

**A Bright Future  
Haggai 2:20-23**

Well, every four years some fun things roll around, but the particular thing that I want to talk about is not the Olympics, nor the World Cup, but a thing we probably all look forward to is the debates and the promises that come from presidential candidates as they candidate and campaign for the presidency. And, no doubt, it's been the thing that's kind of flooded the media, and you kind of, you have to work really hard to get away from it recently. It's kind of how it goes, and it's interesting because you have all these presidential candidates, and they throw out their campaign slogans and their promises to the American people and what they will do if and when they're elected. How they will bring those things about, sometimes, is not always specified, but the promises, no doubt, go out there and are advertised, and it appeals to different audiences in the American people.

So, some people are just into this because they're concerned about their kids. They want to know and have hope that their kids have a brighter place in the future, or there's hope for their kids that there's going to be a guaranteed preschool for every four-year-old in the nation, or that somehow they're going to get rid of Common Core and the education system's just going to be totally cleaned up and made so much better; and so, some people attach to that. Other people are a little further along in life, and they're just trying to make ends meet, and so they get more attached to other things like raising minimum wage, and going, yeah, that'd be great for my nice job that I have, and I'd like to have a little bit more for what I do. Or they go, I'm trying to get school done; it'd be great to have the government just pay for school including college. That'd be nice. You know, that's something that appeals to people. Other people further along are thinking it'd be nice just to abolish and get rid of this whole IRS thing. I'm just sick of it. And, man, what a promise that would be, and that'd be great, you know, if that could happen. And other people are just more, you know, concerned with making America great again and kind of this whole idea of, you know, making sure that the Nabisco Company makes Oreos in the United States and not somewhere else or something like that, or just that we're saying Merry Christmas or something.

And so, different people attach to different promises and different things that get thrown out there. But what's almost more interesting is just to see how

this process, how this time, consumes people. And I don't mean the presidential candidates, I mean the people that support them. The people that rise up in support, whether they're a part of the campaign, they throw their energy, they throw their resources at this because they have hope, because they believe what this candidate is saying. They have hope that this candidate will bring about the change that they say they will. And so, these people rise up, and they just absolutely do everything they can. On social media, they go and they support these people. They go to rallies. They protest. They petition. They do all these different things, all because they are so convinced. They have this hope, this hope in one person that will get elected, hopefully, and then when they get elected, somehow, they'll, hopefully, through the American system and government and how it's all set up, they'll make the changes that they're wanting so bad. So much hope, so much placed in one individual, one human that might get four years at leading the country.

Well, I'm here this morning to ask you, should we be placing such hope in a human being? Intense longing, desire, expectation, resources, time, energy, commitment, is this what we're called to do? Is this what our hope should be all about? I want to tell you that your hope needs to be in someone else, and it cannot be in any one of these presidential candidates because there's someone better. There is hope that you and I must have in Christ who came down to this earth 2,000 years ago, demonstrated in His life that He is clearly qualified to lead, taught with authority that no one can match, did miracles to prove His power, went so far as to put others' needs before Himself that He would die in their place. Not only that, but rising again, defeating death, He is now exalted in heaven, seated at the right hand of God. He doesn't need to be elected. He doesn't need a campaign. He doesn't need support. He is The King. He is our hope, and to hope in anyone or anything else would be absolute folly.

And so, this morning as we return to the end of Haggai, we get to see a hopeful note for the people of Israel that will translate into a hopeful promise for us and reminder that we can find hope in God's promise, God's clear promise, to establish His King, Jesus, as ruler of all - as ruler of all, not just America, not just the United Nations or something like that, but of all. So, join with me in looking at Haggai 2:20-23. I'll read through it starting in verse 20. The Word says, "Then the word of the Lord came a second time to Haggai on the twenty-fourth day of the month, saying, 'Speak to Zerubbabel

governor of Judah, saying, ‘I am going to shake the heavens and the earth. I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.’ ‘On that day,’ declares the Lord of hosts, ‘I will take you, Zerubbabel, son of Shealtiel, My servant,’ declares the Lord, ‘and I will make you like a signet ring, for I have chosen you,’ declares the Lord of hosts.” So, this morning, we’re going to see God establishing His promise of Christ as the ruler of all. But by way of introductory and getting us back into the book of Haggai, we see the first verse and a half here setting the scene for us, giving us the recipient of this prophesy which is very clear. The recipient in verse 21 says, “Speak to Zerubbabel...” “Speak to Zerubbabel [the] governor of Judah...”

