

Introductory

This text and its parallels are read towards the end of the church year in LSB Series B and C, but not in series A. In LW, this Lukan text is the appointed gospel reading for the Third-to-Last Sunday C. The parallels from Matthew (24: 1-14) and Mark (13:3-13) are the appointed readings respectively for Pentecost 25A and the Third-to-Last Sunday B.

In TLH, the end of the Luke text (21: 25-36) is the reading for Advent 2. The Matthean and Markan passages referenced are not included for any Sundays in the TLH lectionary. There is a change in the frequency of these texts, from being almost totally ignored in TLH to parallels being read every year in LW to two out of three years in LSB.

This may or may not reflect the western world's recent increased interest in the end times. When TLH was published in 1941, the Zionist Movement was well underway, but the modern nation of Israel has not yet been established. There was not nearly as much interest in the End Times and the involvement of Israel in it because there was no Israel.

With the founding of modern Israel in 1947 came a sudden and dramatic interest among American Christians of "signs of the times" and the second coming of Jesus. Nuclear weapons may have also had something to do with it. The *Left Behind* series is the most well-known, but by no means the only books that talk about it, and there's the Internet.

It's not that talk of things eschatological was something new. The church has always known and talked about the Second Coming of Christ. It's just that there's a lot more talk about it now than there was in the past, and a lot of that talk is seriously whacked. To see exactly how whacked, peruse *Left Behind*, some of those books, and the Internet.

In preaching, I won't talk about that low hanging fruit. I will focus on some of the basics of The Day of Judgment. A lot of people have never heard the basics, and a lot of them have heard them and misremember them, and a lot of them listen to a lot of stuff that is not correct, especially if they listen to Christian radio, which is also variously whacked.

Unlike notables that include the Stoics and Willie Nelson, Christians do not teach that life is a cycle that keeps repeating itself. This thing came from somewhere, and this thing is going somewhere. It started with Creation, and it will end with the Second Coming, at which time there will be a "new heaven and a new earth" that will continue for eternity.

I knew a guy back in the mid 1970's who went around telling people that he had read the Bible and done the math and that the Second Coming was definitely going to occur in 1979. If that should come to pass, then the guy was a prophet who proclaimed the Word truthfully. But it did not come to pass, and therefore the guy was actually a false prophet.

This is serious business, this handling of the Word of God, and there are serious consequences for those who mishandle it, like many alleged Bible Scholars. Then there are the politicians who so flippantly and in their own self-interest quote the Bible, and who are also in this category. They must know not what they do, or they would not do it.

At first glance, it looks like this sermon of Jesus occurs out of the blue, in a vacuum. Upon further review, we see that He has been talking about the heady issues of theology, judgment, the resurrection, and the Christ. Immediately prior to this, we have the poor widow giving “out of her poverty” a mite, a lesson in the fleeting nature of earthly riches.

Jesus talks about “signs.” We note that some of these “signs” are actually very common occurrences that were in fact going on even as He spoke, and today, His way of saying that these things happen all the time. Other “signs” will be uncommon occurrences, which is His way of saying that when the Second coming happens, you will know it.

The Temple

Had the TV show *Modern Marvels* been around in the time of Jesus, the Temple would surely have been good for an episode, maybe two. Review for the listener the history and the meaning of the Temple. Temple has its origins after the Exodus in The Tabernacle. Because of the nature of the Wilderness wanderings, The Tabernacle was portable.

It was essentially a large tent. Surrounded by cloth walls held up on posts, sort of like the deer netting on the T-posts used to be around our apple trees, it was segregated according to one’s vocation. The central feature was the Ark of the Covenant, and the spot between the winds of the seraphim was regarded by OT Israel as the location of God on the earth.

David, realizing that he was living in a castle while God was living in a tent, wanted to build permanent structure, but God would not let him. God would not let him because; given David’s great accomplishments, such a structure would forever be known as “David’s Temple” and associated with his accomplishments, especially military victories.

It would be to Solomon that the task of building a permanent residence of God would be left. Solomon built, and a grand structure it was, ca. 950. It would have been a common occurrence for people, especially first-time pilgrims, to marvel at the magnificence of the Temple, like the people in the account, like down-staters do Big Willy in the big city.

