

Verse by Verse Matthew 24:14-35

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[0 : 00] All right, well, good morning, everybody. It's good to see you here this morning. Good to see it fill up in the middle section here during the song service. It's looking a little sparse there.

Happy to be in church Sunday morning. We've got to get into Matthew chapter 24 this morning and working our way through this heavy chapter.

And I'm going to try to move ahead here. I said that last week and didn't get very far. But that's my goal. I want to move ahead and not get bogged down. So we're in Matthew 24.

We're in this chapter on future prophecies here, prophecies of the Lord Jesus Christ in regards to what we call the tribulation age or the age of judgment.

And he's answering questions that his disciples asked him earlier in the chapter in verse 3 about when these things will be and the sign of the coming of the end of the world. And so they're asking about a sign, and Lord willing, we'll get to that today.

[1 : 05] And he answers their question. And he does it with scripture. He does it whether you realize it or not.

He does it by just alluding to and backing up and reinforcing some prophecies of other men, of Joel for one and Daniel for another.

Where we got to last week, and I know we got caught up in verse 21, where the Bible reads Christ speaking, and he says, For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be.

And we ran around a few references. First of all, we ran through some gospels. We ran through what Mark calls this and Luke's version, if you want to call it, or giving of this context and this statement.

And they didn't all say, great tribulation. Then's the tribulation coming. And that's the term that's been coined and has been kind of picked up and just received and forever stamped on this future time coming after the rapture of the church, this time of tribulation.

[2 : 13] In the Bible, it's called the time of Jacob's trouble. And I showed you that from Jeremiah last week. It's also called in Daniel chapter 12, a time of great trouble, which shall be to thy people.

So it's a time of Jewish trouble. Here, Jesus Christ calls it a time of great tribulation. And I think it was in Mark, he calls it a time of distress.

He uses that word. Or adversity is another word that's used. And my point was that there's several words that the Bible uses to describe this future affliction on this earth and of the Jewish people and of trial and of tribulation and of trouble and all those words.

And so if you want to pick one to kind of make it the word, fine, tribulation. But the problem has become that men have heard this and been trained in this, that it's the tribulation, the tribulation, the tribulation.

And they've made that the term for this future time that a false teaching has emerged to say that the church is going to go through that time.

[3 : 16] And as they do that, then what they've done is they've gone into Pauline epistles as he writes to the church. And when he uses the word tribulation in the Pauline epistles, they say, See, Paul told us we're going to have to endure tribulations.

And because of that, therefore, that's just one of their false teachings. Another false teaching in association with this is in Matthew 24 in this chapter, and we'll get to it eventually, is they say there's no rapture of the church in Matthew 24.

And to that I say, Amen. There is no reference to a church rapture in Matthew. Why would there be? Christ isn't talking to his disciples about the church.

He's talking about the nation of Israel. He's answering their question about the second coming of Christ and the establishment of his kingdom when he sits on his throne. And so for men today to go back into Matthew 24 and say, See, there's no rapture, and he says there's going to be tribulation, and Paul says we're going through tribulation, tribulation, so therefore the teaching with other ideas comes that we're going to go through this future age of judgment and trouble and distress, and that's false.

God has not appointed us under wrath, and God has appointed them to it, though. I think that was in Mark where he used the term wrath in association with this time.

[4 : 34] And so that point was made last week, and then we had to run out of time there, and we quit. And I hope that's something you understand, that don't just see a word, for instance, tribulation, and think, oh, well, I've been taught my whole life that that means that's the future, and therefore that's, and it is.

There's a time coming. Many call it Daniel's 70th week, because Daniel has prophesied in chapter 9 of Daniel that there's 70 weeks determined upon thy people, and those are weeks of years, and it comes out to 490 years.

And in studying that out, there's 69, and then there's this 70th week that many have taught that is the future seven years of tribulation. And so the terminology throws some things out, or messes some things up when you just get stuck on that one word, tribulation.

