

Signs in Sun and Moon and Stars

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- [0 : 00] Take out your Bibles with me, please, and turn to the book of Luke, the Gospel of Luke. Luke chapter 21, we began last week looking at what Jesus says about the future, and so we continue that this morning.
- We come to some of the most interesting statements that Jesus makes in his prophecy about the future, and some very different views on what that means.
- So we're going to, I want to read in Luke 21 from verse 5 through the end of the chapter, but we will be focusing on verses 25 to 36.
- So just so we have the context, I'll read from verse 5. So if you're able, please stand as I read from God's Word in the Gospel of Luke chapter 21, verse 5.
- [1 : 26] And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, And they asked him, And he said, See that you are not led astray, for many will come in my name, saying, I am he, and the time is at hand.
- 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.
- Then he said to them, Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven.
- But before all this, they will lay 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. 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.
- [3 : 07] 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.
- But not a hair of your head will perish. By your endurance, you will gain your lives. But when you see Jerusalem surrounded by armies, then know that its desolation has come near.
- Then let those who are in Judea flee to the mountains. Let those who are inside the city depart. Let those who are out in the country not enter it.
- For these are days of vengeance to fulfill all that is written. Alas, for the women who are pregnant and for those who are nursing infants in those days.
- For there will be great distress upon the land and wrath against this people. They will fall by the edge of the sword and be led captive among all nations.
- [4 : 13] And Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled. And there will be signs in sun and moon and stars.
- And on 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 heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory.

And when these things begin to take place, straighten up and raise your heads. Because your redemption is drawing near. And he told them a parable.

Look at the fig tree and all the trees. As soon as they come out in leaf, you see for yourselves and know that the summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near.

[5 : 28] Truly I say to you, this generation will not pass away until all has taken place. Heaven and earth will pass away, but my words will not pass away.

But watch yourselves, lest your hearts be weighed down with dissipation and drunkenness and cares of this life. And that day come upon you suddenly like a trap.

For it will come upon all who dwell on the face of the whole land. But stay awake at all times, praying that you may have strength to escape all these things that are going to take place.

And to stand before the Son of Man. And every day he was teaching in the temple. But at night he went out and lodged on the mount called Olivet.

And early in the morning all the people came to him in the temple to hear him. So it reads. Let us pray. Father, guide us today as we look at your word.

[6 : 36] Lord, give us ears to hear, eyes to see, and particularly hearts to accept the warnings that Jesus gives us. And particularly, Lord, the diligence to apply what we hear.

We ask in Christ's name. Amen. Please be seated. Amen. Amen.

Why is a moon rock tastier than an earth rock?

It's a little meteor. Why did the restaurant on the moon get bad reviews? It just had no atmosphere. Why didn't the sun go to graduate school?

It already had a million degrees. Why are there so many bad science jokes? All the good ones are gone.

[8 : 10] Are gone. I know. I'm sorry. But I just thought, you know, since we're getting a little serious on Jesus is very serious in this message.

So just to start. Maybe you remember this phrase. The sky is falling. The sky is falling. Who said that? Chicken Little.

Chicken Little. Run for your lives. It's the end of the world. And why did Chicken Little think this? An acorn had fallen on his head and he thought the sky was falling.

What's dramatic language? It's dramatic language. We use it all the time. What happened was earth shattering. The earth did not really shatter.

But there was a major disturbance. This is called hyperbolic language. You want to write that down. That sounds fancy, doesn't it? Your world is turned upside down.

[9 : 08] Something momentous. Something traumatic. Something devastating and shocking happened. We can recall those kind of things. Some of us can recall those kind of things like Hiroshima.

The dropping of the atom bomb. Or more recently, 9-11. Earth shattering. Life changing.

End of the world kind of feeling. Right? Jesus gives us four stunning prophecies in Luke 21.

And they ask us, ultimately, are we ready for the end? He began in verse 5. When we saw at the beginning of the chapter, verse 5, they're looking at the temple, seeing the beautiful stones.

And Jesus comments that it's a beautiful temple, but it will be destroyed. The first prophecy Jesus gave here in Luke 21, from verse 8 to 19, is that there are three general signs that will be ongoing, but are not the end.

- [10 : 16] He said, there will be deceivers who will come and will give deception, but avoid them. He said, there will be disasters. There will be wars. There will be earthquakes. There will be terrible things, but do not be afraid.