Go ahead and talk about “Solomon’s Temple,” and maybe read a little bit of its description in the OT. It’s what the People of God do. We build real church buildings that may be expensive, not all-steel barns, and its why we have expensive paraments and altar ware. God likes to have nice things, and His People want to treat Him with respect.

Solomon's Temple was destroyed in the Babylonian war, replaced by a Ezra's Temple on the same location at the return (ca. 520) from Captivity. This Temple could not hold a candle to Solomon's. When the old men who still remembered Solomon's Temple saw this temple they wept, but not for joy, but that it was so small and unremarkable.

I know how they feel. One time we were members of a church who sold their beautiful jewel downtown, on to a new, modern, much smaller, and much plainer structure up on the hill, and it will just not be the same. That building has since housed a series of non-descript churches whose commonality seems to be that the Pastor is the star of the show.

And then along comes that Herod, the half-Jew, half-Edomite, who was well-known for a lot of things, most of them bad. The one good thing he did was to do a total rebuild of the Temple. While it is always a risky business to try to determine motives, it can be reasonably said that Herod shelled out for this project not entirely from religious motives.

He did it to win favor with his subjects, who generally disliked him. By this time Roman Emperors were using "bread and circuses" to keep the masses settled. In Judea they liked their Temple, and so the Temple was where he spent their tax dollars. These concepts are very familiar to the Americans, who will recognize the term "pork barrel" if you use it.

For a primary description of the Temple see Josephus, *The Wars of the Jews*, book 5, section 3. For secondary information about the Temple and its workings, Edersheim is very good, perhaps still the best. Both are all over on the Internet, and both should be considered for casual, unscripted reading that pastors should do as a matter of course.

Textual Notes

5. People "were λεγόντων – talking" to Jesus about the Temple. The verb is a present active participle; they did not just mention it in passing. Nor did they just out of the blue begin to speak admiringly about Temple to Jesus. This pericope comes on the heels of the widow's mite, and their talking may be in response to Jesus talking about that.

As if to say something like; well, that's all well and good that the widow gave that mite, but it wasn't her or people like her who paid for this kind of a building. They were correct. Some of them may have even paid for one or more of the "λίθοις καλοῖς – good stones" (marble, granite, etc.) or "ἀναθήμασιν – offerings" to purchase materials or labor.

6. Little did they know how soon it would be gone. In 70 A.D. the Romans, putting down yet another Judean disturbance, would destroy Jerusalem and Temple, literally not leaving one stone on top of another, just as Jesus says here. Of that disaster, which is coming, He says, "Ταῦτα ἃ θεωρεῖτε – you see these things," and that's a present verb.

7. They do not call Jesus "Lord" or "Rabbi." They call Him a "διδάσκαλε – teacher," and ask when this is going to happen and what will be "τὸ σημεῖον – the sign" of its coming.

Their calling Him what they call Him implies their willingness to learn, and what follows is nearly a chapter of Jesus talking to them and them listening without interruption.

They seem to take what He says at face value; they don't question what must have sounded like a thing not likely to happen. If somebody would have told us in 2000 that both World Trade Centers would be completely leveled, most people would have thought that to be a very unlikely thing to actually happen. Of course, we now know, they did.

When He says that they will "see" these things, it would be like saying "you will see it with your own two eyes," or something like that. Their lack of response or even any questioning of His assertion may mean – were they humoring Him? More likely, they knew the end of previous Temples, and they knew of what the Romans were capable.

8. It is noteworthy that Jesus answers the question about time first of all with a warning that they should not be led astray. In fact, the first word out of His mouth in response to the question is, "βλέπετε – beware," a present active imperative meaning something like our idioms "keep an eye out" or "be on your toes," so that you are not led astray.

And just how would that happen? There will come "ἐπὶ τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι – many in my name, saying, 'I am,'" like Jesus often said. To come "in the name" of Jesus means that they are claiming to be speaking for Him, and to say, "I am," means that they will even claim to be Jesus Himself, and it happens, and it happens all the time.

The content of their false preaching is often "καὶ ὁ καιρὸς ἤγγικεν – the time is near," there is an urgency. There's a WIK "List of dates predicted for apocalyptic events," and it's quite thorough, and there have been a lot of them. A lot of them are from various Christians. Of them all, Jesus says, "μὴ πορευθῆτε ὀπίσω αὐτῶν – Do not go after them."

