



The Unexpected Day

Summary and Goal

What does Jesus' second coming have to do with Advent? Everything! Jesus promised to return, and He told us that when we see these things happening, we will know the kingdom of God is near (Luke 21:31). As we prepare to celebrate Christmas, may we prepare ourselves to celebrate its true meaning. At the same time, may we never lose sight of the fact that Jesus will return. Are you ready?

Main Passages

Luke 21:25-38

Session Outline

1. There Will Be Signs (Luke 21:25-27)
2. Your Redemption Is Near (Luke 21:28-33)
3. Be Alert (Luke 21:34-38)

Theological Theme

Although the return of Christ is sure, it has not been made known to His followers when that monumental event will take place. Therefore, Christians must be ready and alert, living in obedience to their Master as they await His return.

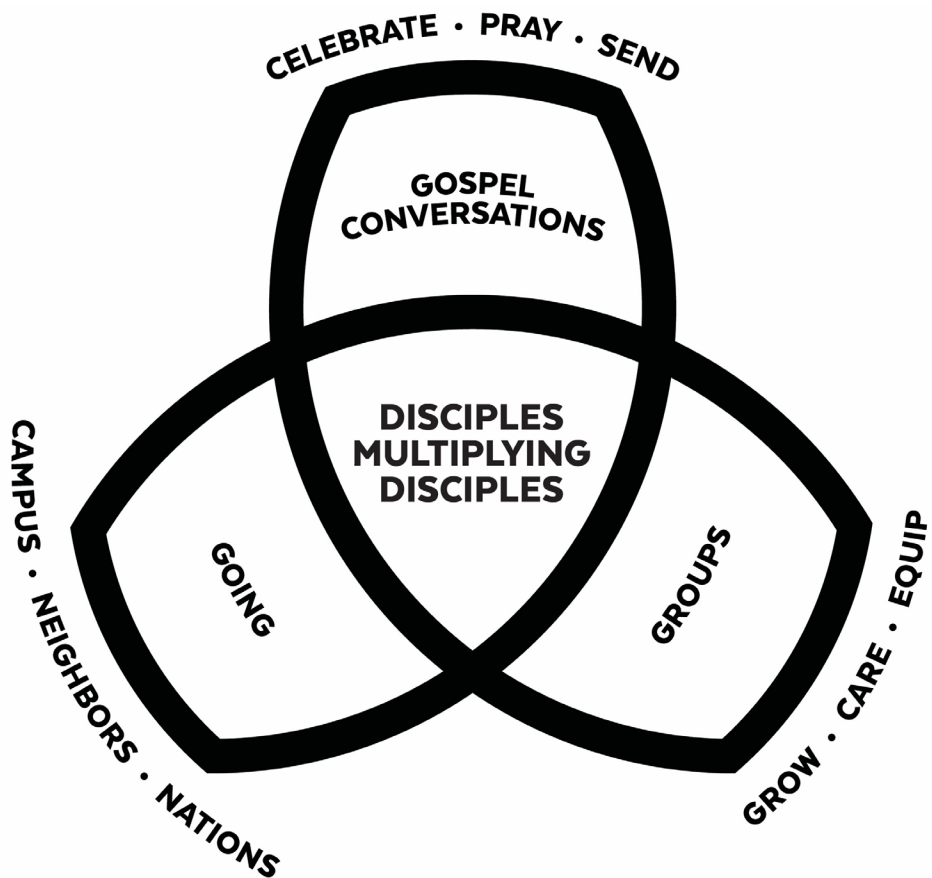
Christ Connection

For those who have found the treasure of the gospel and trust in the finished work of Christ on the cross for their righteousness, they look forward to the return of their Savior with expectant joy.

Missional Application

The urgency in this passage ought to motivate Christians not only to examine and watch for their own souls, but also to be diligent to warn their family, friends, neighbors, indeed, the whole world of the coming judgment and to tell them of the free offer of salvation.

Disciples Multiplying Disciples



DxD This Week

Suggested Opening

Pre-enlist co-Leader to lead this session. Pre-enlist someone to share their testimony of how they came to Christ. Afterwards ask for a show of hands of who has had a similar conversation about accepting Christ with a friend, neighbor, or co-worker in the last month.

Suggested Closing

Plan a neighborhood open house; bring favorite desserts, to build community and share about your Nativity scene and group. Invite those you have been praying for to receive Christ.