And then he said, there will also be persecutions. We will be persecuted. And we will be hated by all because of the name of Jesus Christ.

But he calls us to endure it. So those three general things have been going on since the time of Christ through now. We still see those signs. The second prophecy that he gave, we saw in verse 20 to 24, was that the temple in Jerusalem would be entirely destroyed, obliterated, razed to the ground.

Right? We saw that fulfillment of that in 70 AD, when Titus led the 10th Legion of Rome, entering into Jerusalem after a three and a half year siege, entering Jerusalem, burning the city and the temple, and leveling every stone that was there, raising it to the ground by the order of Vespasian.

Now, in verse 25, Jesus gives two more prophecies, two more signs.

- [11 : 32] Verse 25, there will be signs in sun, moon, and stars. Verse 27, then they will see the Son of Man coming in a cloud. What do these, what does this language mean?

Is it literal? Is it figurative? Is it the end of the world? Many assume so. In fact, the popular view of these verses assumes that verse 25 and verse 27 are literal things that happen.

So, therefore, the end of the world. That's what it sounds like, does it not? So, let's look at it. Verse 25, there will be signs in sun and moon and stars and on earth, distress of nations in 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 power, and here's another statement, for the powers of the heavens will be shaken.

What does that mean? Very dramatic language, isn't it? Here's the third prophecy. I believe this is what Jesus is saying by this.

- [12 : 51] Jesus is predicting the end of Israel's administration. The end of the world for Israel until the time of the Gentiles is fulfilled.

Now, I have a different view than one of my heroes who died this last week. John MacArthur passed to be with the Lord on Monday this last week.

I followed John for years and years. I loved John to death. I learned so much from him. He would disagree with my conclusion here.

But that's okay because what we're talking about today are not major things. The main point will still be the same. I believe Jesus is predicting the end of Israel's administration.

With this dramatic language. So what are these signs? This is the language of the prophets. The sun and the moon and the stars. Cosmic disturbances.

- [13 : 58] Is that literal? Will there literally be things in the sun, moon, stars? Possibly. There are many that believe that. That this would come at the end of the world.

I think it's more figurative in terms of a fundamental change in government. It's like saying the lights are out. The sky has fallen for Israel.

God is judging Israel saying this is your end. Your light has been removed. And who can prove that wrong in the last 2,000 years?

Israel's not gone. And I'm certainly not saying there's no future for Israel at all. Paul certainly implies that. Does he not? He can graft Israel back into the tree.

But for the time, it is different. There is no city. There is no temple. There is still a people though. But things have dramatically changed.

[15 : 01] And in 70 AD, things dramatically changed. He said not only sign in sun, moon, and star, but then sign on the earth as well.

On the earth, distress of nations and perplexity because of what? The roaring of the sea and the waves. What does that mean? Why are people perplexed at the sea roaring?

I mean, we go to the ocean, we can see the sea roaring, and we can see the waves. That doesn't necessarily make us perplexed. But perhaps this is another sign.

Perhaps the sea is a sign. Another picture. You see, in the Old Testament, the picture of the sea was that of disorder, rebellion, chaos.

Remember, God first created the world. There was first chaos before he brought order. And the sea was part of that issue. Proverbs and Job talk about how the sea, God bounded the sea so that it would not transgress his borders.

[16 : 06] So the sea is a picture of rebellion. Remember, in Revelation, it's the beast comes out of the sea among a people of rebellion and chaos, etc.

So I'm just suggesting there's another way to see this besides literal. Verse 26 says there's fear. People are fading with fear on what is coming into the world.

For the powers of the heavens will be shaken. Okay, there we go again. The powers of the heavens will be shaken. What is that? Well, I don't know if you remember back when we were in Revelation.

Do you remember chapter 12 of Revelation? Revelation 12 went back to, it actually went back, it was not a future prophecy.

Revelation 12 went back to the first century, the birth of Christ. And then it talked about how the child of the woman was raised up to God.

[17 : 14] And as soon as the child was raised up to God, there was war in heaven. Remember that? The dragon and his angels against God and his angels, right?

And the dragon was cast down. Remember that? Remember that? As a result of Christ ascending. Christ ascended, took his seat. Enemies now cast out of heaven.

I wonder if the powers of the heavens being shaken is that prophecy of when Christ ascended to heaven, there was war in heaven.