So, I want to take this time just to remind you and jog your memory of where we’re at in Haggai and, really, the whole entire Bible and all of Biblical history. Haggai is written during a time of post-exile. So, that word post-exile means after the exile; because, we recall, that when God brought His people into the Promised Land and set up the kingdom and set up the monarchy and them ruling the Israelites in the Promised Land, He said if you obey Me, I will bless you, but if you disobey then I’ll bring curse upon you and curse will come after curse after curse to get your attention until finally, if you do not respond, I will send you out of the land. God promises I will send you into exile. I’ll send you into a land that’s not your own, so you can live among a people that you do not know.

So, as Biblical history unfolds, king after king comes to power, and they become more and more faithless, more wicked. The people join in. The priesthood joins in. Even the prophets join in, and you get more and more wickedness and sin; and so God does exactly what He said He would, and He kicks His people out. He brings up the Babylonians. They come; they destroy the temple, abolish it, bring it down into ruins and take God’s people, the Israelites, out of land into Babylon. So, this happens for seventy years as people are in exile; and then there’s a change of power from Babylon to Persia. And after these seventy years are up, the Persians allow God’s people, the Israelites, the Jews, to go back to their land. So, they go back to their land, and there’s excitement as they join and come back into the land. They start coming right to the temple immediately, and they lay the foundation, and they start to rebuild two years into their time back in the

land, but, unfortunately, there's other people groups there. There's other nations. There's other people present that bring opposition. This discourages God's people, and so they quit. They stop building the temple. They throw their hands up, and they say, aw, man, we can't do this. There's too much opposition. There's too much persecution; just forget it. And so they stop, and for 16 years, they quit building the temple of the Lord.

And, what do they do, instead, is they use all their money, all the resources, on themselves. They build up their own houses. They make them nice and luxurious and paneled, and they neglect the house of God, the temple that only has a foundation. So, this happens for 16 years until our prophet Haggai comes on to the scene; and Haggai enters to the scene and he tells the people to wake up; "Consider your ways!" Consider what's happening before you. He tells the people to realize that they do not have the abundance, they do not have the prosperity and their crops and their resources as they ought to have because it's God getting their attention. And it's God showing them that there's something wrong with this scene where the people have luxurious paneled houses, and the house of God lies in ruins. So, as we saw, in good note, at the end of chapter 1, the people responded to this message. They rose up and they began to rebuild again; they conquered their fear in that regard.

But then, we got to chapter 2, and there was only about a month later that the people start to look around and see this temple that they're rebuilding. They're taking the scraps and the rubble that was there from the temple, and they're rebuilding it, and they're realizing this temple doesn't look that great. This temple really is our best shot at trying to rebuild what we had. And there's some people there that are old enough to remember what the old temple looked like. It was just seventy years ago, and they realize, wow, Solomon's temple - what it used to be - incredible, glorious, but this thing that we're rebuilding, it's just not the same. It's not the same. And so, Haggai has to speak to the people again and say don't worry, God is with you in this process; and even more so, God promises that He'll make this temple even more glorious than Solomon's temple. The wealth of nations will come in, and there will be glory. There will be splendor in this temple once again, even greater than Solomon's glorious temple.

Then God goes on and tells the people, reveals to the people, how they really are wicked and unrighteous. They've been living, and everything they're

doing is just making things unclean. This process of living and how they're supposed to go about offering sacrifices and the priesthood and worship to God is just displeasing God. It's no good. The peoples' hearts are far from God. There's still injustice in the land. They still have not turned around fully and given themselves to God; and so God says it's just unclean, and you're multiplying it among you, and it's just a bad situation. And God says that's why I haven't blessed you. That's why I haven't filled your barns with the crops and the abundance that you should expect. But God says despite your uncleanness, despite your wickedness, I will bless you. Mark My words. Watch from this day forward how I will bless you. This is what God promises.

