

When Shall These Things Be?

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[0:00] Luke chapter number 21, all of it this course speaks about the place that Jesus is at when he is teaching his disciples and the location that he is at. Starting off, we get to the first few verses of this chapter is where we're at last Sunday.

If you remember the story of the widow's mite and she gave a small offering, financially looked like a small offering, but the Lord saw that she gave her own.

And as we looked at the oppression of the scribes and how at the end of chapter number 20, it said that they were people that were oppressive to the poor, people that had created a false system.

So as we end that story, the disciples walk out and others walk out and they see the temple. And this temple was really something to behold. We don't have an equivalent to it in our society of all that would have taken place on that property.

A 35-acre campus there, temple that was there. The boulders, they said, were massive, covered in stone. It would have shined brightly from the position that Jesus and the disciples, when the sun would have been setting, it would have been able to be seen just shining brightly.

[1:08] And so as they walk out of this story, and one of them says, as we see the Bible tells us who it is, which of the disciples ask, Peter, James, and John.

It says that they're the ones who asked this question. We learned that in Mark. But they asked the question. If you will look with me in verse number 5 as I read through verse number 7. And as some spake of the temple and how it was adorned with goodly stones and gifts, he said, As for these things which you behold, the days will come in that which you shall not be left one stone upon another that shall not be thrown down.

And they asked him, saying, Master, but when shall these things be? And what sign will there be when these things shall come the pass? So looking at this incredible building, temple here, and it's overlaid with gold and the big boulder, Jesus responds and says that not a single stone will be left there.

It will be brought completely down, which is just shocking to them, the significance of them. They hear that. Isn't this beautiful? And he says it's going to be destroyed. And those listening to them, unless they trusted the words of the Lord, would just say, it's just not possible.

They're really for it to be destroyed in this manner does not seem to be the case. This is the same temple that in Luke chapter number 2 that Jesus went into and they couldn't find him. And he said, did you not know that I'll be about my father's business?

[2:31] It's the one where he stood not long ago in our reading, same place Jeremiah had stood and said, This has become a den of robbers. It should be a house of prayer, but it's become a den of robbers. That people looking in don't see God's love for them.

Stephen in the book of Acts will say, We have heard that this Jesus in Nazareth will destroy this place, is what he says. And I didn't go over too well, did it? All right. We know they were not happy about him saying that.

In Hebrews, we learn that this temple becomes obsolete. It's superseded by a climactic sacrifice of Jesus himself. As we continue studying New Testament, we find that there's a place, a temple that's not made with hands, but are constructed with living stones.

That the Holy Spirit resides in us today as believers. We could see why there would be great concern for that original audience when he said, This is going to be destroyed and wonder, how is this going to happen?

Forty years from now, the temple will be destroyed. And we're told in history that the gold is melted and it goes down into the rocks, which causes people to come in and just to turn everything upside down to try to pull that gold out.

[3 : 41] They don't see that at that time. They don't see the possibility of how this could happen. They don't see the future that we will talk about with the temple at the end of the age. They don't see any of that.

They just hear God's word and they make a decision. And so we know why they should be concerned about it. But the question that lays before us here is why should you be concerned about it? Why should that interest you?

Eschatology, is it speculation at best or is it worse? Is it fear-mongering about the end of the world that always comes to seem to be wrong? Many things I'm going to say about this today, but this is one thing when it comes to the study and studying this passage and other passages about it, is if the God of heaven is willing and desirous to reveal anything to us, we should eagerly receive it.

I would never say any things of not great significance if the God of heaven has revealed it to us. And so I want to study it. I know it better than I did a couple weeks ago. And I pray at the end of my life I would understand this even better or more fully.

Not just in a matter of a timeline, but the words would go deeper into my heart that I would apply them to my life. It matters because knowing the story, the narrative of the Bible matters.

[4 : 53] Knowing how it begins in Genesis 1 and knowing how it ends at the very end, it matters to us. It matters because it keeps us from falling for a false story. That's what he's going to warn about is don't be deceived.

If you don't know the true story of this world, then you would be deceived for another one. It matters for our living stories. It gives us comfort for when we're standing for. It gives us strength in our service.

It gives us a resolve to resist the things that are unholy. And it makes us more intentionality in following our master with all of our heart. It has a bearing on your life.

The words of Jesus to his disciples about the end of the time and about the temple has a bearing upon our lives. This week, as with many weeks, I sit with Bible teachers.