The powers of the heaven were shaken. I might be wrong in that, but the search seems to fit. So, either way, if you see these words of verse 25 as being literal and the end of the world, that's fine.

I think there's another way to see that, but if you see it that way, that's fine. At the very least, it's a foreshadowing of the end. The end will certainly be like that as well.

[18 : 21] We read the book of Revelation, we see this building, right? We see these cycles of rebellion and nations, and then the end comes, right?

Well, let's look at this language. Listen to me a moment. If you've never heard this view before, just listen for a moment. Isaiah uses the same kind of language that Jesus is using to describe the judgment of Babylon.

Isaiah chapter 13. It's an oracle concerning Babylon, which Isaiah, the son of Amoz, saw. In Isaiah 13, verse 9, Behold, the day of the Lord comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it.

Watch this. For the stars of the heavens and their constellations will not give light. The sun will be dark at its rising, and the moon will not shed its light. God is saying that in reference to the nation Babylon.

In other words, God has intervened. It's dramatic language to talk about the end of Babylon as a kingdom. Okay? Ezekiel 32.

[19 : 33] Same language is used in God's judgment of Pharaoh and Egypt. Son of man. This is God speaking to Ezekiel. Son of man, raise a lamentation over Pharaoh, king of Egypt, and say to him, When I blot you out, I will cover the heavens and make their stars dark.

I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over you, and put darkness on your land, declares the Lord God.

So clearly there, Ezekiel is using language that is figurative. The lights are out. The party's over for Egypt.

Again, Acts 2. Now we're New Testament. Acts 2. What happened in Acts 2? Pentecost, right? And the coming of the Holy Spirit, remember?

The tongues of fire and the people in the upper room speaking in other tongues, remember? People thought they were drunk. So Peter stood up and preached on Acts 2.

[20 : 43] And this is how Peter explained these extraordinary events. He quoted Joel chapter 2. And he said, this is the fulfillment of Joel chapter 2. He said, this is what was uttered through the prophet Joel.

And in the last days. So Peter is interpreting what happened at Pentecost as the last days. In the last days it shall be, God declares, that I will pour out my spirit on all flesh.

And your sons and your daughters shall prophesy. Even on my male servants and my female servants in those days, I will pour out my spirit and they shall prophesy. That's what was happening.

And I will show, watch this now. And I will show wonders in the heavens above and signs on the earth below, blood, fire, vapor of smoke. The sun will be turned to darkness and the moon to blood before the day of the Lord comes, the great and magnificent day.

Peter is interpreting what happened at Pentecost as an earth shattering event. As a game changer. As an end of days kind of thing.

[21 : 52] He said, this is what Joel spoke. Clearly, not literally. But figurative. Prophetic language. It's very dramatic to give a mood and a sense.

Again, Revelation 12. So I referred to Revelation 12 before. Revelation 12 begins with these words. A great sign appeared in heaven.

A woman clothed with the sun, with the moon under her feet, and on her head a crown of 12 stars. Who's this woman?

She later gives birth to a male child. Right? Who the dragon tried to kill. And the male child was brought up to God in heaven.

Who's that male child? Jesus. Right? So who's the woman? Okay. We want to say Mary. But it's actually a little bigger than Mary. Because this woman is, what does he say?

[22 : 52] A woman clothed with the sun, the moon under her feet, and a crown of 12 stars. She's Israel. Israel. Picture of Israel. A sign.

Just a picture. A great sign. 12 stars. 12 stars, which in the book of Revelation, 12 stars don't always mean literal stars.

Here they meant tribes. Leaders of Israel. So when the stars fall from the sky, is that the tribes of Israel falling?

In a figurative sense? Could be. Just throwing it out. Just something to think about. Okay? So sun, moon, star, sea, it's God's judgment. I see what a fundamental change in government.

In 70 AD, as God conquered, as God judged Jerusalem and destroyed Jerusalem through the army of Rome, he brought an end to the sacrifices.

[23 : 55] He brought an end to the temple. He brought an end to the priesthood. He did not bring an end to Israel ultimately.

But he brought an end to what Israel was. Did he not? Will he bring that back? Very, very possibly.

Paul sure seems to imply that. When the time of the Gentiles is over, maybe the time of Israel comes back. I don't know. Those are things that are not quite so clear.

Certainly, God has still plans for Israel. So God is redrawing the map in a sense. It's not the end of history.