And I hope that also last week, we pointed this, I pointed this out with more than just the word tribulation. I pointed it out with the word saved in verse 13, as well as the word gospel in verse 14, that just because you see the word gospel and saved doesn't mean believe on the Lord Jesus Christ and thou shalt be saved.

Christ died for your sins. The word gospel means good news. And in verse 14, it was good news of a kingdom. And in verse 13, the salvation is a deliverance. It's being saved from what's going on.

[5 : 57] It's not, oh, if you endure to the end, then you're going to be saved in heaven like we teach today. Notice how that's, let me find this somewhere else later on.

I can't find it right now. We'll probably get to it. He uses that word again in this chapter. Or maybe it's in another chapter.

Cross-referencing. I'm not going to worry about it right now. Maybe we'll hit it. Maybe we won't. So let's just pick it up in verse number 22. And so, except those days should be shortened. So he's referring to a specific time, a specific future time.

And back in verse 6, he refers to it as the end. And saying it's not yet. And verse 8 was the beginning of sorrows. And then the end shall come in verse 14. And verse 13 was endure unto the end.

And so it's a specific period of time. Except those days should be shortened, there should no flesh be saved. There's the word. That's right under my nose.

[7 : 00] There should no flesh be saved. Now, did it say your soul be saved? Just remember, the word saved means rescued, delivered, freed. And that's the context of it.

Their flesh, their bodies, their lives will be saved or spared because of what God does for them. So verse 22, except those days should be shortened, there should no flesh be saved.

But for the elect's sake, those days shall be shortened. Now, two thoughts here. One is that the number of days shall be shortened. And I don't think that's the case. But some people teach that. I think God's timetable is set for this kind of stuff. But rather, I believe it's more of a reference to the daytime and the light.

And go to Revelation chapter 8. And notice a cross-reference to this time period. Revelation chapter 8. And this will match several of the prophets and their description of this time.

[8 : 03] Revelation 8. And notice verse number 12. Verse 12 says, So it describes some darkness.

Some blackness. And I think that's more of the reference there. And these people, as you remember earlier in Matthew 24, they're told that when they see this thing happen in verse 15, this Antichrist in the temple of God, when they see this thing happen, they're to take off.

They're to, not to go home and pack. But they're to get out. And try to show you last week how real that's going to be. And referred to the women that are with child, how it's going to be even harder for you.

And those, a pregnant woman that's in her last trimester trying to run for her life, that's going to be nearly impossible to try to flee away. And I showed you in Luke when he was on the cross and they

were weeping for him.

He said, don't weep for me. Weep for yourselves because of what's coming upon you in the future. All right, so that's a real thing. And now it looks like those days are going to be shortened and it's going to be for their benefit.

[9 : 28] It's going to be to their help to be able to hide out better, I assume. Verse number 22, I want to take a peek at this word here. It says, for the elect's sake, those days shall be shortened.

And so we need to make sure we understand what this is. Look at verse 24. It says, there shall arise false Christ, false prophets, shall show great signs and wonders insomuch that if it were possible they should deceive the very elect.

And there it is again. And then it shows up in verse 31. And he shall send his angels with the great sound of a trumpet and they shall gather together his elect from the four winds even from one end of heaven to the other.

Now going around our planet for some time now has been this teaching that certain people are elected or chosen to salvation. And that's who this is a reference to, the elect.

And your Bible can teach who the elect is pretty easily. Which way do you want to go first? Let's go back to Isaiah. Let's go back to where God starts throwing the term around.

[10 : 34] How about 65? We can just do that one. This is by no means the only place. But we'll just do this because it shows up twice here in this chapter.

Isaiah 65, when God starts talking to a people on this planet and calling them his elect, it's Israel. It's always the nation of Israel. Isaiah 65, and notice verse 9.

And I will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell therein. God's servants are going to dwell in that land.