Some are older and passed away. Dwight Pentecost, Harry Ironside, Warren Wiersbe, James Montgomery Boyce, others. Some are more modern. John MacArthur, Mark Minnick.

[5 : 51] And I sit with them. And some weeks, they don't get along very well. All right? There's some weeks that I'm glad that they're not all in the room at the same time. All right? They would love each other. They would be aligned directionally, which is Jesus is coming back, and that he was the Messiah.

But there's some issues in which that they wouldn't agree on. So centrist issues like when exactly is the destruction of the temple that Jesus is describing? Has it happened or is it to come?

In the first century A.D. 70? Or is it something in the future with the nation of Israel? Another central thing is when is the coming of Jesus that is described in this discourse? Did Jesus come in the first century?

Very few believe that. Did he come a second time in the first century? Very few would believe that. Nobody that I would read after believes that. But in the future, is there a description of two comings of him coming again?

Is there a time he comes to the church and another time he comes and sets up his kingdom? And all of these arguments in this passage are thinly veiled debates over the future of Israel, the millennium, and a pre-tribulation rapture.

[6:54] And all of those things most certainly matter. Because understanding them help you understand the Bible as you read them. That's why I'd like to challenge you to go past Sunday morning and understand them. Get involved in the classes and study it for yourself.

It's wonderful. And God's revealed it to us so we should eagerly receive it. But after spending some time, a lot of time in God's Word and a little bit of time with those other people, this week I went and saw my wife's uncle, Kim, who was in the hospital, who loves the Lord, but his time on earth is real short now.

And you know, her Uncle Kim, my Uncle Kim, he wasn't as concerned about what those people thought about the timeline of this story. What he wanted to know was, has God's Word ever failed?

And it hasn't. And when he says something's going to happen, it has. And we have seen it. And we will see it again. Forty years after this happens, the temple gets destroyed. There'll be a revival among the Christians.

Not because the temple's destroyed, but they would say, God's Word is true. And every time we see God's Word, if it's a promise given to us as a church, it's a promise given to the nation of Israel, when God's Word has been delivered on, we should rejoice and it should cause a stirring in our lives.

[8:06] So same questions today, verse 7. And they ask, saying, Master, when and what are the signs? And so when will the temple be destroyed? You could say that Jesus is being deliberately vague, or you could just say there's a misunderstanding.

And I would never accuse of him being deliberately vague. I don't believe that he is. I believe that he's very clear. As you study each one of these passages, you will see that there's many references of chronology or sequence.

It talks about when and then and what's happening next. There's an order to it. And then we're admonished to apply, to see it, and for our minds, the things we'll be able to see with our own eyes.

And then we're encouraged, in verses 8 here, we'll look at through 11 here in a moment, to not be deceived, to not be misled. And then lastly, the reason I believe that Jesus is clear is because he says that he answered the question.

Matthew 24, 25, he says, Behold, I have told you before, Mark 13, 23, But take ye heed, behold, I have foretold you all things. Then in our passage, verse 31, it says, So likewise, when you see these things come to pass, know you that the kingdom of God is nigh at hand.

[9:12] He says that he answered the question that was given. So that's why I would say that I believe that is being clear. What creates confusion for all of us when we come to the Bible is when we bring presuppositions, when we bring something into the passage with us.

And there's two things that often get brought into it. You have study Bibles in here, inside of this room. If they have study Bibles or conservative, angelical authors that would write, there would be differences that would have here.

Some people would teach what is called a replacement theology. They don't see any future for the nation of Israel. And because they bring that understanding into this passage, they're going to see it differently than those that do.

There's another group that would say that all these things have already happened. That this isn't anything futuristic about it. It's already happened. And so when they have that belief, that they've gathered from other verses and other portions of the Bible, then they try to import it into this passage, then the passage will have a different understanding to it.

So let's look at this passage, and we'll understand some understanding of what's happened from this time that Jesus spoke to His return to set up His kingdom here on earth. Verse number 8. And He said, So He's giving the descriptions of some things that are going to take place.

[10:42] But when they do, do not believe that this is come, the end has come by and by. Then said He unto them, Nations shall rise against nation, and kingdom against kingdom, and the great earthquakes shall be in diverse places and diverse places, and famines and pestilence and fearful sights, and great signs shall be there from heaven.