But it is a picture of the end of history. It is a picture for the end of history. Because this sun, moon, and stars picture of ending of a nation.

[24 : 52] How many nations have experienced that? Right? Babylon, Persia, Greece, Rome, etc.

When will America experience that? I don't know. Hopefully not soon. But we see our degeneration, don't we?

So Jesus gives another prophecy. How am I doing for time? I know I'm covering a lot, so... So first, Jesus predicts the end of Israel's administration, which did happen in 70 AD.

And then fourthly, in verse 27, he talks about they will see the Son of Man coming in a cloud with power and great glory. Okay, what does that mean? Again, that can mean the end of the world.

That can mean the return of Christ. And two of my biggest commentaries, the ones with the very scholarly, very good conservative men, both of them said that refers to the return of Christ.

[26 : 02] What I was disappointed in is they gave no proof of that. They just assumed that's what that verse meant. Let me present another perspective here.

And it certainly could mean that. I think it means that Jesus is recognized as enthroned. He's seen as enthroned king in heaven.

Again, here's the sign. They see the Son. Look at this. Verse 27. Then they will see. Who's they? The people, right, in verse 25 and 26 who are in perplexity and fainting with fear.

Then they will see the Son of Man coming in a cloud with power and great glory. It does not say he comes to earth. It just says he's coming in a cloud with power and great glory.

So that was, for one thing, in Acts chapter 1, when he ascended, what happened? The Son of Man was seen in a cloud, right?

[27 : 11] Coming in a cloud. So it could be referred to as ascension. I think it's more than that. The word see. Okay, I'm going to pick on a word here, but words mean what they mean.

This is one of Jesus' favorite words. There are different words in the Greek for see, right? So we think of see, we think of see physically. I see that, I see that, right? This is a word that means, it can mean that, but it means more than that.

It means to see beyond the physical. It means to see with insight, to see with understanding, to recognize something. So Jesus, when Jesus was talking about John the Baptist, he said, when you go out to John the Baptist, what did you see?

And he said, did you see a man dressed in fine clothing and, you know, with fancy clothes? He wasn't really talking about what you saw physically. He said, what did you see?

You saw a prophet. And you saw someone who was more than a prophet. In other words, he's saying, you saw something more there. You saw the significance of that man.

[28 : 15] Right? So he's meaning you're seeing beyond just the seeing. You're recognizing something. Okay. Power and glory. You will see the Son of Man coming in a cloud with power and great glory.

When did Jesus receive power and great glory? We could say a lot of times, right? What do we got? His resurrection.

After his resurrection, Matthew 28, he said, all authority has been given to me in heaven and on earth. Right? I've got all the power.

I've got all the authority. So he didn't just come with. So at the end, he will come with power and great glory, but he's already got power and great glory.

That is the resurrection, his ascension. And it is enthronement at the right hand of the Father. So let's, again, look at scripture. Let's look where Jesus is borrowing these words from.

[29 : 15] I'm convinced Jesus is borrowing these words from the book of Daniel, chapter 7. Why do I think that? Because, you remember, this is the phrase Jesus uses of himself all through the gospel.

The Son of Man. The Son of Man. Right? The Son of Man has power to forgive sins. The Son of Man. Right? Et cetera, et cetera. The Son of Man. The Son of Man. That's what he uses to refer to himself.

You know, there's only one place in the Old Testament where that phrase comes from. Daniel 7. It's our man. Okay. Well, let's look at Daniel 7. Daniel 7, 9 says, This, as I looked, thrones were placed.

And the Ancient of Days. Remember that song we sing, the Ancient of Days? That's where that phrase comes from. And the Ancient of Days took his seat. His clothing was white as snow. And the hair of his head was pure wool.

His throne was fiery flames. Its wheels were burning fire. A steam of fire issued and came out from before him. A thousand, thousands served him.

[30 : 25] And 10,000 times 10,000 stood before him. The court sat in judgment and the books were opened. Verse 13 of Daniel 7.

I saw in the night visions and behold, with the clouds of heaven there came one like a son of man. And he came where?

He came to the Ancient of Days. And the Hebrew literally is, he came up to the Ancient of Days.

And was presented before him. And to him was given dominion and glory and a kingdom. That all people's nations and languages should serve him.

Him, his dominion is an everlasting dominion, which shall not pass away. And his kingdom, one that shall not be destroyed. Who's this son of man?