9. And when you hear of "πολέμους καὶ ἀκαταστασίας – wars and tumults," don't panic. We know about wars, and they are waged constantly in different times and places all around the globe all the time. It's a fact of life; where you have man, you are going to have war. Even the Pax Romana (Roman Peace) was kept only by constant fighting.

The second thing heard of is tumult, a word that appears only five times in the NT. In 1 Corinthians (14:33), Paul asserts that God is not a God of it. In 2 Corinthians (6:5), he uses the word to describe his tribulations, and later on (12:20) as the state of the Corinthian congregation(s). James (3:16) sees it as something that has its origin in Satan.

The usage entry at biblehub.com includes the words, "disturbance, upheaval, revolution, almost anarchy, first in the political, and thence in the moral sphere." These things, as well as war, have also been part and parcel of man's existence on the planet. Mostly, we Americans have been spared, but more by a matter of degree in comparison, not absolute.

The Germans are making movies about WWII, and it's interesting to see their take from their perspective. In *Line of Separation*, a mini-series on PBS, a small village is taken

over by the Americans, then the Russians, and then the line between east and west is drawn through it. Women are raped, many are killed, and farmland is redistributed.

War Generation is the story of five different German youths, who grow up in various vocations during the War, with a focus on the Eastern Front. *Dresden* is about the famously fire-bombed city – total destruction can bring hardship to the residents of a city. All are in German language, and after awhile having to read subtitles doesn't bother you.

We have never been conquered or defeated – Vietnam was not a defeat, and it was arguably a victory – but we have had our share of tumult. Take the Revolutionary War and events before and after it for one. The Civil War was rough for the country, and Pearl Harbor was a national disaster on a scale with the World Trade Center attack.

The sixties were tumultuous times socially, politically, and liberal theology has wreaked havoc in the Christian Church for many years. Like we were always taught about the United States, the Church in this country will never be defeated by outside forces, but by those inside, and liberal Christianity – just when you thought it couldn't get worse...

When you hear of such things – and we do 24/7 – do not be alarmed, for “δεῖ - it is necessary” or these things to first happen, “ἀλλ’ – but” the end will not be immediately.” If you haven't done that word study on δεῖ, then you should do that now. It means that a “bad” thing (war) must happen first in order for a “good” thing (the End) to happen.

10. He continues, “ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν – nation against nation and kingdom against kingdom.” One “ἔθνος,” what we would call “ethnic group” will be in conflict with other ἔθνος, and we see that too all the time. Besides that, earthquakes, famines, and pest infestation will take place, all also constants in the state of man.

11. With earthquakes we are familiar, but in a time and place where pesticides and food are abundant, we may have a hard time getting our heads around the devastation brought by famine. Accounts of locust swarms for the 19th and even into the 20th century paint a picture of destruction over mile after mile that is not only extensive but complete.

In addition to those things, “φόβητρά τε καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα ἔσται – terrible things and from heaven there will be great signs.” The first thing “φόβητρά – terrible things,” is a hapax in the NT, and it is a very general term for things that cause fear or are to be feared, and of those things in this life there is legion. What causes fear for you?

In preaching, rather than name all the things in this life and in this world that scare me, I will perhaps invite the hearers to bring to mind things that scare them. Disease, death, pain, loss of job, reputation, spouse, or children. How the next election is going to turn out. Will my house burn down while I'm away? My car has a lot of miles on it...

Besides those naturally occurring events, there will be “σημεῖα – signs” from heaven, and what does that mean? The word almost always means a supernatural happening, what we

would refer to as a “miracle.” But not always. In Matthew (16:3), the word is used to ask about “signs of the times,” and it means things we look for to predict weather.

The commentators don’t want to talk about it, and Josephus talks about a lot of celestial commotion around the time of the destruction of Temple, so there’s that. Falling in line with things like wars and earthquakes, the reference here is to the naturally occurring things that go on up in the sky all the time; lightning, storms, astronomy, and the like.

The point in all this is that bad, scary, and dangerous things will continue to happen – and to Christians as well as unbelievers. There are Christians today who think that easy street follows becoming a Christian. It doesn’t. We live in the same world with them, and we have the same fears and problems as they do. Easy Street is actually located in heaven.