The original audience, which is what we want to know, is what are the people that are listening here? And then after we have that understanding, then we can go, what is it I'm supposed to understand? And the last question we'll ask ourselves today is, based on what I know, now what am I supposed to do with it?

That's a process. The Jewish people, they had a very, they had an eschatology, they had an understanding of the end times, that they would have taught to other people. The Jews of the first century had a pretty well developed eschatology here, some expectations about the Messiah, and it gets alluded to throughout the Bible.

But they did not see the church. They did not see what was going on inside of this room. They didn't see that in their eschatology that was happening. What they would have seen is, they would have seen that the Messiah was going to come, there'd be a time of terrible tribulation, there'd been chaos, and somebody, Elijah, a forerunner would have come, that would have heralded the Messiah, that would have been, we would know would be, John the Baptist, then would enter the Messiah, that nations would gather around and alley against them, against God, and the result would be the total destruction of hostile powers, and then there would be a renovation in Jerusalem, and the Jews were all dispersed all over the world, that have gathered into the city of Jerusalem.

There's a lot of parallels between what we know, and what Jesus taught, and what they were looking for. But we've been seeing it time and time again, right? They didn't see Jesus coming the first time, to be that suffering servant.

[12:28] They didn't see Jesus coming in to town, riding upon a donkey to say that he is royalty, but also to be going to a cross. There's something that was missing for them. They want it now.

They want the kingdom now. They want Jesus to sit upon their throne now, and Jesus is saying, this is not the time that this is going to happen. So even though they wouldn't see us as the church, and their eschatology at that time, that doesn't mean that we shouldn't see them in our eschatology.

Just because they overlook us, doesn't mean we should overlook them. We're not going to play that way, guys, alright? And we're not going to tit for tat for there. We're going to do what is right. So we see a future Israel eschatology.

It matters when we read the Bible and our understanding of God's mission in this world, the understanding of world events. Paul continues this teaching. 2 Thessalonians 2, verses 3 through 5, And let no man deceive you by any means, for that day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition.

And so he's taking that same theme that Jesus taught on about not being deceived. Don't let people tell you that things are in motion that aren't. We're things that we should be waiting for. Who oppose us and exalt himself above all that is called God or that is worshipped, so that he is God sitteth in the temple of God, showing himself that he is God.

[13:49] Remember ye not that when I was yet with you, I told you these things. He found him. I'll go back to verse number 4, if you will. He found that this was important. He says, I've taught this to you guys before, and let me remind you that at the end of this world, at a time that we refer to as the tribulation, in that last seven years, in the 70th week of Daniel, for the nation of Israel, there's going to come somebody, and he is going to sit upon the throne in the temple, in verse number 4, so as that God sitteth in the temple of God.

And so we see this here in our study of the Olivet Discourse. I have a slide for you here. My son will put it up there. And I quite enjoy, I know I give the guys in the back a hard time, but I really enjoy preaching with my son here, all right?

And so he put, we have this slide right here, and so they're parallel passages. And so we see here that he gets spoken about. Matthew 24, 15, when you therefore shall see the abomination of the desolation, 24, 15, and then in Mark, it speaks about the same event.

And we're talking about a historical event, where there's a temple, and that the Antichrist would come in, and that he would do something that was blasphemous, a desolation that would lead to a destruction that is there.

And so when we see this, it means that we will need a temple, that there will have to be a temple. There's not a temple, but there will need to be a temple. It's another reminder that God is not finished with the nation of Israel, and they have another week.

[15:26] They have seven more years upon the clock. And this prophecy of Daniel, as it says here, that as it was prophesied in Daniel, as it makes mention of in Matthew 24, 15, when it says, Whoso readeth, letteth him understand, it's referring here to what's above, Daniel the prophet.

In Daniel, chapter 9, we learn that a future ruler will walk in and make a treaty with the people of Israel. And on these terms, will be for a week, for seven, which is referencing seven years, week being seven, so for seven years, and that they're going to make a treaty.

But halfway through that, midway through it, the rulers will gather their troops around, and they'll put an end to the sacrifice that will be started there at the temple. And at the time, this ruler will desecrate the temple, setting up some type of sacrilegious object, and that desecration of the temple will continue until the judgment of God is finally meted out, and the ruler and the followers about three and a half years.

So all of that takes place in Matthew and Mark during a time that we call the beginning of sorrows. And this is a big portion of this Olivet Discourse.

Matthew and Mark, they use that, this beginning of sorrows, or pain, labor, child pain. And those of you that have had children, you would know that the pain that was involved in it.