[31 : 24] And when did he come up to the Ancient of Days? Boy, to me, it's clear. It doesn't mean I'm right about this interpretation.

But to me, it's clear that Jesus is referring to this Daniel passage that describes the son ascending. Who comes to the father. And then takes his seat at the right hand of the father.

Because all power and glory is given to him. All dominion, all authority is given to him. He has a kingdom. That's what Paul says in 1 Corinthians 13, right? He is sitting, he is putting his enemies under his feet.

Until he's done. And the last enemy he puts under his feet is death. And then he hands the kingdom over to the father. Jesus is the one in control of everything right now.

Jesus is the sovereign king of all right now. He's been given that responsibility by the father. He won that victory and that glory because of his coming to earth.

[32 : 37] Taking on our sin. Dying in our place. Being the spotless lamb of God. Giving then to us his righteousness.

Sacrificing all. And then being raised in glory and power. He earned that right to rule.

And the father glorifies him with that. This is what I see. I think what Jesus is describing in verse 27 here. Is the enthronement of Christ.

When he comes to the father. He ascends to the right hand. So it says they see. So how do they see? How do we see that? How do we recognize that?

How do we see that with understanding? Not physically see it. But how do we see that Jesus is reigning in heaven? How do we see that? What evidence is there of that?

[33 : 37] Well, in 70 AD. He was proven to be exactly, accurately right.

About what he predicted 40 years before would happen to Jerusalem. No prophecies probably more accurately, historically verified.

Than what Jesus said. In Luke 21. Matthew 24. Mark 13. That proves. That he's ruling.

But we see his rule all over. Don't we? We see Jesus ruling. I was thinking of that as we were singing.

Which one was it? The second hymn we sang. What was the second hymn we sang? On the Christ. Yeah.

[34 : 39] On Christ the solid rock I stand. And one of the middle verses talked about when I'm struggling, right? When I'm struggling. When it's hard. Where do I place my faith?

Well, my faith is within the veil. What veil is that? The veil of the temple. Where Jesus entered the veil. And Hebrews tells us that veil is in heaven.

When he entered the veil of heaven. That's where my faith is. Right? The anchor of our hope is there. Hebrews 12.

You've heard me say this probably too many times. My favorite phrase to say when I meet somebody out in public. How you doing? My king is on his throne. That's how I'm doing. My king is on his throne.

Everything will be okay. He's in charge. So then Jesus gives us some timing here. Verse 28 to 33.

[35 : 41] He gives us some clues about the timing. Verse 28. When you see these things begin to take place. Straighten up. Raise your heads. Because your redemption is drawing near. Your redemption.

Not the redemption that we have here in the cross. We already have that redemption. He's talking about the final future deliverance. Our deliverance from this body. Our deliverance from this world. Your deliverance is coming near.

When you see these things begin to take place. The deliverance is near. Lift up your heads. Verse 29 and 30.

He tells the parable of the fig tree. It's not just a fig tree. But look at the fig tree and all the trees. As soon as they come out and leave. You see that for yourselves. You know that summer is near.

That's true. Isn't it? When we've gone through winter. And the trees start to show leaves again. We think. Hey winter is going to end. Right? It's pretty soon. Great. So Jesus just referring to that.