So, we left off with that hopeful note in the end of verse 19; "Yet from this day on I will bless you." This is what God told His people. So, you think about all this, and you start to put it all together. In the short little book, what've we seen? Well, you start to think about this, and you realize, well, you had the first concern that the people of Israel would probably have, which is are we really still His people and is Yahweh still our God? And God makes that clear in saying if you build the temple, then I will allow produce to come to you in abundance once again. If you obey me, then these things will happen as I promised before. So, they realize that, yeah, God is still in control of the resources, and He is still working with us; and then, the temple starts to get rebuilt, and the offerings and the sacrifices can resume again. And then, they realize that God says He will bless them just as He promised Abraham back in Genesis 12. So, they recognize everything's coming together again as we're back in the land just like God had promised we would be. And we have the temple rebuilt. All right.

These things are coming together, but there's still an outstanding item, and that is that so much of the Old Testament was still filled with this promise of a Messiah. They had an expectation of a leader, a leader that would come and be their Savior, a leader that would come and be their king, be their ruler; and so, there's still this outstanding question in the mind of the Israelites. Thus, we get this final point addressed in our prophecy of Haggai. And so, He addresses the leader that's among them, Zerubbabel. He's no king. In fact, if he were to call himself a king at this time, it'd probably be treason, and he would probably get slaughtered by the Persians for doing so. So, he's just a governor. He's just someone functioning under the Persian rule like a puppet leader of some sort, and so, this is the closest thing they

have to a leader, to a king; it is Zerubbabel, this governor of Judah. And so, that's who is receiving this message, and that's who God speaks to in this time to give encouragement. So, is God's plan still intact? Is God's plan still moving forward? By the look of the people being in the land, yes - by the look of the temple being rebuilt, yes - by the look of the leadership, we're not sure. And so, this is where this timely message comes in.

So, what is God's message for Zerubbabel? First, we see God wants to speak of the removal of world powers - the removal of world powers. So, God's message for this leader Zerubbabel first hinges on this, the removal of world powers. Starting in verse 21, once again; "Speak to Zerubbabel governor of Judah, saying, 'I am going to shake the heavens and the earth. I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.' "

So, we see this phrase starting off in verse 21; "I am going to shake the heavens and the earth." And it's a phrase we've actually seen, we've seen before in the book. If you just go back to verse 6 in chapter 2 - you just take a glance, and you remember this in verse 6 of chapter 2; "For thus says the Lord of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory.' "

So, God has mentioned this phrase before. I will "...shake the heavens and the earth..." I will do something that gets people's attention. I will do a violent thing. This is a violent working, powerful working, of God; a display of His might that in verses 6 and 7 allows the nations to come and bring the glory, the splendor, the gold, the resources, to the temple to make it God's house as it ought to be.

Well, as we come back to our passage in verses 21 and 22, we see that there's a different kind of objective in mind with this shaking. God's shaking is something that will no doubt affect nature. And, hopefully, for the people as they hear this message, they're recalling events in the past, and then they're looking forward to how those events might play out in the future because God has done things like this before. This isn't God coming out of nowhere saying I'm going to do something supernatural. These are the people of Israel; they have the bedtime stories, the epic stories that they tell each other, that their parents tell them, that the Bible gives us from earlier, these stories of how God took a nation out of Egypt, the stories of how God

shook the earth by splitting the Red Sea and bringing His people out, stories of how God just thundered and lightening and fire and smoke and earthquake upon the mountain of Sinai when He spoke. Simply His speaking shook the earth and the mountains. The God who stopped the Jordan River and brought His people into the land of Canaan, the God who brought down hailstones upon any army or enemy of His people, this is God. This is their God, the God who shakes the heavens and the earth. No doubt, He shakes nature just by who He is. And so, this promise here helps them recall that to mind; how God has done this in the past, and He will do it again in the future.