[16:48] How many of you have ever had eggplant parmesan in here? All right? Eggplant parmesan. Oh, many of you. Okay. All right. And I've had it once in my life. That was plenty for me. All right? And that meant that we had heard somewhere that if we had eggplant parmesan, our first son, it would help the contractions come, and the baby would be here sooner.

So that whole event, so the beginning of sorrows, those beginning labor pains that are happening. Matthew and Mark use it. Dr. Luke doesn't use it. All right? Even though he's a doctor, he doesn't use that expression.

And so just a quick overview is that there is a time that we know of from the Bible. Jesus is speaking to people here that will make up the first church. He's speaking to the crowd here, the nation of Israel.

And he's speaking about when he will return at the end of the ages, at the end of the seven-year tribulation, and he will set up a kingdom. But we know, those of us, this is called the church age, we know that there is a certain event that's happening at an uncertain time.

And that when the rapture comes, and when we are taken away, the church is removed, and we meet him in the air, that sets in order a series of events that you could set your watch by and your calendar by.

[17:58] And it's laid out for us so clearly. And we have prophecy of it, and Jesus speaks about it. But what we don't know is when this event is going to happen, when the end of the time of the Gentiles, the age of Gentiles, and that 70th week starts.

And so we wait for that. And we have, when we speak about it in the Bible, we look for it in a hopeful manner, that it's something that we have hope for in life, in death, and we take comfort in it.

So in this Olivet Discourse, I have a couple slides I'd like to show you here. And so when we talk about the harmony of Scripture, when somebody's speaking about, go ahead and put that first slide here. And so when we look at it, so the first time we were in the Olivet Discourse was in 2015.

Then we're in the same story in the book of Mark, I'm in 2018. And now we're in the story in the book of Luke, as they're recording the same sermon that Jesus has been given.

And so we look at the passages and where they line up about how, well, this one, this is how it's said in Matthew, this is how it's said in Mark. And then you can lay them out beside each other, and you can say, well, this is a cross-reference.

[19:02] This is a parallel form. And just as you can see, Jesus went out and departed from the temple. Mark, and he went out from the temple. Luke, and some spake of the temple, was adorned. And so that's where the beginning of the story starts.

The next slide here would show you, we go a little bit farther. And so we see immediately after the tribulation of those days, the sun darkened, the sun darkened, and in Luke 25. And so we find if you lay them out, and some of you probably have books like this, and you just see it's a parallel.

It's really helpful like when we're studying the last week of Christ, right? We want to see what it's like in all the different gospel records. But we have this as well in this story. Well, there's one thing I'd like to make mention of in this next slide here, which is this phrase that's used in Luke.

It says, And they shall deliver you up, and then they, for they shall deliver you up. But in Luke, we have this phrase, But before all these, they shall lay their hands on you. And if you look with me in verse number 12, and that's how this begins.

It says, But before all these, before this beginning of sorrows, before this seven years of tribulation, before these things, we have a portion of Scripture here that Luke gives that I do not believe has a parallel in Matthew or Mark that he is giving a description of something that's going to take place during this time with us when he's speaking to the disciples and all the way into the rapture.

[20:24] Verse 12, But before all these, they shall lay their hands on you and persecute you, delivering you up to the synagogues and in the prisons, but being brought before the kings and rulers for my name's sake.

And it shall turn to you for a testimony. First of all, if I want you to see there, is that the reason for the persecution is given. It is for his name's sake.

And we should not be surprised from their perspective. There could have been some surprise because they're wanting Jesus. And we see it time and time again. They cannot let go of this idea that Jesus was not setting up an earthly kingdom.

And he is preparing them. He doesn't want them to stumble. He doesn't want them to be surprised by the fact that persecution's coming. You and I should by now learn to expect it. We should actually be more concerned when we don't see it than when we do see it because Jesus tells us it is going to happen.

And so, and this for a testimony. You know when the wonderful thing, so the reason is for his name's sake. It isn't like Christians are unkind or unlovable and they're not nice. It's because they hate the Lord.

[21 : 26] The persecution comes for his namesake. If you're being persecuted as a Christian and it isn't for his namesake, it might just be because you're rude. Alright? That's not persecution.

Persecution comes when people are trying to get to our Savior through us. When they are upset with his truth of God's word. Galatians, and I bring this passage up often, but it shows in Galatians 6, 12, it shows a place where we can get to remove ourselves.