- [36 : 36] Just like that. Verse 31. When you see these things taking place. Know that the kingdom of God is near. When you see all these things taking place. Jerusalem destroyed.
- When you see these signs that the sun has. That Israel has ended. And by the way. Look at verse. Back at verse. 25 and 26.
- Look at how much distress is going on during that time. Distress of nations and perplexity. Because of the roaring of the sea and the waves. People fainting with fear. The foreboding. What is coming on the world.
- I don't know if you realize it. But if you read Josephus. And you read other things. Of that time in 70 AD. That was a extraordinary time. Okay.
- It was a scary time for everybody. When Rome comes in and takes out Israel. Other nations are worse. Okay. Israel rebelled against Rome.
- [37 : 35] Rome says. Nope. Other nations begin to fear. It was a traumatic time. So when you see these things taking place.
- Know that the kingdom of God is near. Then he says. Here's some timing perspective. Truly I say to you. Verse 32. This generation will not pass away. Until all has taken place.
- How long is a generation? Or what does generation mean? Well there's two options. The general. Normal. Predominant meaning. Is what we think of as a generation.
- We talk about. What do they do? We talk about the millennial generation. We talk about the baby boomer generation. We talk about the. Gen. X. Y. Z. Right.
- So all these different generations. Right. Groups of people. Living it. In different. You know. Contemporary times. Well that's the general meaning of generation.
- [38 : 31] Generation. And that's how Jesus. Talked about generation. In the book of Luke. He talked about his generation. As being a. An evil generation. Because it sought for a sign.
- There is another. Possible meaning. But it's more remote. It could mean race. So those who see. Verse 25.
- And verse 27. As literal things. The end of time. The return of Christ. Well see if this generation. Verse 32. Is 40 years. In other words.
- By 70 AD. These things have to be done. Would. Would. Would happen. If. Verse 25. And verse 27.
- Refer to the end of the world. Then. Jesus was wrong. If generation. Means what it normally means. Then Jesus was wrong.
- [39 : 29] And that's what most liberal scholars say, Jesus was wrong. Because they understood generation to mean the normal thing. But the remote meaning is that generation can mean race.
- It can mean race. So in other words, the race of the Jews. As long as the race of the Jews is around, these things can still be fulfilled. So it can still be future.
- I think that's pushing it with words. To take one thing literally and then to change the other thing from literal and normal. To make it fit your view.
- But in honor of John MacArthur, who would say that? I will humbly disagree. John may be right.
- And actually since John is with his Lord right now, it doesn't matter. And Jesus would be saying to all of us, you know what? That really doesn't matter. Whether it's one or the other.
- [40 : 31] What does matter? Well, these things will happen. God will do what he does. The end is coming.

I personally believe there is nothing we're waiting for to happen before the end. I think it. That's why Jesus keeps saying, be alert.

Be watchful. Let not the day take you. What difference does all this make? Two applications. Verse 34. Guard your hearts.

Verse 34. Whether this coming has already happened or whether the coming is still future. And there is still a future coming. Verse 34.

Watch yourselves. Why? What do we need to watch about ourselves? What are we vulnerable to? Lest your hearts be weighed down with dissipation. Things that waste. Wasting your life.

[41 : 26] Drunkenness. And cares of this life. And that day come upon you suddenly like a trap. Watch yourselves. Lest you become preoccupied with the earthly. Lest you become consumed with the earthly.

And you're all about those things. And not about watching for Christ. For. Verse 35. It will come upon all who dwell upon the face of the whole land.

Again, the Greek word there can be earth or land. In this context, I take it as land. Verse 36. The second application. Stay awake at all times. How do I stay awake at all times?

By praying. By 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. Stay alert.

It all comes down to what's really simple, isn't it? Simple but not easy. Right? Trust the Lord. Simple. Not easy. Rely upon Christ.

[42 : 27] Praying that you may have strength. In other words, praying for the Holy Spirit to give me the strength. Give me the awakening. Give me the endurance.

Okay. So that's the way to look at it. When we talk about these future things, I don't believe we can be real dogmatic.

That's why I'm a little more, what, less dogmatic today. I think we have to be humble about these things.

I can see it a certain way. John MacArthur, who I respect probably as much as anybody would see it a different way. And he's got way more cred than I do.

But at the end of the day, our application is still the same. Stay awake. Stay alert. Rely on the Holy Spirit. Jesus does tell us about the end of Jerusalem, which does foreshadow the very end.

[43 : 43] When we look at the book of Revelation, we saw the descriptions of the end, the end. And the end will be quick. So it can come at any time.

Are you ready? Are you ready? Are you ready? Are you awake? I don't mean awake like I put you to sleep.

I mean, are you awake? Because I can put you to sleep. Are you awake in following Christ and seeing what's going on in the world? Let's pray. Father, we thank you for your word.

Thank you that Jesus tells us ahead what's in store. Not only for his world, but he tells us what we're in store for.

We're facing those who are deceivers. We're facing those disasters that happen upon the world that take us by surprise. That feel like the end of things.

[44 : 49] Lord, we can feel fearful about those things. And we know we will be persecuted and we will be hated for believing in you. And we also know, Lord, just as there was an end to Jerusalem, there will be an end to this world.

And it will come quickly. And it will come when you decide. So, Father, help us to stay awake. Help us to continue to lean on you.

Protect us, O Father, from the evil one who would put a spirit of stupor upon us. And a spirit of malaise upon us.

We ask these things in Christ's name. Amen. Amen. Amen.