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Session Plan

The Unexpected Day

For the Leader

If meeting by Zoom, ask each member to count how many Nativity Scenes they have in their house and lawn. How can you use one of these to have a Gospel Conversation?

Introduction

- Have you ever heard of any restaurants that have a secret menu?
- Why do you think these types of secret offers are intriguing and desirable to customers?

When it comes to eternity, there is no secret menu for salvation. The Bible says that it is appointed for man to die once and then face the judgment (Heb. 9:27). At judgment it will be decided by God whether the person will spend eternity in heaven or hell. There is no secret menu, no third option.

An often-overlooked facet of the Advent season is its emphasis on Christ's return. Followers of Jesus place heavy emphasis on His birth, but it is also a time to reflect upon His second coming so that their hearts may stay humbled for His appearing. In our study today, we will look at a passage in which Jesus taught about His return.

1. There Will Be Signs (Luke 21:25-27)

Jesus taught His disciples that there would be signs that would precede His second coming. He promised that after the signs had taken place, then the world would "see the Son of Man coming in a cloud with power and great glory." What a joyous and exhilarating thought for all those who are in Christ!

- Did Jesus explain these signs to His disciples so that they could predict the day and hour of His second coming? Explain. If not, what might be the purpose of this teaching?
- Why would God withhold this information from His people? Is it unkind to do so? Explain.
- Application: What are some other mercies of God that remind you that you are not God?

2. Your Redemption Is Near (Luke 21:28-33)

In these verses, Jesus promised that He would return and gave further evidence of His return by referencing a fig tree. Just as we can tell the changing of the seasons by the behavior of a tree, so will Christians be able to recognize the coming of Christ by the signs He gave. In verse 33, Jesus gave further assurance by reminding His followers although heaven and earth shall pass away, His words will remain forever. We can have absolute confidence in Jesus' promised return.

- ❓ What are the two possible outcomes of Christ's return for each person?
- ❓ How should anticipating the second coming of Christ during the Advent season affect a Christian?
- ❓ Application: Who are the people in your life who will gnash their teeth at the coming of Christ (Luke 13:28)? When will you have another opportunity to have a gospel conversation with them? Have you been praying that the Lord would save them?

3. Be Alert (Luke 21:34-38)

Jesus told the disciples that there would be signs of His second coming that were not meant to exactly locate the day and the hour, but instead to give assurance that His return would surely come to pass. With this knowledge, what is it that Christians should do as they wait?

- ❓ What did Jesus say that Christians should do as they wait for His return?
- ❓ What does it mean to "be alert" during the Advent season?
- ❓ Application: Has it been difficult for you in years past to keep your heart and mind focused on Christ during the Advent season? If so, why?

Conclusion

- ❓ What things in your life cause you to depend upon God? Does it bother you that God keeps some things from you? Why or why not?
- ❓ What will be your response when Christ returns? Do you look forward to it with joy or fear or disdain? What can you do to make sure you don't miss the meaning of the Advent season?
- ❓ How can you "be alert"? How is that connected to seeking gospel conversations with others?



Expanded Session Content

The Unexpected Day

For the Leader

If meeting by Zoom, ask each member to count how many Nativity Scenes they have in their house and lawn. How can you use one of these to have a Gospel Conversation?

Introduction

- ❓ Have you ever heard of any restaurants that have a secret menu?
- ❓ Why do you think these types of secret offers are intriguing and desirable to customers?

Lots of restaurants have secret menus. Sonic, Chipotle, Burger King, McDonald's, and many more all have secret menus. These contain items that may be ordered if you are privy to that knowledge, because you won't see it displayed anywhere in the building or on the restaurant's website; it's a secret.

Most of these aren't so secret and are really more of a way to entice customers' business than anything else. You can find more secret menus than you can imagine with a simple Internet search. But it's not hard to see why this gimmick would attract people. People love to have insider knowledge, to have access to something that others don't.

When it comes to eternity, there is no secret menu for salvation. The Bible says that it is appointed for man to die once and then face the judgment (Heb. 9:27). At judgment it will be decided by God whether the person will spend eternity in heaven or hell. There is no secret menu, no third option.

Session Summary

The Advent season has been a part of the Christian calendar since the 6th century. It is impossible to identify the exact origin of the practice. Advent includes Christmas day itself as well as the four preceding Sundays. While the Christmas holiday has grown to include many cultural traditions that often crowd out the spiritual significance, the simple purpose of Advent is to foster a time of expectant waiting and preparation for both the birth of Christ (looking back) and the return of Christ (looking forward).