It says, And many desire to make a fair showing in the flesh. They constrain you to be circumcised only lest they should suffer persecution for the cross of Christ. Which is to say, you can do many Christian things.

You can do many moral things and you will not suffer persecution from it. But it's when you say that there is a truth that cannot be changed, that we are sinners and we need a Savior.

That's where the cross becomes the place of offense to people. Continuing here. And so, and it shall turn to you for testimony that the upside of persecution for sharing the gospel is what?

[22 : 34] More opportunities to share the gospel. Which is exactly what you wanted in the first place. So many stories. We heard one just last Sunday. Tony shared with us about sharing the gospel.

Persecution came. More testimony came. We've heard from our missionaries in the field some years ago in North Africa. There's an arrest. Arrest puts them in jail. What does that give? More opportunities to share the gospel.

For I will give you a mouth and wisdom with all your adversaries shall not be able to gainsay nor resist. And it's I will give you the words when those times will come. Verse 14.

Settle it therefore in your hearts not to meditate before what you shall answer. I will give you the words the same during these times. History is filled with people that at their death had words that you'd say how in the world did they say those things at that time.

God gave them the words at the same time and he said to give them peace. Somebody recently shared one of those with me and I would say I would hope that I would stay strong for the Lord but I feel like my last words would be like please just get this over with.

[23 : 39] Alright? Screaming like and Trent screaming like a girl stood firm in the faith and said please get this over with. Alright? But they don't and you read those stories and it's not in their own strength that the Holy Spirit enabled them in those moments to give us those things.

And he shall be between now this not just in history and not just in prayer letters but this will become personal betrayed both by parents and brethren and kinsfolk and friends and some of you they shall cause to be put to death that group of people that he's speaking to they will be put to death and they will be betrayed he will be betrayed by a friend parents and brethren and kinsfolk and they shall be hated of all men for my name's sake but remember this there shall not a hair of your head perish and your patience possess your souls what is he speaking about when a hair of your head shouldn't perish the next verse says we're speaking about our souls that will never be taken from us verse number 20 talks about Jerusalem being capacitated about the dissolution that is near and people will flee the day of vengeance takes us down to verse number 24 until the time of the Gentiles be fulfilled to the end of this age to the end of this church age and then Jesus will return for us and those seven years of tribulation will come until the times of the Gentiles are fulfilled you know there's things in modern events that unfold that cause us to consider movement in that direction 1948 the state of Israel was reestablished as a state as a country not really established just recognized by other states by other countries 2017 president at our time recognized Jerusalem as the capital of Israel and these are biblically significant reasons that this little country remains in the middle of the discussion and we should see them as we read the Bible that God had made promises to them that he will fulfill and so from our current perspective we're not surprised by this persecution but he is giving that to them and then he tells them that they should lift up their heads verse 25 and there shall be signs in the sun and the moon and in the stars and upon the earth the stress the nations with perplexity the sea and the waves roaring men's hearts failing them for fear for looking after those things which are coming on the earth for the powers of heaven shall be shaken and they shall see the son of man coming in the cloud with power and great glory and these things begin to come to pass then look up and lift your heads for your redemption draweth nigh

Jesus explaining what's going to happen before the time where the temple is destroyed and he comes back and sets up his kingdom and he gives us this he gives us comfort and he gives us hope and then it ends here with the parable of the fig tree verses 29 through 31 how they will shoot forth and known of your own selves that summer is nigh at hand we understand this you don't have to know much about biology to understand how this works and Matthew it speaks not just of fig trees but of other trees for all of us here in Georgia it could be the dogwood tree right here right now right you're like you know when the dogwood tree is blooming it's beautiful but we're going to need our inhalers and our clariton and we know the time of the seasons is coming for us alright this is where Georgia tries to kill some of you during this season and you see it and you see it opening and you know that spring is coming just like as a person would look out the window and watch the seasons change you and I shall look through the window of scripture and live with anticipation for the Lord's return we can and should live with great anticipation about our

Lord's return we can and should live with great anticipation about our Lord's return it's that thing that should always be on our heart like why is it that I'm so happy today I forgot what was the good news that I heard oh yes Jesus Christ died for me and someday he is coming to return Mark went with me to the hospital to see our Uncle Ken and he shared with him he said Uncle Ken he says you know what he may return before you go and see him and that brought great comfort to him and it should bring great comfort to you as well and so here was our opening question but when shall these things be and so has the destruction of the temple come or will it come and I believe the answer to that is yes it has come and it will come he made a prophecy there and 40 years later that temple was destroyed and they saw it and it was the fulfillment of what he said and it ought to bring great excitement to them as it would bring great excitement to us that God has fulfilled his word and will it come yes which means there will be a temple someday which means that God is not done with the nation of