And he calls it his elect. Come later in that chapter. In verse 22. They shall not build, and another inhabit. He's talking about the blessings of the kingdom that's going to be upon the Jews.

They're not going to be displaced out of their land anymore. They shall not plant, and another eat. For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

[11 : 39] They shall not labor in vain, nor bring forth for trouble. For they are the seed of the blessed of the Lord, and their offspring with them. There is not a reference here to the body of Christ. We can't read that back into these prophecies of Isaiah toward Israel.

They're his elect. Now come to Romans 11. And we'll get off of this pretty quickly. But Romans chapter 11. And watch what the Apostle Paul says about that nation and their election.

They're elect, as in they're chosen. We vote for a president or for a governor or for whatever, and you cast your vote, and they're elected. What God did with Abraham was he covenanted with him a certain thing.

And what he did was he chose him, chose his seat after him, something special. And he entered into a personal relationship with a nation. So much so that he says, Israel is my son, even my firstborn.

He called my son out of Egypt, he says, in Hosea. And so God has something very special with that nation, and it's above all the nations of the earth. Romans chapter 11.

[12 : 51] And here's a reference to the return of Jesus Christ in the kingdom. Verse 26. He says, and so all Israel shall be saved. And quotes the prophets, as it is written, there shall come out of Zion the deliverer, and he shall turn away ungodliness from Jacob.

For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes. But as touching the election, they, Jacob, Israel, verse 26, they are beloved for the Father's sake.

The nation of Israel is the nation that God has chosen and elected, and they are the elect of Matthew 24. And it's going to be really just a remnant of that nation that escapes and doesn't give in or fall into the world system through the devil and the Antichrist.

And it's that remnant that's going to be saved or delivered. And we don't have time, but it's so easy to go through the prophets and show one after another how they all preach this message of deliverance to Israel when Jesus Christ returns.

And how he's going to smite their enemies and restore them. And so the election with Israel is, there's so many promises, a covenant that is yet to be established and fulfilled, and it will be.

[14:10] Now for somebody to take certain verses and find the word chosen and find the word election and then say, oh, well, that's us. Look at Ephesians 1. I mean, I won't get off this just yet.

For somebody to take some verses and try to apply them to the Christian and then come up with a doctrine that certain people have been chosen to be saved and others, well, sorry, but God didn't choose you.

And therefore you have to presume that God chose you to be damned. And it's a terrible doctrine. It just infringes on so much of God's person.

And it's just wickedness when you take it all the way through its end. It's just some verses that are taken out of their context and misapplied is what it really boils down to.

But it charges God with folly and this whole system of Calvinism, if we want to call it that, this thought that God is sovereign, this thought that God has declared the whole thing beforehand and is just unraveling and we're just pawns in the whole thing.

[15:18] It's wickedness. It causes God to be guilty all the way back to Genesis when he told man not to eat of the tree. Then you have to presume, well, I guess he really wanted him to eat of the tree so that he could bring sin into the world, so that he could damn the ones and choose the others.

Take it all the way. It doesn't make sense at all. It's so out of balance. So anyway, Ephesians chapter 1. And here's where the folks get really twisted on a verse. Verse number, we'll start in verse 3.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings and heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

Now, if you're not careful and you've already been pre-programmed with some of this teaching, then you look at that and think, ah, God chose some people before the foundation of the world, that they would be saved, that they would be holy without blame before him in love, that they would, verse 15, be predestinated on the adoption of children.

And so God set this whole thing up and I really, I'm kind of helpless. And this is part of the teaching of Calvinism.

[16:32] Here's the biggest problem. Here's the easiest thing to say to this. In verse 4, it says, according as he hath chosen us, next two words, in him, in Christ, God chose you, maybe.

God chose the body of Christ is what he did. God chose, it's a mystery before the foundation of the world wasn't revealed to the apostles and prophets. God chose whoever gets in my son.