And if we were to skip ahead to the future, this is exactly what we find in the book of Revelation. If you were to go to just like the bowl judgments in Revelation 16, you find incredible shaking of nature and the earth. You find an unprecedented earthquake that rocks the world. These things will happen again, and this is what is being referenced here. So, what is the purpose of this shaking? Is it just to shake nature for the sake of making a point? It goes on. We see in verse 22; “I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations...” God is promising and declaring that He will overthrow thrones, kingdoms, governments, powers, rulers. God says I will overthrow them all. And so we start to wonder is this something that God has done before in the past? Is God even able to do something like this? Does He have the power? And you just simply recall back to something like Genesis 19, and you learn of places like Sodom and Gomorrah, and how these wicked people God simply overthrew with fire and brimstone and destroyed them completely. Is God able? Yes, He is. The Israelites knew this about their God, and so they looked forward to, based on this promise, a time when God would do this again. He would overthrow nations and kingdoms and rulers and thrones. He would take governments and simply just destroy them. As He'd done in the past, so He's promising that He will do it again.

And praise God, we have the whole picture because we can go to Revelation chapter 19, and what do you find? Jesus riding on a white horse. The antichrist with his massive alliance of nations with him, gathered together to make battle against God. And who wins the battle? Jesus, in a most easy fashion, slaughters the antichrist and all that government, that worldwide government that he brings together. It's no problem for God. He will easily overturn and overthrow these kingdoms, not just that, not just the rulers, not

just the governments in place, but even further in verse 22; "...and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another." So, whatever military strength these governments can muster up and bring together, God will also overthrow. He's not simply picking off kings, He's not simply demolishing parliaments of some sort, He is destroying the rulers and their military strength and personnel. Has God done this before? Yes, He has. Easy for the Israelites to remember their exodus, easy for them to recall how God not only split open the Red Sea for them to escape, but then used that same sea to drown the renowned army of Pharaoh and his chariots and his military strength; God had done this before, and God will do it again.

In fact, this description of God doing this again, destroying the army, destroying the military, it goes on to be described as, really, something that would be such a panic that people would fight against each other. As our verse says, "...everyone [will go down] by the sword of another," or by "...their brother..." if you have another translation. This is something that we see in other prophets. Zachariah 14:13 states it this way, "It will come about in that day that a great panic from the Lord will fall on them; and they will seize one another's hand, and the hand of one will be lifted against the hand of another." They will fight against each other because they will be in such a panic when Christ returns. They'll get so confused, that they don't even know who to fight, and they start fighting themselves. Reminds you of stories of Gideon, and God using him and just, simply, surrounding the camp and confusing them, and they all fight against each other and slaughter each other. This is what God has done, and this is what God will do again. So, this is God's promise to the leader Zerubbabel. God says you're wondering about the leadership. You're wondering about My plan for your people. You're wondering about My plan for The King, for the Messiah. Well, let Me tell you this, no one else is going to be standing. There's a day that's coming when everyone will be leveled. Everyone will be destroyed. Every government will not stand a chance.

So, are you one of those people that has extreme hope in a presidential candidate, maybe someone beyond that, maybe some other international leader of some sort? If so, I ask you why? There's someone greater. There's something greater. And even if there is some man or woman or candidate or political party or power that can do some type of change in our day - one, will it last, and two, for how long? Because the time will come when this

promise will come to pass, and as easy as God destroyed the Egyptians, as an easy thing for God, as easy as that was, so, too, He will destroy whatever powers, whatever leaders stand in His way. And we, really, get to see the ultimate leader that tries to do this. That is the antichrist. He will come, and he will speak with such an amazing ability to unite people together. He will have power. He will garner just a massive military. He'll have all these abilities, and the world will go after him and be deceived and love him. And so you think, at that time, that looks like change and it looks like it's going to be lasting. But the people that are hoping in him will, too, be disappointed when Christ comes and easily demolishes the antichrist in his government. So, this is God's plan. God's plan is that He will remove all other powers because He doesn't want anyone else competing. No one else will contend. It will simply be His plan. It will simply be His King that is renowned.