Israel and that a temple will be built and that somebody will walk into Israel and make a treaty with them and that all these things that are going to be said are going to happen and we should expect that to be the case so verse number 32 where it says I say unto you the generation shall not pass away to all be fulfilled heaven and earth shall pass away but the word should not pass away so there's a generation that Jesus was speaking to that would have seen the temple on that day be destroyed there's also a generation that will see the beginning of the end the beginning of the tribulation and when these things start then they should expect to see the end of it that same generation so here's some application all of that was this introduction here's the sermon in the next three to four minutes alright here's what it is remember Jesus came the first time we celebrate it every year around December and there were some gifts that were there for him what were the gifts that were given the Jesus in the manger they were go frankincense and myrrh we say them in that order they say that there was three wise men

[29:24] I believe that there was probably a few other wise men and they signed their name to the card right because when I was a single guy I went to a lot of parties I was like I didn't remember to bring anything can I sign my name to the card alright there's three gifts probably five wise men I don't know and so there's gifts that are given to them and so what about this Jesus is going to return this passage is about his return to set up a kingdom but we know that he is coming for the church before all of that that we are taken out that we're missing when you're studying it you find where did the church go alright he came and he got us so when he returns for us could there be some gifts that he would receive from this church and whoever is in it at the time who our kids or our great grandkids or the people that they reach well they find these things that there are people that are aware and anticipating his return we can and should be living in hope that he will return verse 34 and take heed to yourselves lest that any time your hearts be overcharged with suffering and drunkenness and cares of this life so that the day come upon you unawares that you need to pay attention take heed to yourselves that your heart is not overcharged the suffering it speaks about an indulgence where there's no more desire for something because you've consumed so much of it a drunkenness a desire just to escape the realities of life and then the cares of this life they're so numerous and consuming take heed that you don't live your life just indulging that you live your life not thinking about this that you live your life so caught up with all the affairs of this world that you do not anticipate his return take heed unto this this heart will be overcharged someone in here yell out to me what you've been thinking about and worrying about as I've been preaching my sermon today okay nobody don't want to ask you to do that but you have stuff every one of you have stuff in here and it wants to overtake your heart it wants to just fill your mind you think about the future all the time but are you thinking about the near future in yourself or are you thinking about the future that Jesus Christ has described for us the eternal one you know in here believers we're not just friends for life we're friends for eternity we're in this together you ought to think about that coach amen for that alright we are friends for eternity neighbors for life coach and I and so for all eternity we should think about that consider the day will come when no man knows of his angels heaven but the father only as in the days of Noah let this reorder your week let this reorder your thoughts let it provide comfort for you yes you need to be thinking about the future but you need to think farther than you're currently thinking think about all eternity think about where you'll be at a thousand years from now think about where you'll be at a hundred years from now the old moody says this this gripping it says the moment the moment a man realizes that Jesus Christ is coming back again to receive his followers to himself this world loses its hold upon him has your heart been overcharged with all these cares of this life what is something that's going to allow you to take a hand off of the heart that this world has gripped is recognizing that the Lord is going to return thinking upon that causes you to be able to let the world to let loose of you so people that are aware and anticipating that will be our gift for him secondly people who live lives altered by the truth