That's who's predestinated to be conformed to his image. That's who's predestinated to the adoption of children. That's who is going to be holy and without blame before me in love if you're in Christ.

To illustrate this, maybe you've been to a baseball game or a basketball game and the arena is filled with different sections. And they say, section number 213.

If you're into section 213, you win a t-shirt. Now, what was done there? What was chosen was the section, not the individual. And you chose to buy that ticket in that section, right?

[17:34] The idea is God chose those who are in Christ to receive eternal life and all of these benefits and spiritual blessings. He didn't choose for you personally to get into Christ.

So you're chosen in him is the way to look at that. All right, we got to get off that because that's nothing to do with this. Matthew 24. And Israel is the elect, as God and Christ refer to here in the passage.

And there's promises that are still in effect to that nation that have not come true. The church does not replace Israel. We're going to be gone and there's a lot to be fulfilled yet with that people.

Verse 23 of Matthew 24. So again, a warning of deception.

It started in verse number 4. The very first thing he replied to these questions was, Take heed that no man deceive you. And many are going to come in my name saying, I'm Christ and shall deceive many. And now we're learning they're going to be using great signs and wonders.

[19:00] They're going to be trying to draw people away into secret places. So again, don't listen to deceivers, but rather wait patiently for the sign.

It's coming. And he's going to refer to it very shortly here. Now they're going to have signs and wonders. And so don't underestimate the depth of the deception of this age.

If I could do miraculous things, I mean powerful things, if I could do them up here, you would have to say, Wow, that guy's special. He's got a gift from God.

I mean, if I could do stuff that you can't do, or if you could do stuff that I can't do, I'd have to acknowledge, hmm, something's going on here.

And when people show up and start doing things and start preaching messages that sound biblical, that sound godly, that they're not like giving praise to the devil, at least not in as many words.

[20 : 02] They're going to be easy. Folks are going to be easy prey for deception, and they are today. Now let's go to Revelation 13 and see something here about this power, these signs and wonders, and how thick it's going to be.

Paul warns the church about it in 2 Thessalonians 2. He foretells that it's coming. And now in Revelation, John gives some light about this as well.

In chapter 13, we've got this beast who is the Antichrist, the man of sin, and he's described in the first couple verses. He comes on the scene, and in, man, I don't want to get into all this.

How about verse 5? There was given unto him a mouth speaking great things and blasphemies, and power was given unto him. To continue, 40 and 2 months, he opened his mouth in blasphemy against God to blaspheme his name, his tabernacle, and them that dwell in earth.

He's making war with the saints. He's causing them to worship him. Now in verse number 11, beheld another beast coming up out of the earth, and we call this one the false prophet, from chapter 19, he's identified as the false prophet, coming up out of the earth, and he had two horns like a lamb, he spake as a dragon, he exercised all the power of the first beast before him, and calls it the earth, the earth, and them that dwell therein, to worship the first beast, who deadly wound was healed.

[21 : 44] Notice verse 13, he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them, that dwell on the earth, by means of those miracles, which he had power to do, in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by the sword, and did live, and he gave power to the life, and to the image of the beast.

This is crazy. That the image of the beast should both speak, this thing is a man-made structure, that they're building, like an idol, like Nebuchadnezzar's big image that he put up, and then he gives power to the thing, so that it could speak, and calls as many as it would not worship, the image of the beast should be killed.

So here's some satanic powers, wonders, miracles. Look at chapter 16. And the purpose of all this, is to deceive, as we read.

Revelation 16, and verses 13 and 14. Before Jesus Christ comes back, the devil has time, to work on this planet, and to deceive many, and he's going to do it, with powerful things.

Verse 13, I saw three unclean spirits, like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle, the great day of God Almighty.

[23 : 11] And so before Christ returns, there is going to be a extremely heightened activity, of devils, and satanic forces, and powers, that are going to be deceiving men, on this earth.

And the deception is, I'm God. I'm Christ. And look at the works. Jesus Christ appealed to his works, that he did, and his miracles, to say, believe me for the works sake.