The Christmas season means different things to different people. For Christians, however, this season should be a joyous expectation and grateful celebration of God made flesh in the person of Christ, as well as His imminent return. There are many diversions that the world offers to distract Christians from the significance of this holiday, but church families must spur one another on to reject those things that detract from their devotion to Christ and embrace that which enhances it.

An often-overlooked facet of the Advent season is its emphasis on Christ's return. Followers of Jesus place heavy emphasis on His birth, but it is also a time to reflect upon His second coming so that their hearts may stay humbled for His appearing. In our study today, we will look at a passage in which Jesus taught about His return.

1. There Will Be Signs (Luke 21:25-27)

Jesus taught His disciples that there would be signs that would precede His second coming. He promised that after the signs had taken place, then the world would “see the Son of Man coming in a cloud with power and great glory.” What a joyous and exhilarating thought for all those who are in Christ!



Did Jesus explain these signs to His disciples so that they could predict the day and hour of His second coming? Explain. If not, what might be the purpose of this teaching?

It wasn't Jesus' intention to give His followers a riddle to solve in order to discover the date of His return. Jesus taught that no one knows when His return will take place. He emphasized that point by saying that neither the angels in heaven nor the Son Himself knows the day and hour. The Father alone knows (Matt. 24:36).

Instead, Jesus gave these signs as an assurance that He would indeed return. The worrisome mother is put at ease if she can be assured of her child's return home, even if she doesn't know the exact hour. Christians today can be assured of Jesus' return and even look for signs. However, an examination of signs for the purpose of predicting a day and hour is misguided. Christians know Christ's return will happen and should live accordingly.



Why would God withhold this information from His people? Is it unkind to do so? Explain.

It is not unkind or unwise of God to withhold this information. First of all, God is all wise and full of lovingkindness. If something about God seems unwise or unkind from our vantage point, it is because we are

drawing conclusions from incomplete information. God sees reality from the beginning to the end. God has proven His faithfulness, goodness, and wisdom over and over. Christians have no reason to doubt God's wisdom in this case.

Not only can Christians trust God's faithfulness in this matter, but they can also see some reasons why it is good. Perhaps one of the most beneficial consequences of withholding of information is that it teaches Christians to be humble in their station. What does this mean? It means that people, even Christians, have a tendency toward dethroning God so that they might become their own sovereign. The human heart is naturally rebellious and self-exalting. The unbelieving heart resents and rejects the rule and reign of God. Remnants of that old self remain in the Christian.

Some of the greatest mercies of God toward His people are those things that show them their limitations and neediness. John Piper said, "Sleep is a daily reminder from God that we are not God. . . . Once a day God sends us to bed like patients with a sickness. The sickness is a chronic tendency to think we are in control and that our work is indispensable. To cure us of this disease God turns us into helpless sacks of sand once a day."¹ The Christian's need for sleep and lack of knowledge are mercies toward them because these remind them of their need for God and help them to depend upon God more. The more a Christian depends upon God the greater their joy, peace, and gratitude.



Application: What are some other mercies of God that remind you that you are not God?

2. Your Redemption Is Near (Luke 21:28-33)

The thought of the return of Christ is indeed a joyous and exhilarating prospect for those who are in Christ, but for those who find themselves opposed to God and His only begotten Son, this is a fearful reality. For the Christian, redemption is near. For the unbeliever, condemnation is at hand.

In these verses, Jesus promised that He would return and gave further evidence of His return by referencing a fig tree. Just as we can tell the changing of the seasons by the behavior of a tree, so will Christians be able to recognize the coming of Christ by the signs He gave. In verse 33, Jesus gave further assurance by reminding His followers although heaven and earth shall pass away, His words will remain forever. We can have absolute confidence in Jesus' promised return.



What are the two possible outcomes of Christ's return for each person?

While there are varying perspectives among Christians concerning the order of events at the second coming, there is no doubt or debate about the fact that some people will rejoice to see Christ because they know Him as their Savior, and others will gnash their teeth because they hate Him and will be condemned by Him.

The Bible teaches that all people are born into sin and are separated from God. All people who remain in their sin are enemies of God (Rom. 5:10). They are children of the devil and under the wrath of God (John 8:44; John 3:36). The people who remain in this state of sin and condemnation when Christ returns will hate His appearing and find Him only to be an enemy.