Titus 2 12 teaching us that denying godliness and worldly lust we shall live soberly righteously and godly in this present world thinking about the world to come should cause us to alter the way that we live in this present world we should live distinctively people we should live as citizens of another nation right we should live as citizens that are not of this world I love my time with the teenagers because I hear them talking about hey I'm trying to engage my friends in giving the gospel but I don't want to get caught up in the same kind of gossiping or I don't want to get caught up in the same kind of things that they're doing I want to engage them in it but I don't want to get involved in what they're doing they're trying to live out their heavenly citizenship here on this earth their lives are reflecting the world that is to come and then lastly we should be he should find people helping others find and follow Jesus verse 35 and they should dwell on the face of the whole earth for a snare shall come to them and that dwell on the face of the whole earth this truth applies to everybody who will ever live in 1 Thessalonians 4 it says the Lord shall descend from heaven with a shout and those that are dead in Christ and then he goes on to say in verse number 18 that we should comfort one another the thoughts of his return the thoughts of the world ending after all that was saying all the things that were said were things that bring us great comfort but they're things that bring people in this world much cause for concern here so we should be people that help others find and follow Jesus watch you therefore and pray always you may be accounted worthy escape all these things that shall come to pass to stand before the son of man we should first make sure that we are ready but then we should give all of our lives to helping other people do the same thing we should be people in here today that live with great anticipation and receive great comfort about the fact that his words have never failed and that he will come and do exactly what it is that he said that he is going to do so we started off our day with this question which is when is it going to be and what is going to happen and Jesus answers it for us and so the question in here is are you going to trust the answers that he has given is the words of God given to us right here going to have implications upon the way that you and I live our lives and as believers in here we should make some good decisions we should be well to be interested in the same things that those early disciples were their questions are good questions and Jesus answers are perfect answers and we should allow it to alter our lives however he sees fit maybe the day you would recognize that you've let your heart be overcharged with the cares of this world probably like the rest of you when I think about overcharged

I think about the time especially when we first married when I'm like apparently there isn't any money on that card alright and the other way the card it ran out alright that wasn't a very good way to balance a checkbook somebody will just tell you right if you don't know somebody else will tell you when you're overcharged there's just nothing left there's nothing left to give the indulgences of this world the worries about the cares of this world escaping this world it is just taking up way too much real estate in the hearts of believers and the day ought to be a reset and say I think about the future and I do all kinds of planning but I don't think about the future a thousand years from now and I don't plan according to that that's the ought to be altering our work weeks you ought to take your calendars and you ought to wipe them clean and you ought to say how would I make the calendar for this week and this month and this year with the understanding that this is on a soon be past and I will be with him and that today would be a good day to hit reset on your life so that you will live not just for what is most important but for what is most true and eternal would you bow your head so we could pray together just for a moment believers I want to give you a time to pray at your seat or if you'd like here at an altar piano will play you have that opportunity opportunity

I would encourage you to do that as I speak here you speak and to the Lord I want to try to and as you do that and as believers in here make good decisions maybe your decisions in here about taking next steps about going deeper in God's word so you can live it out clearly if it's not understood clearly it won't be lived out clearly so study it and maybe the day we have the opportunity you'll make a decision in your seat and then afterwards you'll put it into action you'll go to the next steps table you'll talk to somebody but you can make a decision that you can put into action today believers in here make good decisions and believers as you're praying and you're considering how you should respond to this word let me do what I told you that we ought to be doing until his return which is helping people find and follow Jesus maybe right now you don't know what it is that you should be praying you don't know what it is the good decisions that you are to be making because you have yet to make the most important decision of your life and eternity and that has to do with Jesus Christ

I want to tell you today we have a redeemer we have one who came here and he died for us and he's coming again and he came here the first time and he died in your place and he died in my place and he paid the payment for those sins and the day he offers you a gift and he allows us to be the ones that are extending that gift to you which is to tell you to put your faith and trust in him many people in this room did this at a young age some of them older in life and they cried out to God they confessed their sins and they prayed to him and they said I want that hope in life and in death and for all eternity that's available for you today that gift sits upon a table and you're going to make a decision maybe for the first time maybe for many times and quite possibly maybe for the last time before the Lord returns you make a decision about what you will do with a gift that is offered and I would love nothing more than the opportunity to help you receive that gift today as David DuBois will come and get in the place and here in a moment he'll share the offering devotion with us

[39:12] I want to pray with you right now to the believers and the unbelievers that we would all make the decisions that God has laid upon our hearts today as application of his word heavenly father I thank you for being clear when the disciples asked questions you made it clear that you will return and that your word will never fail and lord we see that your word never failed so that temple would be destroyed and it was destroyed and it will be built again and destroyed again lord we trust you in your word you've proven yourselves to be faithful you've proven yourself lord to be all knowing and all loving and we thank you for this thank you for revealing yourself to us father I pray for my brothers and sisters here today that I put their faith and trust in you and now we're trying to figure out how would you have us to live out the days here on earth how you could use us lord to be people that anticipate your coming how we could have our lives shaped by this knowledge how we could be people to help people find and follow Jesus and father as we end the day pray if there's those in here today that have never put their faith and trust in you and they're not prepared for these things that today would be a day of preparation in Jesus name I pray amen