Well, the Satan's going to take that, he's such a counterfeiter. He's going to take everything Jesus Christ did, and show it again. But this time, he's going to claim to be Christ. All right, come back to Matthew. I mean, what are they going to be doing?

Raising the dead? Healing the sick? Turning water to wine? Turning stones to bread? Whatever they need to do, they'll be doing it.

And Christ said, believe it not. In verse 26, believe it not. And when they tell you, that I'm in the desert, believe it not. When they tell you, that I'm in the secret chambers, believe it not. Why? Because the second coming of Christ, is not going to be isolated.

[24 : 14] It's not going to be, a small little gathering, out in the desert, of just this little cult. Christ is out in the desert. He's here. Come, find him. No, when he comes back, he's coming in such a glorious way.

That's the sign, we're about to get to, in verse 27. It's going to be brilliant, and visible, and terrible, to this planet. Like, so much so, that what's going on, in this moment, and before it, is the darkening, of the universe.

The sun, the moon, the stars, it's, things are out of whack. And in Revelation, men are hiding, and they're calling on the rocks, to kill them. They're afraid, this great and dreadful day, of the Lord. So, when he comes back, they're going to know, who the great God is. Verse 27, says, for as the lightning, cometh out of the east, and shineth even unto the west, so shall also the coming, of the son of man be.

Later, he describes, in verse 30, then shall appear the sign, there's what they were looking for, the sign, then shall appear the sign, of the son of man in heaven, then shall all the tribes, of the earth mourn, and they shall see, the son of man, coming in the clouds, of heaven, with power, and great glory.

[25 : 29] Great glory. Lightning, he said in verse 27, shineth. That's what the coming, of the son of man, is going to be. It's not going to be, somebody saying, hey, I'm Christ, and doing a miracle.

It's not going to be, somebody hiding out, in the desert, in their secret chambers, saying, come out this way. It's going to be, something powerful, and glorious. Look at Luke, Luke 17, here's what Luke, how he words, this very passage here, using that term, lightning.

So what we're reading, in Matthew 24, is a similitude. He's describing, his coming, in words, and in language, that we're familiar with.

He said, as the lightning, cometh out of the east, and shineth even to the west. When it does that, it can shine, in that flash, of an instant, just lighten, the entire sky.

Luke 17, and look at verse, 20, well verse 23, they shall say unto you, see here, or see there, and go not after them, nor follow them.

[26 : 39] For as the lightning, that lighteneth, out of one part, under heaven, shineth unto the other part, under heaven, so shall also the son of man, be in his day.

So it's the description, of the brightness of it. Just, he uses lightning, as a similitude, as an illustration. For as lightning, cometh out of the east, and shineth even under the west, so shall also the coming, of the son of man be.

Verse 27, back in Matthew. So it's going to have to do, with brightness, and revelation, it describes that, every eye shall see him. When the universe, is messed up, when these, it describes, even in this passage, the stars, the moon, not giving her light, in verse 29, when these things, are visible, from this planet, and men are trying, to make sense of, what is happening, in the heavenlies.

Things are going, way wrong. Men are scared, they're, science, they're looking to science. They're all trying, to establish, and sort this out, and it's beyond that.

It's, I mean, the plagues, and the things, of the tribulation time, have gone, and death everywhere, and water to blood, and it's a terrible time. Devil's all over this planet, and then, this brightness, that exceeds the sun, this shining, it's going to just, take this place, they're going to shut their mouths, they're going to fall on their face.

[28 : 02] When the Lord Jesus Christ, comes back in his glory, and he comes back, to take over, you can, that's the sign, is what I'm getting at. It's not this little stuff here, little guy there, follow me here.

Jesus Christ is telling them, believe it not, because when I come, everybody's going to see it. This whole place, is going to see it. So it's going to be, bright like lightning. Verse 28 then, he says, wheresoever the carcass is, there will the eagles, be gathered together.