So, what else does God tell Zerubbabel? Not only will He remove all the world powers, He will also restore the promise to David. There is a restoration of the Davidic promise - the restoration of the Davidic promise. In verse 23, we read; “ ‘On that day,’ declares the Lord of hosts, ‘I will take you, Zerubbabel, son of Shealtiel, My servant,’ declares the Lord, ‘and I will make you like a signet ring, for I have chosen you,’” declares the Lord of hosts.’ ” So, God will move every other military government that exists on this earth, and He will set up His Davidic King. So, you might read this and think, Zerubbabel, I haven't heard a lot about him. I know that he led a wave of people back into the land, and he's functioning as their governor; and that's about all I know. And there's not a whole lot else we get from the Bible on this guy, but here's this promise that God's declaring him as a signet ring, and that God is saying that He has chosen him.

And so, we need some help because we are, you know, really, just in the middle of Biblical history unfolding here, and we don't have a lot of context. We don't have a lot that's coming together to support our understanding before we read a verse like this. So, I want to ask you to bear with me and go on a journey. Let's go to 2 Samuel chapter 7... 2 Samuel chapter 7. This will help us to get a fuller picture of Biblical history unfolding in what God is doing. So, 2 Samuel 7:12-16... So, in this context, we are just... We're winding the clock. We're going back almost six hundred years from where we were in Haggai. So, we're back about six hundred years dealing with David as king. And so, here's David, he's just built his palace, and he loves his house; and he looks over, and he sees a tent, a tabernacle that the Arc of

the Covenant, God's presence, dwells in, and David starts to think that doesn't make any sense God, You ought to have a house. Here I am with a palace, and You're dwelling in a tent. God, I want to build You a house.

And so, God responds to David's request, and He makes a promise to David. He makes a covenant. He makes an agreement with David. And let's see what that is - 2 Samuel 7 - starting in verse 12; "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish [his throne] the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure before Me forever; your throne shall be established forever." So, notice a word that gets in there - it kind of repeated and multiplied - the word forever. This is God promising an amazing thing to David, and if you read the rest of the chapter, it totally makes sense because David responds in incredible praise and adoration of God. God is promising David a dynasty. He says David, you want to build Me a house, and I appreciate that, but I'm going to build you a house. I'm going to build you a dynasty. I'm going to build you a kingdom and a throne that's going to last forever because I am going to establish it. God makes this amazing promise to David saying I will establish your name, and there will always be a descendent on the throne of David after you. So, not only will the name of David be great in the day of David, but beyond that. Beyond that, there is a promise that a descendent of David will sit on his throne and rule and reign. It's a dynasty, the dynasty of all dynasties that will never end, that goes for generations and generations.

This is God's amazing promise, and He says forever, forever, forever, to make it very clear. Notice there is a warning in here. There is a warning that comes in verse 14. For David's sons that sit on the throne, God says, "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men..." So, God does say, if they get out of line, I will do something. I will act. I will punish that king. But notice, does God say I will give up? I will forget our agreement? I'll tear it up and call it void? No, God goes on to say "...My lovingkindness shall not depart from him..." As he took it away from Saul,

He will not act that way with David. This is an amazing promise to David and the kings of Judah. So, as king after king would come, this is the promise that, made to David, would unfold and go throughout the years and generations to the descendants of David and for the people of Israel. Well, after David, more kings come on the throne, and if you keep reading, you get an overview of faithless and wicked men that continue to rise to power. There's a few good kings here and there, but a lot of them are wicked.

And so, we go about five hundred years, and we jump to Jeremiah 22. So, turn with me to Jeremiah 22. We started with the Davidic kingdom, the reign of David and his dynasty. We saw the beginning of it, and now we're going to what would be the end, down the line to the ends of the kings, kings of Judah, before the exile. So, five hundred years of David's descendants being king and we get to Jeremiah 22:24-30. So, Jeremiah chapter 22 - and we learn about this king, this final king named Coniah or Jeconiah or Jehoiachin whatever your version says. Don't worry, it's the same guy, different variations of his name. In my version, his name is Coniah. Verse 24; "As I live," declares the Lord, "even though Coniah the son of Jehoiakim king of Judah were a signet ring on My right hand, yet I would pull you off; and I will give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. I will hurl you and your mother who bore you into another country where you were not born, and there you will die." It's pretty strong - strong language from God - strong language regarding this man. The kings had become so wicked and they got so bad that God goes so far as to say these kings act as My signet ring. The signet ring was the authority, the power that a king had. Any decree he made, any document, any edict that went out to the land, he would stamp it with his signet ring, and that was his signature, his authority that what went out was approved by him.