12. Oh wait. There’s more. Far from living on Easy Street in this life, by virtue of their religion, Christians will have additional fears and problems with which to deal. But “πρὸ δὲ τούτων – before this;” currently, the Church will suffer persecution, being handed over to the authorities, an opportunity to bring the name of Jesus before those same authorities.

Note that these hearers will be “παραδιδόντες – delivered” to synagogues as well as to the prisons. It should be noted here that the early Christians were fighting a two-front war of sorts. The Jews (and most of the first Christians were Jews) saw Jesus differently, and Jewish persecution of Christians is well-documented in the NT and other places.

The Roman government was opposed to Christianity as well on grounds that it was not inclusive. They did not mind people worshipping Jesus, but thought they should worship other gods too, like everybody else. In that way they are much like today’s Americans. Additionally, by this time the Emperor had been added to the list of Roman gods.

The first Roman Emperor who openly proclaimed himself “divine” was Augustus Caesar. You want to know irony; at the same time that God was tramping around that backwater province of Galilee mostly unnoticed, a mere human in Rome, the center of the universe, was claiming to be God. And if you didn’t worship him, it was considered treason.

13. Then the prophetic “ἀποβήσεται ὑμῖν εἰς μαρτύριον – your going out will be a witness.” The first thing is that they will be going out. The second thing is that when they go out, they will be witnesses to the life, death, and resurrection of Jesus. This later going is recorded by Luke (Acts 8:1), where the Church scattered, except the Apostles.

14. The verb translated by RSV “settle it in your minds – προμελετᾶν” in the present active infinitive form of that verb, the word that would have been used to talk about the preparation of a speech, “to practice beforehand, to prepare” (LKR, p. 204). Robertson says that this particular verb is “the classical word for conning a speech beforehand”

The verb “to con” means to “study attentively or learn by heart (a piece of writing).” After Robertson uses that word and says what he says, he then goes on to note that “it is

the preparation for the speech of defence (apology) that Jesus here forbids, not the preparation of a sermon” (WP, p. 258). That was pretty subtle, A.T., and I concur.

He wants them to get their heads around the idea that they may have to defend the faith, and “μὴ προμελετᾶν ἀπολογηθῆναι – do not think beforehand about the apology.” By “apology” we mean to defend the faith. Opportunities to defend the faith are not very often scheduled events, but almost always they come upon you when you least expect it.

The verb “ἀπολογηθῆναι – to apologize” is an aorist passive infinitive, a simple, one-time act. The passive mood is interesting. Not only are these encounters not often scheduled, they are not often sought out by the Christian, and as a practical matter if you actively pursue apologia, you will in all likelihood be met with resistance. I’ve seen it.

Go ahead, tell that relative or co-worker that you want to talk to him about Jesus, and see what happens. On the other hand, the truly teachable moment is when somebody asks about our religion. When that happens, we speak to people who listen. Along those lines, inviting a person to church is good. Them asking if they can come with is better.

15. The idea is to always be ready for whatever they may throw at you – and they throw a lot at you – by thoroughly knowing and understanding the Christian Faith. As for the exact words, “ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν – I will give you the mouth and the wisdom,” the ability to speak and the ability to think well about good ideas; to use Logic.

With God giving that, “ἢ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν – which all those opposing you will not be able to resist or answer.” So, you will have opponents, and they will have ideas of their own, but the idea of Christianity is truth, and in a fair verbal fight, truth always wins out over falsehood. In a fair fight.

16. He tells you that “παραδοθήσεσθε – you will be delivered,” and there is a lot of “delivering” going on here and in other places in the NT. Sometimes delivering is good, and sometimes not so much, like here. The verb is a future passive plural – I’m talking about the group, and it’s something that you don’t seek, but it happens to you sometimes.

Most of the translations – it’s probably LBT – use the word “betrayed,” which fails to get to the gist of the matter. To be accused of being a Christian and “delivered” or “handed over” to the authorities by somebody close to you was certainly an act of betrayal, and the listing of those who will do the handing over includes those who are closest to us.

As Jesus has already made clear earlier in Luke, Christianity will be a religion that divides some and unites others. Those ones that you love the most truly may be the ones who hurt you the most. You may want to reference the state of things in the former Soviet Union or the Middle East to help illustrate what life was like for early Christians.

17. And then there’s the hatred, “ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου – you will be hated by all because of my name.” Hatred is a big word, but it’s the right word.