On the other hand, when people hear the gospel of Jesus Christ, place their faith in the finished work of Christ, and turn away from their sins, then they are born again. Being born again is when a person becomes a new creation in Christ Jesus. This profound change takes place by the power of God. The Bible teaches that salvation is a work of God by the mercy of God for the glory of God. Those who are reconciled to God through Christ have a new nature, new wills, and new affections. Those who hated God and the things of God before now love God and desire to know Him, love Him, and obey Him.



How should anticipating the second coming of Christ during the Advent season affect a Christian?

There are two primary responses that a look toward the coming of Christ engenders in a follower of Christ: joy and pity. Christians experience joy when they consider the coming of Christ because they love Christ and they long for His return when all things will be set right. Christians don't fear the return of Christ; they long for it. They know that the coming of Christ brings them closer to their eternal home with their Savior, their God.

But Christians also experience pity toward those who are not in Christ. Christians yearn for the coming of Christ, but their hearts break for those close to them who have rejected Christ. Christians pity those who will weep at His coming instead of rejoice. This pity is accompanied by urgency and, hopefully, this urgency will translate into a clear, consistent, and passionate presentation of the gospel. Christians who anticipate the coming of Christ should also do all that they can to testify about Jesus Christ to those who are far from God.

- ❓ Application: Who are the people in your life who will gnash their teeth at the coming of Christ (Luke 13:28)? When will you have another opportunity to have a gospel conversation with them? Have you been praying that the Lord would save them?

Always Prepared

Those caught up in a worldly lifestyle (carousing, drunkenness) or the worries of life will be caught off guard when Christ comes back. The proper outlook is prayerful alertness (18:8), which will prepare the believer to stand and not be ashamed before the Son of Man at his return (see 1Jn 2:28).

3. Be Alert (Luke 21:34-38)

Jesus told the disciples that there would be signs of His second coming that were not meant to exactly locate the day and the hour, but instead to give assurance that His return would surely come to pass. With this knowledge, what is it that Christians should do as they wait?

- ❓ What did Jesus say that Christians should do as they wait for His return?

In verses 34-36, Jesus said to “be on your guard” and “be alert.” This, of course, makes logical sense. Jesus used an example to help His listeners understand His point in Matthew’s account of this teaching. In Matthew 24:42-44, He explained that if a homeowner knew what time the thief was going to break in, he would be ready. If a homeowner would care about the protection of his property, how much more should those who fear God be alert and ready for the coming of Christ?

- ❓ What does it mean to “be alert” during the Advent season?

In Luke 12:35-40, Jesus told another parable that is similar to our passage and sheds more light on what it means to “be alert.” In that parable he explained that those who are alert are like the servants who are both waiting for the master as well as doing the will of the master. Not only did they sit up waiting, but they lit lamps and they girded their loins for service.

This helps us to understand that those who have been redeemed by the blood of Christ and now live treasuring the gospel do two things. First, they joyfully anticipate the return of their Savior. This is a matter of the heart. Their affections are distinctly different than those who are not redeemed. Instead of hating and despising God, they love Him and long to be with Him. Christian affection for Christ is awakened at salvation and is sustained as they re-preach the gospel to themselves. Their hearts are drawn out to Christ and now they live with Him. Christians stay up and wait for Christ because they are compelled by love for Him.

Second, Christians stay alert by faithfully laboring in obedience to His orders. There are things to be done in and around the Master’s house while He is away. We complete these assignments with joy and humility and care because they are valuable. They are valuable to us because they are valuable to the Master.

So, during this season, Christians can choose to be alert instead of distracted. They can rejoice that Christ came and is coming instead of running themselves ragged. They can faithfully labor in the business of the Master instead of investing their time and resources in those things that won't matter in eternity.

- ❓ Application: Has it been difficult for you in years past to keep your heart and mind focused on Christ during the Advent season? If so, why?

Conclusion

The Advent season is an opportunity for Christians to rejoice in the coming of Christ and to be about His business, but it won't happen naturally and you can't rely on the culture to encourage this. Therefore, Christians must spur one another on to this good work. Christians don't know when Christ will return, and this is actually for their benefit. It helps them to remember that they are not God and are dependent upon God. Christians do know, however, that when Christ returns they will be secure in the favor of God because of Christ's work on their behalf. At the same time, Christians recognize that the coming of Christ will be a terror for many. Thus, they are compelled to share the message of Christ with everyone they can.