And so, these kings of David, these kings of Judah, over time, were God's signet ring. And here's what God's saying; I'm going to pull you off My hand and I'm going to throw you; I'm going to throw you out of this land. You're going to go into the land of the Chaldeans, the people you dread, that you're scared of, the wicked Chaldeans, the Babylonians. And so, right away, this curse that God has now declared starts to raise questions for the people of Israel. For the people of Israel, they start to wonder, what's happening? Not only are they getting kicked out of the land, not only does

the temple get destroyed by the Babylonians, but now God has uttered this curse against the kings; and He stated this curse that's so severe that makes you wonder, is He breaking the deal that He made with David? Is the deal, the covenant, the agreement He made with David, is it off? Is it done? And so, this is the tension for the people of Israel as they go into exile.

So, then we have all that in mind and we return to Haggai. And as the people come back, they come back into the land, and they start to think this looks good because God has us back in the land. They start to rebuild the temple, and they go, this looks good because we're rebuilding the whole sacrificial system and the dwelling place of God; and then they wonder what about that agreement with David? Is that done? Is that completely abolished? Did God void it? Is it done? And here we find what God says to Zerubbabel the Davidic representative. (If they had a king it would be Zerubbabel.) And what does God say to him? "...I will make you like a signet ring, [or the signet ring] for I have chosen you." In dramatic fashion, at the very end of this book, God declares probably one of the most hopeful promises for them. What I declared about My Messiah and the forever kingdom of David is still on. It's back on. It's not done, because you, Zerubbabel, as you stand here as a representative, you are My signet ring, and I have chosen you. God says I have not gone back on my agreement with David. I have not said I'm done with this. They've been so faithless; forget them. God says I will establish My King. I will establish the Son of David, The King who would be the leader and would remain as King in this dynasty forever; and the kingdom would be established, and the throne would be established, forever.

So, this is God's promise to Zerubbabel, and that's why we see such significance in the gospel of Matthew. When the gospel of Matthew opens up in chapter 1 with the genealogy, a list of names, and you think, oh boy, I'm excited to read names. And so, you read some of those names, and you learn about the genealogy, the history of Jesus who Matthew calls the Messiah, the Christ, and we see that He's descended from Abraham. He's a true Israelite like the Messiah must be. More importantly, He's descended from David. He's in the royal bloodline. He fits the mold for The King, the Messiah. And as you continue to read down, He's in the line of Zerubbabel, the one who received the restoration of the Davidic promise as we saw in the end of Haggai. And then, we see Jesus comes on to the scene. He is the Messiah. He is The King. He proclaims that. He makes it known. He demonstrates that.

And then, after doing the work that God had called Him to do, He ascends into heaven with the promise that He will come back, which is where we stand today; the expectation, the hope, the hope of a true King, a real King who will come back and actually bring change. He's not going to give you empty promises. He's not going to reign for four years or eight. He's going to come and rule over the entire world. Every world system, every government, every military setup will be done away with and destroyed as Christ Jesus Himself reigns as The True King, the ruler of all; and there will be justice, and there will be righteousness, and we will worship in truth at that time. This is the hopeful note for the people of God, for Israel, as they get this message from Haggai. This is the hopeful note that it ends on; the Messiah is still coming. There is still an expectation of a King to come, and you and I are so blessed to know the story of that King in His first coming, and we've yet to see what He'll do in His second. This is the joy we have. So, now, we get the amazing opportunity every day to set our hope, not on some presidential candidate that's campaigning around here, but on the King who reigns in heaven. And it's as Colossians 3 tells us, to set our minds on things above, not on things on the earth, where Christ is seated at the right hand of God. Because when He appears, we also will appear with Him in glory. That's hope. That is true, legitimate hope that will not disappoint like the hope that we see around us in presidential elections.