Another passive verb, it's something that happens to us, but we are not haters ourselves. This kind of hatred comes because we bear the name of Jesus; Christian. It's not personal.

It's not the name, but what the name means. When the Neo-Nazis invoke the name of Hitler, it's more than just the name. It's what that name stands for. When Americans talk about Thomas Jefferson, there's a lot that goes with that name, and we may even speak of "Jeffersonian" ideas and ideals. The word "Christian" means something.

18. That's how they regard us. How God regards us, "καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται – but not a hair on your head will perish," and I know what you're thinking; hair's already dead. Don't you think Luke the doctor knows that, and didn't he know that when he used it in Acts (27:34). Bullinger calls it a proverb, and the meaning is clear.

19. Knowing all that; "ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν – by patient endurance hold on to your souls." The "patient endurance" is a common NT word, a very Christian characteristic. The verb is an aorist imperative, commanding the hearer to "hold on," and is often used with something valuable as the object; like your soul.

20 – 24. These verses relate what will happen in 70 A.D; yet another Jewish uprising against the hated Roman occupiers, another brutal suppressing, ending in the bloodbath described by Josephus, and in the complete destruction of Jerusalem. You can read as much detail as you like at a lot of resources, but don't get bogged down in preaching.

<http://www.preteristarchive.com/StudyArchive/p/pella-flight.html>

Those words of Jesus must have been shocking to His hearers.

25. Now He returns to the whole business of "signs," and speaks about the what we call The Second Coming of Christ. The first time that Jesus came to the earth you may have missed it. The next time you will not miss it because there will be a lot of unusual things to herald it. It will be a time when both earth and sky will be filled with divine fireworks.

Whereas both celestial and terrestrial activity in the first part of this sermon were things that were nothing to see here, business as usual in the cosmos, here words like "distress" and "perplexity" and "roaring" indicate other than normal behavior. The cosmos will be doing things that have never been seen before, and men will not know what's going on.

26. There will be "ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ – fainting men from fear and waiting that which is coming to the earth." The word "fainting" means what we might call "take his breath away" which may well cause fainting. It's the sort of terror like when you don't know what's coming next.

When you get right down to it, the cosmos is very predictable, and its happenings are very constant; movement of planets, day and night, weather, war, and the like. On the day when the cosmos begins behaving in a way we've never seen before, that's the kind of terror – especially if you're the type of person who expects the worst, not the best.

27. These things may well bring terror also to the heart of the Christian, but then, “ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς – you will see the Son of God coming with a cloud in great power and great glory,” and it will be there for all to see. Other places in the NT have a trumpet blowing for the audio.

28. Go ahead, Christian, and look up to behold your Savior; this will be a time of great relief for Christians, and we look forward in eager anticipation to this time “διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν – because your redemption is drawing near.” Finally, we will be delivered from this vale of tears to the place where there are none, and that for eternity.

29. Jesus often tells stories, but not just to be telling stories. He also often uses objects in those stories, but never objects He has brought from home. Here, He has given them the straight scoop. Now, to firm that teaching up, “εἶπεν παραβολὴν αὐτοῖς Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα – He spoke a parable to them, ‘see the fig tree and all trees.’”

The thing about trees is that they were a very common part of the landscape. Everybody knew all about trees, and nobody is going to scratch his head and ask his neighbor, “this fig tree of which He speaks...?” In preaching, if you tell stories that included objects that are familiar to your hearers, then you don’t have to explain, which takes up valuable time.

30. You could go a lot of different directions with “see the tree,” and He’s going somewhere with this. The direction He goes is to talk about how – you know how a tree sprouts in the spring? When you see that happening, even if you don’t have a calendar, you know that summer is just around the corner. I think even city people can get that.

31. This is where He’s going with this, “οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα – so also, when you see these things coming to be...” the things they will see are the things common in their day and in ours. When you see things that people see all the time, “γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ - know that the Kingdom of God is near.

If you look back at the two thousand years of Christian History, there has never been a time when the church has not expected the Second Coming of Christ to be soon, if not imminent. Paul certainly thought it would happen within his lifetime, and people say to me all the time that things are getting pretty bad, and Jesus surely must be coming soon.

32. How imminent? He continues, “ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται – truly, I say to you that this generation will not pass away until all these things have happened.” The exegetical crux in this saying is the meaning of “γενεά – generation.” Does that mean all will happen in thirty or forty years, or something else?

