

• *The fall of Jerusalem not the Second Coming*

• *Luke's particular concern*

Jesus speaks of a fulfilment of Daniel 7:13

• *Picture language – massive changes in world history*

• *Anticipating the Second Coming*

• *'The Son of Man in the clouds' – the fulfilment of Daniel 7:13*

• *Fulfilled in stages*

- *Jesus' lifetime*

- *The resurrection and ascension*

- *The fall of Jerusalem*

- *The visible Second Coming*

Jesus speaks words of encouragement

It is often thought that this section is about the Second Coming of Jesus, but actually verse 32 makes it unlikely that Jesus is speaking exclusively and directly of the Second Coming. I believe that the passage is dealing not with the Second Coming of Jesus directly but with the fall of Jerusalem as a **foretaste and anticipation** of the Second Coming. Luke's concern is specially with what is to happen in Jerusalem in the lifetime of the disciples, as verse 32 makes clear. The gospel will go out from Jerusalem, but they will have only one generation to get on with the work of preaching the good news before Jerusalem's final judgement from God.

1. **Jesus speaks of a fulfilment of Daniel 7:13**^{□1}. There will be signs in the skies^{□2}, on earth^{□3} and in the seas^{□4}, and terror among men and women at the calamities that are taking place^{□5}. This kind of language is used by the Old Testament prophets to speak of massive changes in the history of the world. The shaking at the fall of Jerusalem is regarded as a convulsion in the cosmos, anticipating the cosmic shaking that will take place at the Second Coming of Jesus.

At that time – at the time of the fall of Jerusalem – *'they will see the Son of Man coming in a cloud with power and great glory'*^{□1}. It must be remembered that the phrase 'coming of the Son of Man' does not always refer to Jesus' 'Second Coming'. In Daniel 7:13 the Son of Man comes to the Father to receive a kingdom. The outpouring of the Spirit, the progress of the church and the fall of Jerusalem were all ways of seeing 'the Son of Man coming in the clouds', that is, seeing the fulfilment of Daniel 7:13.

The fall of Jerusalem is proof that Jesus has come to His kingdom. The generation after Jesus would see it themselves. 'Seeing the Son of Man coming in a cloud' does not refer to the Second Coming of Jesus but to the fulfilment of Daniel's prophecy. Daniel 7:13 gets fulfilled in stages. Jesus came to the Father to receive a kingdom. This takes place within the lifetime of His generation: (i) Matthew 16:27 (and parallels in Mark 8:38; Luke 9:26); (ii) Matthew 10:23; (iii) Matthew 24:30 (and parallels in Mark 13:26; Luke 21:27); (iv) Matthew 26:64 (and parallels in Mark 14:62; Luke 22:68). Matthew 26:64 speaks of it being true 'from now on'; so does Luke 21:27. Matthew 28:18 has the same idea (echoing Daniel 7:14); so does Matthew 19:28. The fulfilment of Daniel 7:13–14 takes place (i) in the resurrection and ascension of Jesus when He came **to** the Father to receive His kingly authority. It takes place (ii) in the fall of Jerusalem, when this striking judgement was seen, proving that Jesus was sitting on the throne of glory, and (iii) it is fulfilled in the visible 'Second Coming' of Jesus. Everything in Luke 21:5–24 plainly refers to the fall of Jerusalem; verses 25–36 continue the theme. These events are soon to take place, in the days of the apostles themselves.

2. **Jesus speaks words of encouragement**^{□1}. 'Redemption' is drawing near at that time^{□2}. A new phase of the kingdom is about to begin^{□3}. The important point to note is: this will take place within one generation^{□4}. Jesus' words are utterly reliable^{□5} so this will come

□1 21:25-27
 □2 21:25a
 □3 21:25b
 □4 21:25c
 □5 21:26

□1 21:27

□1 21:28-33
 □2 21:28
 □3 21:29-31

• *Within one generation – summer-time for the church but judgement day for Jerusalem*

generation^{□4}. Jesus' words are utterly reliable^{□5}, so this will come about as He says. It will soon be 'summer time'^{□6}, a time when many pleasant things take place. About forty years after Jesus was crucified, Israel ceased to be a special people with institutions to enlighten the world. God's kingly power in Israel was taken away. Jerusalem was destroyed. The first generations of the church were a time of great expansion and spiritual power. It was summer-time for the church but judgement day for Jerusalem.

□4 21:32
 □5 21:33
 □6 21:33

Jesus asks for soberness and readiness

• *Jesus comes in more than one way*

3. **Jesus asks for soberness and readiness^{□1}**. Jesus comes in more than one way. If it is not His final coming that we experience then it will be His coming in some other form We must not get weighed down with cares and anxieties, so that we neglect God^{□2}. Sometimes Jesus can do something which although it is not the end of the world it is the end of our world. Sometimes He may come to take us to Himself. Sometimes He decides to 'take a look' at what is happening in our lives. He decides to investigate and reward or chasten according to what He finds.

□1 21:34-36
 □2 21:34

Jesus continues in faithful ministry for the people

• *The people are willing to listen but are soon to be misled by their leaders*

4. **Jesus continues in faithful ministry for the people^{□1}**. To the very last day of His life He does as much as He possibly can. The ordinary people of Jerusalem are eager to hear Jesus, and rise early every day to listen to what He has to say. There is a difference between the people^{□2} and the Jewish leaders. The leaders of the land want to keep their religious career just as it is, and get rid of Jesus, but they are afraid of the people^{□3}. The people are soon to stumble and fall, but their fall will be the result of bad leadership. The 'shepherds' of the people are unfaithful. The people are willing to listen to Jesus, but are soon to be misled by the leaders of the land.

□1 21:37-38
 □2 21:38
 □3 22:1-2

• *Faithful to the very end*

But Jesus continues in faithfulness to the very end. Like many others at Passover time He camps at night on the Mount of Olives near to Jerusalem. He is doing the right thing: teaching. He is in the right place: at the temple. He is faithful in the right use of His time: He is there from morning to evening. He is a faithful Saviour.



Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His *Preaching Through The Bible (PTTB)* books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.



These specially reformatted chapters "Slices of Bread" produced by Sovereign World Trust are available in three categories as set out below

Slices for the Nations	Slices for Sponsors	Slices for Everyone / Slice of the Week
<ul style="list-style-type: none"> For pastors, libraries and colleges in those parts of the world where resources are scarce and unaffordable In the fullness of time the whole series will be made available free of charge Weekly emailings of 3 - 4 Slices or available to download from the <i>Slices</i> web site 	<ul style="list-style-type: none"> For those in more prosperous circumstances who can afford to contribute to the development of this material and its distribution with a small monthly donation The same material as Slices for the Nations Weekly emailings of 3 - 4 Slices or by download from the <i>Slices</i> web site 	<ul style="list-style-type: none"> For those who wish to sample the material or dip into it from time to time, a proportion of the PTTB series is available free of charge Slices for Everyone (as a download) or Slice of the Week (attached to a weekly email) The remainder of the PTTB material is available to Sponsors and those eligible to receive Slices for the Nations

To subscribe please contact: slicesofbread@sovereignworldtrust.org.uk stating which category fits your situation. Further details are at www.slices.org.uk
 Details of the availability of *Preaching Through The Bible* books and how they may be purchased can be found on www.ibtr.org.uk