That's not a reference, to a rapture, of the church. It's a reference, to dead bodies. And we'll get to that later, I think, when we cross reference Luke, later on, with further in this chapter here, because it refers to death.

When he comes back, there's going to be, a lot of dead bodies. And we'll get that, in a little bit here. So verse 29, immediately after, the tribulation of those days, shall the sun be darkened, and the moon, shall not give her light, and the stars, shall fall from heaven, and the powers of heaven, shall be shaken, and then shall appear, the sign, that's what they wanted, to know about, then shall appear, the sign of the son of man, in heaven, and then shall all the tribes, of the earth mourn, and they shall see, the son of man coming, in the clouds of heaven, with power, and great glory.

So what's going to appear, is the sign. It appears, because they can see it, as he says in the verse, they shall see, the son of man, coming, and it's with power, and it's with great glory.

[29 : 37] So it's something visible, to this earth. Joel talks about this, in Joel chapter 2, and chapter 3, you can note that, and take a glance at it, when you want to, I'm trying to keep moving here, a little bit.

I'm not even going to get into, this reference about stars, and powers of heaven. So, the sign, is simple. Expositors, and commentators, have ideas about this thing, I think it's just as simple, as saying, it's going to light up, a dark sky, as we saw, in verse 27, and again in verse 30, and that works with, 2nd Corinthians chapter 1, and 2, him coming with brightness, great glory, and so forth. So verse number 31, he shall send his angels, with a great sound, of a trumpet, oh, a trumpet, well Paul says, there's a trumpet, so this must be for the church, no, God can talk about, a trumpet in Matthew, and he can talk about, one later on too, doesn't have to be, the same thing.

He shall send his angels, with a great sound, of a trumpet, and they shall gather together, his elect, from the four winds, even from one end, of heaven to the other. So you can see here, why people insert, some teaching about the church, because Paul talks about us, being caught up, to be with the Lord in the air, and he describes, in 1st Thessalonians 4, it's sound of a trumpet, and when they see that, and they see this gathering, oh, that must be the same thing, no it's not.

It's a different event, one has already taken place, the Pauline one, to the church, by this time, and as this is happening, it's a similar, God uses, his similar MO, if you want to call it that, but it's for a different time, and a different people.

[31 : 19] It's for his elect, and he's gathering together, his elect from the four winds, I don't know what that is, but beyond just saying, the four cardinal directions, that thought shows up, a few other times, in Daniel 7, and in Revelation 7, and it just seems to be saying, from everywhere on this earth, that he's going to gather together, those Jews, back into their land, and save them, and be their savior, all through those prophets, he's saying, I'm going to gather my servants, I'm going to bring them together, and I'm going to plant them, in their land, and he likens them to a vine, and to a tree, that's going to be planted, and established, and grow up, he likens his kingdom, in Matthew 13, to a tree, he does it several times, it's just, the language is all over the place, and so, that's his desire, is to bring Israel, back into their land, and to grow them, and establish them, so he's going to gather them, from one end of heaven, to another, now verse 32, now learn a parable, of the fig tree, so obviously, this parable is going to fit, with the context, of the future time, of Jacob's trouble, and the second coming, of Christ, and the fig tree, is Israel, go figure,