Bengel thinks the former, that the generation refers to “A period of forty years elapsed between this discourse and the destruction of Jerusalem,” and Jesus is “speaking of those things which formed the subject of the question in [Luke 21:7](#). and which are discussed from [Luke 21:8](#) to [Luke 21:24](#)...” He calls vv 25-27 “the appendix added,” and notes,

once that the beginning has been made, all the other events successively go forward without intermission, and are continually coming to pass, and roll onward towards the end.

You can see why he wants to make 25-27 “an appendix.” Since those things clearly did not happen during that physical generation – they have not at this writing – it doesn’t fit the narrative he has put forth. He was a Pietist who worked extensively with NT texts, among other things, but you can’t just remove a part of the Bible like that, can we?

Cambridge is closer, saying,

This verse has a nearer and a farther meaning. That very generation would not have passed when, 40 years later, the Jewish nation was crushed, and the Mosaic dispensation rendered impossible. But *genea* also means race, and the Jewish race shall last till the end of all things

To be sure, look at the first chapter of Matthew to see ““γενεά – generation” used the way we use it all the time. Jesus also sometimes adds the adjective “sinful” to “generation,” making it a type or class of people. Much of what He has said will happen during the lifetime of some of Hearers, and the sinful type of people will not be gone until the End.

If I’m hearing Him say this in the 1st Century, I would almost certainly take it to mean that all the things of which He has spoken – including His Second Coming – are going to happen within thirty or forty years. But clearly, they did not, so absent the mulligan of making part of His words “an appendix,” those who understood it that way were wrong.

Surprise!

33. At any rate, this creation is transitory, “ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται – heaven and earth will pass away,” in God’s time and at His good pleasure, and He has just given us some idea of what that might look like. Creation has been shattered into little pieces, and all the king’s horsemen, and all the king’s men can’t put it back together again.

I often find myself making a point of saying things like that, and maybe correcting the commonly held belief that somehow man has the power to destroy God’s Creation. God created, and its destruction is within His purview, not ours. When I was growing up, we feared nuclear war destroying the planet. These days, its carbon gasses, fossil fuels, etc.

The thing that will remain is the eternal “οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται – but My word will not not pass away.” There will be communication in heaven; God will be

talking and so will the people who are there. We will use God's words to speak to Him, like we do now in Divine Service, and likewise He will speak to us, and this for eternity.

34 – 36.

Law/Gospel

This Life/That Life –

Fallen World/New World -

Tribulation/Exaltation –

Suffering/Bliss -

These all include the same essential elements; because of sin we have much difficulty here on earth. Being a Christian living in The World often adds to those difficulties. We are a people who look to the future, to heaven, to eternity. Any hardships here are merely a blip on the radar screen of eternity.

Temple/Temple – The Old Covenant centered on the Temple, the priesthood, and all that the priests did in the Temple. The New Covenant centers on Jesus and what He has done and continues to do. In Divine Service Jesus comes to us with “the gifts of God for the people of God.” See Hebrews for more on this.

Meaninglessness/Meaningfulness – In a column one time in the *Washington Post* a writer stated that we should not be surprised when children “act like animals,” because we teach them that they are. I feel sorry for evolutionists and others who think that this is all there is. What meaning is there then to life? The Christian sees himself as one who has been specially created by God and redeemed also by Him. He also believe that the end is really just the beginning of the best that is yet to come.

Sermon Titles

“The End Times”

“Signs of the Times”

“When Will These Things Happen?”

“You Can Learn a Lot from a Fig Tree”

Hymns

“Hark! A Thrilling Voice is Sounding” LSB 345

“Jerusalem the Golden” LSB 674

“Lo, He Comes with Clouds Descending” LSB 336

Anything from the End Times section – LSB 508-516

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Works Cited

ACC – Ancient Christian Commentary
RSV – Revised Standard Version
WP – Word Pictures in the New Testament, A.T. Robertson
ODCC – Oxford Dictionary of the Christian Church
UBD – Unger’s Bible Dictionary,
BCY – The Gospel of Luke, William Barclay
MM – The Vocabulary of the Greek New Testament, Moulton and Milligan
MGM – Concordance to the Greek Testament, Moulton, Geden, Moulton
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