actually, ran out of wood, or crosses.

[ 23 : 51 ] Cruelty, was piled upon cruelty, as the siege, intensified, and people, starved to death, within the city. And even instances, of cannibalism, to alleviate, their distress, their hunger, their agony.

The temple, when the Jews, were overrun, when the Romans, came and overran, the city, the temple, as Jesus predicted, was flattened, to the ground.

And we understand, in fact, that when you look, at the Colosseum, in Rome, or what remains of it, and there is still, a fair bit of it, to be seen, many of the stones, of the Colosseum, were stones, that were in, Harold's temple, which the Romans, destroyed, and carried away, for their own use.

The Lord knew, what he was saying. The Lord knew, the truth of what he was saying. The Lord was, the perfect prophet, who set these things, before them, before they happened, and told, to some degree, descriptively, of the distress, the anguish, the wrath, of this people.

Jerusalem, will be trampled, underfoot, by the Gentiles, until the times, of the Gentiles, are fulfilled, whatever that means, difficult to say. But, what he was saying, to them was, don't be caught out.

[ 25 : 28 ] A city, is usually, a place of refuge. What he was saying, to them, no, in this instance, the city, is going to be, the most dangerous place, in the world. You have to leave it, you have to flee from it, if you want to keep your lives, and survive, don't stay in Jerusalem, don't stay in that city, that city is doomed.

Don't try and find refuge, in the temple, because that temple, is going to be raised, to the ground, the stones, are going to be flattened. The only refuge, is to flee, leave the place, get out.

And woe, to those who are pregnant, nursing infants, in those days, they won't have, the same facility, of escape, they won't be able, to go quickly, they'll be caught up, in the disaster.

There's the catastrophe, that came upon Jerusalem, there's a precursor, if you like, of the fall of the world, of the final coming, of the Lord, and the judgment, that will accompany it, and that's, what he moves into, in verses 25 onwards.

And you see, he's mentioning, their great convulsions, first of all, in the creation. There will be signs, in the sun, and the moon, and the stars, and on the earth, distress of nations, and perplexity, because of the roaring, of the sea, and the waves, people fainting, with fear, and with foreboding, of what is coming, on the world, for the powers, of the heaven, will be shaken.

[ 26 : 55 ] What he's saying there, is, literally, what's going to be, and has been happening, since Jesus, spoke these words. Great convulsions, amongst, the creation itself.

That doesn't mean, that, this will not take place, over many generations. There may be hundreds, even thousands of years, over which, this will take place. But, it's all part, of what Jesus said, indicates, that he, is coming.

And, that's something, that we have to, bear in mind. We're used to, hearing about, the panic, the terror, that earthquakes, cause.

You've, only got to look at, film, of people living, in a place, like Tokyo, when the earthquake, that recently, struck offshore, and was followed, by the massive tsunami.

You found, film there, of clips, video clips, of people, in these buildings, in Tokyo, and in other cities, in Japan, everything around them, shaking, it lasted for a long time, compared to the usual time, and, the terror, on the faces.

[ 28 : 11 ] The sheer trauma, of the event, hits the last thing, the last place, you'd want to be, is in the middle, of an earthquake. Because, you're facing something, so much bigger, than yourself, so much bigger, than human ability, can cope with, than human ingenuity, can overcome.

And, you have all the headlines, when these things happen, through the news channels, you find them, instantly brought into your homes. Film of the event, video of the event, all kinds of comments, and headlines, banners running across, the bottom of your television. none of them, will ever say, none that I've seen, anyway, this, is an indication, that Jesus, is coming.