- ❓ What things in your life cause you to depend upon God? Does it bother you that God keeps some things from you? Why or why not?
- ❓ What will be your response when Christ returns? Do you look forward to it with joy or fear or disdain? What can you do to make sure you don't miss the meaning of the Advent season?
- ❓ How can you "be alert"? How is that connected to seeking gospel conversations with others?

Prayer of Response

Give thanks that Christ has come in flesh for the purpose of saving sinners from death and hell. Then, give thanks that Christ will return. Ask the Lord to give you a joyful anticipation of His return and to help you and our church to make the most of the Advent season by focusing on the return of Christ as well as His birth.

Additional Resources

- *Come, Let Us Adore Him* by Paul David Tripp
- *Exalting Jesus in Luke* by Thabiti Anyabwile
- *The Gospel of Luke* by Joel Green

For Next Week

Session Title

- Prepare the Way

Main Passages

- Luke 3:1-6

Session Outline

1. Sacrificial (Luke 3:1-2)
2. Bold (Luke 3:3)
3. Humble (Luke 3:4-6)

Memorize

³⁶ *But be alert 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.*

- Luke 21:36

Daily Readings

- Monday - Matthew 24:36-44
- Tuesday - Genesis 6:17-24
- Wednesday - 1 Thessalonians 5:2
- Thursday - Hebrews 10:23-25
- Friday - 1 Peter 1:13
- Saturday - Revelation 1:7

Historical Context of Luke

Purpose

The Gospel of Luke is a carefully researched (1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (1:3–4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well balanced, skillfully emphasizing his divinity and perfect humanity.

Author

The author of the Third Gospel is not named. Considerable evidence points to Luke as its author. Much of that proof is found in the book of Acts, which identifies itself as a sequel to Luke (Ac 1:1–3). A major line of evidence has to do with the so-called “we” sections of the book (Ac 16:10–17; 20:5–15; 21:1–18; 27:1–37; 28:1–16). Most of Acts is narrated in third-person plural (“they,” “them”), but some later sections having to do with the ministry of the apostle Paul unexpectedly shift to first-person plural (“we,” “us”). This indicates that the author had joined the apostle Paul for the events recorded in those passages. Since there are no “we” passages in the Gospel of Luke, that fits with the author stating that he used eyewitness testimony to the life of Jesus (1:2), indicating he was not such an eyewitness himself.

Since Luke wrote both the Third Gospel and the book of Acts (Ac 1:1–3), it is relevant to consider the dating of both books together. The events at the end of Acts occurred around AD 62–63. That is the earliest point at which Acts could have been written. If Acts was written in the early AD 60s from Rome, where Paul was imprisoned for two years (Ac 28:30), the Third Gospel could date from an earlier stage of that period of imprisonment. The other reasonable possibility is during Paul’s earlier two-year imprisonment in Caesarea (Ac 24:27). From that location, Luke would have been able to travel and interview the eyewitnesses to Jesus’s life and ministry who were still alive.

Setting

Traditionally, the Gospel of Luke is believed to have been written after both Matthew and Mark. Those who date Matthew and Mark in the AD 60s or 70s have tended to push the dating of Luke back to the AD 70s or 80s.

Special Features

The Gospel of Luke is the longest book in the New Testament. Focusing on the life and ministry of Jesus Christ, this Gospel is part one of a two-part history, the book of Acts being part two. Both were dedicated to “most honorable Theophilus” (Lk 1:3; Ac 1:1).

Extended Commentary

Luke 21:25-38

21:25. Jesus seems here to revert to the original description in verse 11. Here he becomes more specific about the heavenly signs that lead up to the end times. He takes over Old Testament language (Pss. 46:2–4; 65:7; 89:9; 107:23–32; Isa. 13:9–10; 17:12; 24:18–20; 34:4; Ezek. 32:7–8; Joel 2:10, 30–31; 3:15; Hag. 2:6, 21). Sun, moon, and stars will bring warnings. This probably refers to eclipses, comets, and shooting stars. Such signs will fill the earth with fear and a sense of being trapped with no place to escape. No nation will be exempt. The whole earth will stand perplexed as seas and oceans pound their roaring waves onto the beaches.

21:26. The heavenly signs will cause people to swoon in fear. Not knowing that I have told you the signs that must come before the end, Jesus said, they will have no source to trust and no reason for hope. They will be frightened to death.

