

Sermon-based Study Guide

Sermon: *Sleep walking or wide awake? (Mark 13:1-37)*

Sermon Series: Science, end times, and a life well spent.

SERMON SUPPLEMENT SUMMARY

Question: Why is knowing Jesus will return important?

➔ *It is a wake up call.*

Eschatology:

Major components

1. Death.
2. Intermediate state.
3. resurrection.
4. Christ's second coming.
5. Millennium.
6. Judgments.
7. Eternal state.

Major views

1. Postmillennialism.
2. Historic Premillennialism.
3. Amillennialism.
4. Dispensationalism.

LET'S REVIEW

1. What are 1 or 2 key truths you take away from this sermon?

➔ **What questions do I have?**

Take time to write down some questions you have related to this subject. It would be great if you would send those questions in to the pastoral team. Chances are others may have similar questions. We will do our best to respond to you but also, we hope to respond to a few questions during our regular worship service too; for the benefit of all.



DIGGING DEEPER

1. The N.T. uses 3 terms to refer to Christ's return. Do these convey distinct stages?
 - a. *Parousia* (presence, coming, or arrival) - Matt 24:27; 1 Cor. 15:23; 1 Thess. 3:13, 4:13-15; 2 Peter 3:4-12;
 - b. *Apocalypse* (revelation) - 1 Cor. 1:7; 2 Thess. 1:6-7; 1 Peter 4:13;
 - c. *Epiphany* (manifestation) - 2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 4:1,8; Titus 2:13-14.

It is possible for the term parousia to have an embedded sense of discrete stages, however, taken together with the other terms, it is not likely the meaning of any one of these words attempts to parse out distinct stages of Christ's second coming.

2. How does scripture describe the timing of Christ's return? Read Matt 16:27; 25:31; 24:26, 43-44; Mark 13:32, 33-35; 1 Thess. 5:2-4; Acts 1:6-7; 2 Peter 3:10; Rev. 3:3; 16:15.

Scripture makes clear no one knows precisely when Christ will return (Matt. 16:27; 25:31; 24:26, 44; Mk. 13:32, 33-35; Acts 1:6-7).

The Lord Jesus Christ will come suddenly, and surprisingly, like a thief in the night (Matt. 24:43; 1 Thess. 5:2-4; 2 Pet. 3:10; Rev. 3:3; 16:15).

Ironically the matter of predicting Christ's return in general or in specific terms has been an erroneous practice for centuries. Scripture does not answer this question. At the same time, writers of scripture consistently emphasize the immanence and urgency of Christ's return.

3. Why is Jesus returning to earth? Read Matt. 25:34; Rom. 2:5; 1 Cor. 3:13-15; Eph. 4:30; Phil. 1:6; 2 Tim. 4:8; 2 Peter 2:9, 3:10-12; Jude 6, Rev. 21.

Scripture informs us Christ will come back for the purpose of establishing, in the fullest sense, His kingdom (Matt. 25:34), which includes redeeming and returning His creation to it's intended glorious state (2 Peter 3:10, 12; Rev. 21); completing believer's salvation (Eph. 4:30; Phil. 1:6); and judging rewards for Christians (1 Cor. 3:13-15; 2 Tim. 4:8). There will be a final battle of God versus evil



(Rev. 16:14) and the judgment of unbelievers and evil spirits (Rom. 2:5; 2 Peter 2:9; Jude 6).

4. What events must take place before Christ returns? Daniel 11:31, 12:11; Matt. 24:4-14, 15-16; Luke 21:20; 2 Thess. 2:3-4. Are these events past, present, future? A combination?

Based on these passages, scripture describes the following events which must take place prior to Christ's second coming.

- a. *False christs; Wars and rumours of wars; famines; earthquakes, persecution and martyrdom, religious apostasy, deceiving prophets, spiritual apathy, and worldwide preaching of the gospel (Matt. 24:4-14).*
- b. *Abomination of desolation (Matt. 24:15-16; Lk. 21:20; cf. Daniel 11:31; 12:11).*