But, that's what Jesus, is saying. For those of us, who are educated, under the gospel, whenever you hear, of these convulsions, whenever they happen, in the world, what should be, the first thing, in your mind, well, yes, I'm sure, we're, we're expressing pity, and we're praying, for those who are caught up in it, of course we are, it's, it's important, that we are, but one of the first things, that should be in our minds, when you see, these things happening, when you hear, of them happening, is this, very fact, Jesus, is coming, the Lord, is, returning, as the judge, of the world, maybe, there will be hundreds, of years, of earthquakes, and tsunamis, and, all this kind of thing, happening in the creation, before it comes, but every time, that happens, it should be, for us, a register, that says, Jesus, is coming, when all these things, begin to take place, is what he's saying, it's before, he comes, it's a sign, that he, is coming, that this world, order as we know it, is not going to last, that it's going to be broken up, that the day is coming, when the earthquake, will not stop, when the tsunami, will not cease, when the flood, of judgment, will continue, then God, has done, what he has to do, and then, he says, they shall see, the son of man, coming in a cloud, 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, now he's coming, to the actual moment, of his arrival, as the king, they shall see, the son of man, coming, in a cloud, with power, and great glory, who shall see him, all, who live, on the earth, shall see him, that's why, he's saying here, don't be misled, don't be, led astray, by people, who claim, this is the Christ, this is the Messiah, this is what people, really need to know, when I come, he's saying, nobody will ask, what's happening, or is this really, the Messiah, is this really, the king, is this Jesus, after all, every single person, will know, who it is, and will know, that it is him, there'll be no doubt, because the sheer, grandeur of it, the immensity of it, the hugeness of it, will speak for itself, nobody will have to ask, what is happening, everybody will know, what's happening, they shall see, the son of man, coming in a cloud, with power, and great glory, you see, he's just been describing, the convulsions, and the creation, the great things, that are bigger, than human beings, and human beings, ability, these earthquakes, the tsunamis, the great convulsions, and the creation, and Jesus, when he comes, will actually be riding, in control of them, he will come, in the clouds, with power, and great glory, just like you find, a Roman general, in those days, of Jesus, riding about, in his chariot, holding on, to the reins, of the horses, that's how, the son of man, will come, grasping, the powers, of the creation, in his own hands, and coming, to reveal himself, as the one, who has the right, to judge, the one, who has come, to take up, his rights, to rule the world, to judge the world, we speak about, human rights, yes, there are human rights, and human rights, are important, to an extent, and human rights, ought to be upheld, nobody in the world, should actually be, abused, as a human being, but these, are the rights, of the Lord, and they are, above all, other rights, the right, to judge the world, the right, to be the king, of the creation, the right, to call, every human being, to face them, to give an account, of their lives, he has the right, he will show, that he has the right, nobody will argue, with that right, nobody will stand, and face Jesus, and say, who gave you, the right, to do this, they will know, that he has the right, that he is the king, that he is the lord, of lords, and king, of kings, and as you find, the description here, and elsewhere, in the bible, there are no atheists, on that day, there are no skeptics, there are no humanists, there are no people, who stand, in this scene, and see, the son of man, coming, in the clouds, with power, and great glory, and gloat, and scoff, at the idea, that Christ Jesus, is going to come, to judge this world, nobody in this scene, is anything, other than, absolutely aware, and sure, and certain, of what's happening, and of who this is, and that's why, it's such a great event, because it's the king, coming to take his place, what a difference, with what we read, and looked at, not so long ago, in chapter 19, from verse 28, through

to 44, when he said, these things, he went on ahead, going up to Jerusalem, when he drew near, to Bethphage, and Bethany, at the mount, called Olivet, he sent two of the disciples, he told them, about this colt, that he was going to, ride into Jerusalem, and then they came, to say, welcome and blessed, is the king, who comes in the name, of the Lord, then when he came, to Jerusalem, he wept, over it, would that you, even you, had known, on this day, the things that make, for peace, but now they are, hidden from your eyes, for the days, will come upon you, when your enemies, will set up a barricade, round you, and surround you, and hem you in, on every side, and tear you, down to the ground, you and your children, within you, and they will not, leave one stone, upon another, because you, did not know, the time, of your visitation, and the next, passage, deals with the cleansing, of the temple, see how they fit together, that's why Jesus, is coming, to set up, the final temple, the temple, of his own church, of his glory, when all the things, of this present world, will be done away with, but how different, will his appearance, be then, to what it was, when he came into Jerusalem, in the first place, this humble, lowly, servant, unaccepted, by so many, as the son of God, as the savior, of the world, and ultimately, rejected, in this Jerusalem, and crucified, and put to death, outside the city, how different, his return, will be, not lowly, sitting upon, [ 37:10 ] an ass, but riding, the clouds, in his glory, not covered, with the garment, of a servant, covered, with the robes, of a king, not crowned, with thorns, and suffering, crowned, with the glory, and honor, that is his, and his alone, as the sovereign one, oh, what an appearance, will be the appearance, of Christ, what a scene, will be, in the world, when he comes, what news headlines, when they shall see, the son of man, coming, words, will fail them, technology, will be insufficient, because, it is so great, so, dynamic, so, out of the ordinary, so, impossible, to describe, in human language, so, like God, but, he says, now, when these things, begin, to take place, in other words, when you see, the things, that indicate, that Christ is coming, these convulsions, these things, in the creation, lift, up, your heads, and, straighten up, and raise your heads, because, your redemption, is drawing near, you see, to listen to some people, you think, that, when you think, about the judgment, of Christ, and the coming, of the Lord, and the grandeur, of that event, that you should just, cower, and be terrified, of course, we should, have an element, of fear, in regard, to the coming, of Christ, especially, if we are not saved, we should be, cowering, in fear, but, if that is our situation, tonight, please, don't leave it, at a cowering, in fear, because, there will be, no hiding place, anyway, what he says, to his people is, raise up your heads, because your redemption, is drawing near, because when you think of, the end of the world, and the coming of Jesus, it is not a day of gloom, for those there is, it is not a day of woe, and a day of tragedy, it is what life, has been about, it is what they have, always looked forward to, it is what, it is what, it is what, it is what crowns, the life, that Jesus gave them, while they were, in this world, lift up your heads, don't hang your heads, down, he says, thinking that it is all, doom and gloom, lift up your heads, straighten up, and raise your head, because, your redemption, is drawing near, in other words, he is saying, this advice, be encouraged, your redemption, is on the way, the final phase, of your redemption, comes with himself, you have a place, to rejoice, at the thought, of Christ's judgment, why should you rejoice, how can anyone rejoice, when you think about, such an awesome thing, as the judgment, of Jesus, well of course, you can't rejoice, if you are not going to be saved, if you are going to be found, wanting, but you can rejoice, even now, when you know, in him, that you have, every single thing, you need, to meet, with the requirements, of that moment, there is nothing, of that day itself, awesome as it is, that will find you, wanting, find you, lacking, anything essential, to be approved of, by God,