21:27. Finally the end comes, Jesus continued. The great sign of the end is the return of Jesus, the Son of Man. You will see the full power and glory of Jesus. Yes, in Jesus God's full glory will be revealed to the earth. All the earth will see. This will bring greater fear and consternation to those who are unprepared, but not for you.

21:28. How will you react when this occurs? Jesus asked. You will know this is the sign I told you about. Do not bend over with fear and trembling. Stand up straight. Lift your head high. Why? Now your redemption is near. Persecution is over. Dying for Jesus' name is past history. The Redeemer has come in full glory. He has your rewards. Now you will know for sure why you endured all you had to endure. No longer must you live by faith. Now you see the Redeemer coming to judge and rule the earth.

21:29-30. At last, Jesus resorted to his favorite teaching method to try to prepare his followers for the end time. The fig tree is a sign for us. In winter it stands bare of leaves, a stark sign of the barren winter. Then it finally puts on leaves. Now everyone can tell summer is near. These signs of nature we can read easily.

21:31. If you can read nature's signs like the fig tree, Jesus said, you can also read the signs I am describing. When these things happen, you can be sure that God's kingdom is coming to you in all its fullness. Be prepared to see the signs and know the kingdom is coming.

21:32-33. Here Jesus gave us one of his most difficult sayings to understand. He had pointed to things far beyond a.d. 70, forty years after his death. Now he said everything would take place before this generation of people died out. How do we understand this? One thing is sure. The saying is paired in contrast with the next saying (v. 33), where the strong emphasis lies. The signs point to the time when heaven and earth will pass away. Then one thing remains: God's Word. You can trust God's Word above everything else on earth. What God has said will happen. Signs he gives will come to pass. The truths he teaches are true. His demands for obedience must be obeyed, since the judgment he threatens will be enforced.

If this verse is to be believed, then verse 32 must be true, but how? Scholars have argued for centuries over this. Many views have come forward. (1) Jesus' coming to destroy Jerusalem in a.d. 70 before all that

generation died fulfills the saying, but the saying in no way limits itself to that one sign. (2) Jesus made a prediction that was correct but he used hyperbole in specifying the time to get the people's attention and to make them obey. (3) The destruction of Jerusalem began the signs that continue to appear, so that that generation saw the beginning of the end times. (4) This generation means this nation, the Jews, or even the human race. (5) The statement is like so much prophecy that foreshortens history or uses one event in history as a type for a future event of greater magnitude, so that the destruction of Jerusalem in a.d. 70 becomes a type of the final catastrophes leading to the coming of the Son of Man and of the kingdom. (6) The disciples are representatives of God's people in the last generation, so this becomes a promise that all the signs will take place quickly within the lifespan of that one generation.

What can we conclude about these verses? With such a complex and divided history of scholarship, we must be humble and admit from the beginning that any conclusion we reach is tentative and far from final. Following is an approach that tries to take seriously the authority of Scripture and the difficulty of understanding the text.

The time span here corresponds to what has been said in the first part of this end-time discourse. More than just the fall of Jerusalem must be in view.

Jesus spoke here as a prophet. He sought to impress on the generation to which he spoke the need for immediate action and change of attitude. As the prophetic word often had more than one moment of fulfillment, so Jesus' word was open to subsequent fulfillments that make it relevant to each new generation. The a.d. 70 fulfillment for that generation showed the true and fearsome power of Jesus' prophetic warning. What happened once can happen again. End-time signs reappear throughout history. The final end time will fulfill the words in even more dramatic fashion than our most creative imagination can picture.

Jesus' words will never pass away. Their warning pictured events that his generation faced and saw as the most drastic moment in the nation's history and the end of the nation's hope for self-rule and power among the nations. Their warning pictured the plight of the church under the same evil government that destroyed Jerusalem. In a.d. 68–70 the church certainly saw the coming of Jesus to fulfill his words of warning. This was not the ultimate coming of the Son of Man in glory, but it was one coming to bring to pass what he prophesied.

In summary, the generation to which Jesus spoke saw a massive act of God bringing final destruction on his holy city and its magnificent temple—destruction that in many ways outdid the turmoil and terror of Babylon's capture of the holy city in 586 b.c. The church of that generation saw God's power directing them through persecution and empowering them to witness under unpleasant conditions. The believers of that generation saw the destruction of Jerusalem as a manifestation of the Son of Man coming in power to fulfill his prophecy. All of this together represented the first fulfillment of Christ's prophecy, but certainly not the last. Jesus pointed to a.d. 70 and used it as a precursor for the final end time coming in glory to bring judgment to the whole world.

