

INTRODUCTION

- This week we come to the final portion of Jesus' response to the disciples' question about the destruction of Jerusalem. We have seen that He describes the signs leading up to 70A.D., as well as His coming in final judgement at the end of the age.
- This is the final public discourse that Luke records of what Jesus spoke in the temple in preparation for the Passover and His betrayal that will lead to His crucifixion.
- In light of the seriousness of what Jesus has spoken, He gives a final warning and admonition.

EXPOSITION

I. THE WARNING – v.34

- **But take heed** (Gk. prosecho) = pay close attention, give oneself to, be on the guard, watch.
- **To yourselves** (Gk. heautos) = reflexive, bringing the object of that watching and attention to each individual of themselves.
- **Lest** (Gk. maypote) = so that not. It is doing so with a specific purpose.
- **Your hearts** = inner man, minds, thoughts.
- **Be weighed down** (Gk. bareo) = burdened, overcome. Things that keep one from doing what they are created to do and be. Three things He lists as being potentially overcome by.
 - 1.) **With carousing** (Gk. kraipalay) = the behavior resulting from drunkenness. Dissipation, without moral restraint.
 - 2.) **Drunkenness** (Gk. mathay) = intoxication. Thing which stupefy or dull the mind and senses.
 - 3.) **And cares of this life** (Gk. merimna biotikos) = anxiety about things of everyday life. Concerns for things in this present existence. These include everyday things of family, work, school, yard work, etc.
- While there is ordinarily an abhorrence regarding drunkenness (and rightly so), Jesus puts the cares of this life as equally dangerous in this regards.
- **and that Day come on you** – What is "that day?" Is it the events of the destruction of Jerusalem or the coming of the Son of Man (v.27)?
- However, I lean toward interpreting the phrase "that day" as pointing specifically to the 2nd coming of Christ. Notice how in Luke 10:12-14 this phrase is used specifically to the judgement which is to come upon Sodom and Gomorrah. We see a similar thing in Luke 17:31 in relation to the revealing of the Son of Man.
- As we consider the destruction of Jerusalem and the coming of the Son of Man, I believe it is accurate to say that in one sense 70 A.D. was a small picture and revealing of the Kingdom of God and the display of the reality of who Jesus is pointing to the final destruction and revelation of Christ in His final coming and judgement. Because one is the foreshadowing of the other, and Jesus speaks with this kind of "prophetic compression", these verses are difficult to untangle at times.
- Certainly, it would apply to both. For those living in that generation it would be true of 70 A.D. For us, it is the expectation of the coming of Christ.
- **Unexpectedly** (Gk. aiphnidios) = sudden, unexpected. This calls is to readiness. To be expecting the coming of Christ. It is a constant anticipation, an anticipation that the church has lived in for 2,000 years.

II. THE REASON – v.35

- **For it (that day) will come as a snare** (Gk. pagis) - a trapping device used to capture an animal. It is hidden and secret, and springs suddenly. The outcome of an animal being trapped is its destruction. That day is metaphorically spoken of as a hidden trap, ready to spring at any time.
- **on all those who dwell on the face of the whole earth** – This is another reason I lean toward this warning ultimately pointing to the final coming of Christ and His judgement, as it is a universal "snare".
- The picture is of someone so consumed and taken up with carousing, drunkenness, and the cares of this life that they have the trap sprung upon them, and it captures them and leads to their destruction.

III. THE ADMONITION – v.36

- What are we then to do? How are we to live in light of this truth? Jesus doesn't just give the "negative", but gives the opposite, the "positive" way we are to be living. He says two things:
 - 1.) **Watch therefore** (Gk. agrupeneo) – keep awake, make effort to keep alert. Rather than the three things above which dull the conscience, the moral awareness, the reality of there being a life to come, keep sharp in your awareness and alertness to be ready for Christ's return.
 - 2.) **and pray always** – Jesus calls us to a constant prayerfulness. It is not enough to simply watch and be aware, but there is the reality that we need God's help. These words remind us of what Jesus says in another place Mt26:41. Our flesh is weak and insufficient to overcome sin and temptation, so we need the help of the Holy Spirit at all times.
- Jesus gives the desired outcome, **that you may be counted worthy to escape all these things that will come to pass**. What does this mean to be "counted worthy?" This is probably not the best translation. It is more literally "have

strength to escape" or "overcome to escape." The idea is to be able to escape the trap of the negative aspects of judgement, and then ultimately **and to stand before the Son of Man**.

- In one sense, everyone will stand before the Son of Man, Jesus, to be judged by Him. But this means something else. Here "to stand" means to be able to endure that judgement. The difference is between standing and falling. Notice how it is used in this way in [Ps1:5](#) and [Rom14:4](#). What is emphasized here is the necessity to watch and pray and so live that we will be able to stand, to be established, to not come under God's condemnation.
- This is true in two ways. First, to stand in the righteousness of Christ as our hope and foundation. No one is able to stand without Christ, and His righteousness granted to us by grace. But there is another dimension, what is being pointed out in this verse, and that is to stand with the confirming evidence of a life of holiness and dedication before the Lord. The emphasis of this verse is not standing in the righteousness of Christ (though this is absolutely essential), but rather living out a life of righteousness.
- There is a practical preparation we are making and living day by day as we anticipate the coming of Christ. It is seeking to live a life well pleasing to Him as we watch and as we pray to the Lord for His help.

APPLICATION

- 1.) **Will you receive Jesus' warning?** This warning was not given primarily to the unconverted, but to His disciples. It is a call for His disciples in all ages, including ourselves.
 - Are you taking heed to yourself? How are you living? Is it in those things which numb your senses to eternal realities? Are you so entangled in the cares of this life that you are not really living in preparation for the life to come?
 - Are you living as if the Christian life is only about "accepting Christ" at the beginning, and now merely going about your life as if this is all there is? Or are you living with an awareness of the reality of one day standing before our Lord to give an account?
- 2.) **Will you receive Jesus' admonition?** Are you watching? Are you considering your life on a daily basis, how you are living, what you are thinking, in preparation for standing before the Lord Jesus? Are you praying, that you may be able to stand in the day of judgement? Is your life marked by a life of prayerfulness, filled with the reality of the weakness of the flesh and need for God to help you? Or are you living mostly in prayerlessness, with the assumption that you have what it takes to make it on your own?
 - Have you received the Lord Jesus Christ as your only hope?