Jesus, Jesus, has given you, everything, you have, everything you need, in himself, as your protector, your savior, be encouraged, secondly, be aware, verses 29, to 33, he gives a parable, of the fig tree, and the other trees, when they come, into leaf, and it would have been, around springtime, when he was speaking, these words, and he could point, to trees, I'm sure, at the time, and make, a ready illustration, out of them, you can say, that summer, is already near, so also, when you see, these things, taking place, know that the kingdom, of God, is near, 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, now these words, are difficult, this generation, will not pass away, till all has taken place, and commentators, are very divided, as to what they mean, it couldn't have been, that generation, of people living, in those days, because, they have died, and Christ, has not yet returned, what it seems, to indicate, is that, this generation, means, the, phase, of human life, between, this Christ, coming in the first time, when he was still there, on earth, when he spoke this,

and his coming, the second time, this generation, the span, of human activity, and life, you could take it, that that's what he means, this will not pass away, until all of these things, happen, in other words, it's a way of Jesus, saying, the final part, of the chapter, the last page, will be with my coming, that's what will end the book, the book, of the present world order, because, my words, will never, pass away, what I'm saying, he's saying, will indeed, be how it will work out, so, be aware of it, know, that this is what's happening, that we're working, towards, the return, of Jesus, and finally, verses, 34 to 36, along with, be encouraged, and be aware, he's saying, be, holy, be, holy, be righteous, watch yourselves, lest your hearts, be weighed down, with dissipation, and drunkenness, and the cares, of this life, and that day, come upon you, as suddenly, like a trap, there are many people, in our world, this very evening, whose lives, are given to, this dissipation, a word, which, means something, like, debauchery, a new moderate, immoral lifestyle, not a thought, about coming, to face Christ, or Christ coming, to be the judge, but he's saying, to those who know, the gospel, you watch yourselves, be holy, when you know, that Christ is coming, live in a way, that's righteous, turn your back, to everything, to do with, debaucheredness, and drunkenness, and the cares, of this life, don't live, for this world, itself, that's what he's saying, by the cares, of this life, he's used similar language, of the parable, of the soils, of the seed, that was sown, one of the reasons, it didn't grow, was the thorns, choked it, and the thorns, represent, the cares, of this life, and the deceitfulness, of riches, things, which people, pack into their lives, as if, there's nothing, beyond the grave, that is, says Jesus, I'm coming, I'm coming, as the judge, I'm coming, and you'll have to face me, so be, encouraged, and be aware, but be holy, because you see, it's all about, as we said, relationship, with Christ, 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, let's finish, with these words, stand, before, the son of man, there's a sense, in which, every one of us, will stand, before the son of man, we're all going, to be involved, in being judged, by him, but what this means, by standing, before him, is being approved, of by him, standing, in a way, that's not going, to be cast, away from him, standing, in a way, that meets, with his acceptance, do all this, he says, stay awake, that you may, be able, to stand, before the son of man, that you won't, crumble, in the judgment, as you hear, the words, of condemnation, that will be, uttered, over those, who are not able, to stand, remember friends, this is the final test, it's the, great test, it's the, Lord's judgment, and remember, this too, there are, no reasons, there are, no reasons, you don't, get the chance, to sit, the test, again, if you fail it, you failed it, forever, if you fail, to stand, before the son of man, you will be, rejected by him, and anybody, who thinks, even with a shred, of knowledge, of the bible, that that, is a light thing, really, doesn't understand, what it means, to be judged, by Christ, so that you, may be able, to stand, before the son of man, do you know, yourself tonight, whether that, would be true, of you or not, if you fail, to see another day, if he comes, before we reach,

Monday morning, will you be able, to stand, before him, will you, who know the gospel, so well, be able, to stand, approved, in his presence, will you be able, to look into, the eye, of the king, and welcome him, as your friend, or will you see, in his eyes, the sparkle, of judgment, that knows, you are being condemned, without a chance, of living your life again, that you may be able, to stand, before the son of man, may it be true, of me, and of you, because, we will all be involved, in that great day, let's pray, Lord, we give thanks, that you have given to us, such solemn passages, in your word, and although, that they are solemn, we give thanks, that your people, are able to rejoice, in the prospect, of standing, in your presence, of having, your approval, of being acquitted, and found righteous, on that great day, help us,

[ 49 : 12 ] Lord, we pray, to, find our lives, in perseverance, and to, continue, to live, in a way, that seeks, to finally come, and be approved, of you, at your coming, help us daily, to realize, that that coming, is imminent, even if it will not happen, in our own lives, yet, it will take place, at the duly appointed time, and we thank you, that that is, in your own hands, make us wise, Lord, we pray, so that we may meet you, as a friend, here is now, for your name's sake, Amen.