As Bock (Baker Exegetical Commentary on the New Testament, 1675) describes Luke's emphasis: "It would seem that Luke sees in Jerusalem's collapse a preview, but with less intensity, of what the end will be like.... He wants to make clear that when Jerusalem falls the first time, it is not yet the end.

Nonetheless, the two falls are related, and the presence of one pictures what the ultimate siege will be like. Both are eschatological events in God's plan, with the fall of Jerusalem being the down payment and guarantee of the end-time."

21:34. The conclusion of the matter is not a review of signs to be sure you caught each one, Jesus pointed out. It is an ethical commandment to be sure you prepare yourself for the days to come. Two things may easily distract you and make you forget and/or miss the signs and not be prepared for the return of Jesus. The first of these is drunken parties in which you dull your mind with alcohol until you have no capacity to think about Jesus and his coming. The second is the stress of life so that you concentrate so much on worldly matters and your position in the world that you forget that this world is not eternal and that your eternal life depends on your readiness for the next world. Jesus has given you the signs. You have no excuse not to be ready. He has warned you of ways that will keep you from being ready. Do not get caught up in drunken partying or in this world's stress. Keep your eye on the signs of the times.

21:35. If you follow the two errant ways of life, Jesus continued, you will find yourself in a trap. Also, do not think you can escape the second coming and its judgment. It comes on the whole earth. Everyone is involved and no one escapes.

21:36. Jesus' emphasis is not on knowledge but on action. Pray! Stay alert! Ask God for strength to escape the persecutions and wars and destructions. Pray that you may be one of those fortunate ones who sees the Son of Man when he returns. Then you will stand before him as he judges the world, and you will receive the reward coming to his faithful ones who maintain their faith, trust, and testimony through all the hard signs.

21:37. Having given the signs of the end times, Jesus did what he expected his disciples to do. He returned to his daily routine of faithful service to God. He taught in the temple. At night he retreated to the Mount of Olives, probably to Bethany with his friends Mary, Martha, and Lazarus.

21:38. The Jewish leaders continued to try to kill him, but they could not because of the people. They converged around him each morning to hear his authoritative teaching about the kingdom of God. A chasm had formed between the Jewish people and their leaders. The people hung on his words, but the leaders wanted to kill him.²

References

1. Piper, John. *Taste and See*. Colorado Springs, CO: Multnomah, 2016.
2. Butler, Trent C., and Max Anders. *Luke*. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 2000.

Author Bio

John Piper (Taste and See)

John Piper is founder and teacher of desiringGod.org and chancellor of Bethlehem College & Seminary. For 33 years, he served as pastor at Bethlehem Baptist Church, Minneapolis, Minnesota. He is the author of more than 50 books, and more than 30 years of his preaching and teaching is available free of charge at desiringGod.org.

Trent Butler (Luke)

Trent C. Butler is a freelance author and editor. He served ten years on the faculty of the International Baptist Theological Seminary in Ruschlikon, Switzerland, and for twenty-two years as editor and editorial director for Holman Bible Publishers and LifeWay. He wrote the Word Biblical Commentary volume on Joshua, the Layman's Bible Book Commentary on Isaiah, the Holman Old Testament Commentaries on Isaiah and Hosea through Micah, and the Holman New Testament Commentary on Luke. He served on the editorial Board of the Holman Christian Standard Bible, and edited the Holman Bible Dictionary. Dr. Butler has a Ph.D. in biblical studies and linguistics from Vanderbilt University, has done further study at Heidelberg and Zurich, and has participated in the excavation of Beersheba.

Max Anders (Luke)

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume Holman Bible Commentary series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at www.maxanders.com to help people grow spiritually.

Paul David Tripp (Come, Let Us Adore Him)

Dr. Paul David Tripp is a pastor, event speaker, and a best-selling and award-winning author. With more than 30 books and video series on Christian living, Paul's driving passion is to connect the transforming power of Jesus Christ to everyday life. He and his wife of 45+ years, Luella, live in Philadelphia; they have four grown children. For more information, visit PaulTripp.com or follow Paul on Facebook, Twitter, and Instagram.

Thabiti Anyabwile (Exalting Jesus in Luke)

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Joel Green (The Gospel of Luke)

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