abomination that makes desolate, the, an act desecrating the Jerusalem Temple. While attempting to ban Jewish religious practices, Syrian authorities under Antiochus IV erected an altar to Zeus in the Temple (ca. 167 B.C.). ... The book of Daniel, probably written to encourage hope among Jews persecuted by these authorities for keeping the traditions, twice mentions 'the abomination that makes desolate' (11:31; 12:11; cf. 9:27), probably meaning this altar to Zeus. The author of Daniel assured his contemporaries that supernatural deliverance would occur within a relatively short time (Dan. 12:7: 'a time, two times, and half a time,' probably meaning three and one-half years; cf. vv. 11-12) from the time the altar was erected. Later, Daniel was read as a book of prophecy, and the abomination that makes desolate was viewed as one of the final signs that must take place before the end (Matt. 24:15; Mark 13:14: 'the desolating sacrilege,' KJV: 'abomination of desolation'; cf. also 2 Thess. 2:3-4). The emperor Caligula's plan to erect a statue of himself in the Temple (ca. A.D. 40) may have been seen by some as at least a partial fulfillment of this 'prophecy,' but the Gospels of Matthew and Mark, both written more than twenty years later, associate the abomination with the events to precede the expected return of Jesus as 'Son of man' and evidently regard it as yet to be fulfilled (Matt. 24:15-21; Mark 13:14-19). Some may have seen its fulfillment in the destruction of the Temple by the Romans in A.D. 70.ⁱ

- c. *Antichrist claims deity (2 Thess. 2:3-4).*

As to the timing of these events, it can be said all of these events already happened within the first Century A.D. Even worldwide preaching could be attested as having taken place as a result of all the peoples of the world being present in Jerusalem at the day of



Pentecost. It could also be said all these events have at least taken place at present, from the vantage point of the 21st century. And yet, in some respects, at least some of these events could also be considered as taking place at some time in the future. So, although having a 'list' is interesting, it is not necessarily entirely helpful in 'predicting' the timing of Christ's second coming.

SEMC Statement of faith

Article # 13. RETURN AND FINAL TRIUMPH OF CHRIST

We believe in the personal, visible, bodily return of Jesus Christ. This is the blessed hope of believers. Christ's return will be the occasion of the resurrection of the dead and the eternal separation of the just and the unjust. Everything will be brought into the subjection of his authority and rule as his eternal kingdom is realized (Matt.24:44; 25:31-46; John 14:1-6; Acts 1:11; I Cor.15:19-28; I Thess.4:13-18; Titus 2:11-14; Heb.10:37; II Peter 3:3-13; Rev.20 - 22).

At his return, Christ will judge all people. After the judgment, the righteous will be with God, the unrighteous in hell. Death will be destroyed, and Satan and his angels will be thrown into the lake of fire. Christ will hand over the kingdom to God the Father, after destroying all dominion, authority and power. Then the righteous will reign with Christ forever (Matt.25:31-46; John 5:22, 23; I Cor.15:20-28).

SEMC Vision

We envision...

- ...an environment of openness with God and each other,
- as we **gather**.
- ...becoming more like Jesus,
- as we **grow**.
- ...being missionaries where we live and around the world,
- as we **go**.



Word Study

Be on guard: **imperative** – (v.9, 23, 33) Spoken by way of caution, in the imper. *blepétō* or *blépete*, look to it, take heed, be on the watch, bewareⁱⁱ

Tribulation: trouble, distress, oppression, tribulation; trouble involving direct suffering—‘trouble and suffering, suffering, persecution.’ⁱⁱⁱ

Generation: time; or people

Pass away: cease to exist; mark a duration of time to have happened; to mark the passage of time, with focus upon completion—‘to pass, to have passed, past.’^{iv}

Keep awake: be alert, keep awake, be on guard; (a figurative extension of meaning of ἀγρυπνέω ‘to keep oneself awake,’ not occurring in the NT) to make an effort to learn of what might be a potential future threat—‘to be alert, to be on the lookout for, to be vigilant.’^v

Doorkeeper: a keeper. A doorkeeper, porter, whether male or female (Mark 13:34; John 18:16, 17). Spoken of a shepherd keeping watch at the door of a fold (John 10:3; Sept.: 2 Sam. 4:6; 2 Kgs. 7:11).^{vi}

Stay awake: **imperative** to keep watch; be alert, be vigilant, the figurative extension of the prior entry^{vii}



Endnotes

vv. verses

KJV King James Version

ⁱ Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary*. Includes index. (1st ed.) (6). San Francisco: Harper & Row.

ⁱⁱ Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

ⁱⁱⁱ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

^{iv} Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

^v Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

^{vi} Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.

^{vii} Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*. Oak Harbor: Logos Research Systems, Inc.