Jeremiah 24, and Hosea 9, I think, learn a parable, of the fig tree, when his branches, yet tender, and put forth leaves, you know that summer, is nigh, so likewise, ye, when ye shall, notice the word, see, all these things, know that it is near, even at the doors, verily I say unto you, this generation, shall not pass, to all, here it is again, these things, be fulfilled, these things, what is that, well it's the chapter, it's the discussion, of seeing, the abomination, of desolation, stand in the holy place, it's the wars, and rumors of wars, it's the, the, the liars, coming around, saying I'm Christ, and the miracles, deceiving many, it's the witnesses, of Christ, being out there, in this time, spreading, preaching the gospel, of the kingdom, for a witness, unto all nations, and when you see, these things, it's close, it's so close, now people get, a little twisted, on this in verse 34, when he says, this generation, shall not pass, and they think, oh so he's telling them, he's coming, like in their lifetime, and I don't think, that needs to be, the case at all, he's saying, the generation, that sees these things, like verse 15, when he shall, when you therefore, shall see, the abomination, of desolation, future, when you shall see, so the ones that are, and remember he said, whoso readeth, let him understand, in verse 15, that's a future thing, when that takes place, that's the generation, that's gonna, see, and behold, and these are, they're gonna be alive, and these things, are coming to pass, in their generation, so it's imminent, when that stuff, starts happening, all right, we are gonna, well verse 35, praise the Lord, for this one, heaven and earth, shall pass away, but my words, shall not pass away, now first of all, in the context, he's saying, these things, are gonna be fulfilled, what I just told you, it's gonna happen, and when it starts happening, that generation's, gonna see it, and they're not gonna be, going anywhere, until it's all done, and these words, are going to be fulfilled, now beyond that, when we get studying, our Bibles, we place, an emphasis, on, the words of God, because he puts, an emphasis, on the words of God, he says in Psalm 12, that the words, of the Lord, are pure words, and then he said, thou shalt keep them,

O Lord, thou shalt preserve them, from this generation, forever, and so I believe, God preserved his words, no, I believe God preserved, his pure words, forever, and that they exist, and I believe, that Jesus Christ, vouches for this, in his own testimony, about things, saying that, heaven and earth,

shall pass away, but there's something, that will never, ever, ever, pass away, or cease to exist, and it's his words, the NIV, takes liberty, as always, to adjust, the scriptures, and to so called, update the scriptures, and to help us, and they do that, by saying, but my message, shall not pass away, and that's a, that's a very common thing, of the new versions, out today, is to, anytime God, puts emphasis, on his words, is to, adjust it, to downplay it, to something else, to a message, and, there's a, you can't teach, a doctrine, about God's love, and his promise, of preservation, to his words, his very words, instead, you just have, these generic terms, of message, and there's many, like that, and it's a common thing, with the new versions, that wherever God, exalts his words, they, downgrade it, and they get around it, and so, as you take one of those, for your Bible, and you take that, and read it, you won't have, in your Bible, in your hands, and in your eyes, and in your heart, and in your belief, in your faith, you won't have, that I believe, the very words, of true, and pure, and of God, you'll just have, generic terms, all through it, and you'll never, build a doctrine, that you need to respect, revere, love, and believe, the words of God, all right,

I can't get, I'm going to go, further there, we'll stop here, I guess, because 36 starts, a new thought here, and, next week, we're going to get into, this second coming, of Christ, and, how he likens it, to some things, and I'll show you, again, I've showed you this before, but I want to show you, clearly, this is not a rapture, just take a peek, at it before we get into it, you've heard this, all your life, I'm sure, at least, in some way, or another, in verse, 40, then shall two, be in the field, the one shall be taken, and the other left, and for years, and years, and years, and years, men have always taught, there's a rapture, and they try to take somebody, and say, see, there's a church rapture, because Jesus Christ, is going to come back, and he's going to take me, to be with him, and that's not what the verse says, and I'll show you, that that's a reference, to their life being taken, rather than, their body, or soul being taken, to be with him in glory, so this chapter, is not for the church, this is answering, the Jewish disciples, about the future, for God's elect, and for Jacob's trouble, and when we understand that, then we don't, get doctrine messed up, then we understand clearly, that well, when Paul writes to the church, and tells us, we are going to be caught up together, with them in the clouds, to meet him in the air, we are going up, and we're going up, our bodies are going to be changed, and it doesn't describe, our carcasses laying, for the eagles to come and eat, either, so these are two different things, so we'll quit there, and then we'll come back, in ten minutes.