

# Verse by Verse Matthew 24:36-51

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[ 0 : 00 ] Well, it was a busy week this week, and I know that having church services, having meetings like we did all week long, it doesn't make the home life easy.

It actually probably puts a little more strain there. It makes your Saturdays pretty hectic, I imagine. But I'm glad that we were able to do that. I'm glad that you were able to attend and be faithful to it.

And I'm wore out. I am. I trust you are too from it all. Just the nights got later and later. I don't know if you noticed, but Friday night the service ended about 8.30, so that was two hours.

And I am most ashamed to say it. I didn't leave here until 11.30, just talking and talking and talking and just hanging out and just talking about the Lord and being around the Bible and being around brothers and sisters.

Of course, then it ended with Samuel trying to parallel park Greg's Jeep out in the parking lot. I don't know what that was, how that came into the meeting, but it ended there. But anyway, that was fine too.

[ 1 : 14 ] It was good stuff. It was a great week, and I hope you got something you needed. I hope the Lord helped you this past week. And if you think of them, pray for our brother Jared and his wife.

They're up in Portland starting all over. They're starting all over. And I talked to the pastor up there yesterday, and really I called him up just to say things went well here, and I wanted to just kind of just give a little break to our preacher that's going up there because I know that he had kind of said that they had plans of getting together or some people were getting together, and he really wasn't looking forward to it.

And I know that they were exhausted. They were here late. They were traveling, and just all of the week was taxing on everybody. And so I called the pastor, and as we talked, I just said, yeah, I said, he's wore out.

Just want to let you know. He preached all week. Last night was our last night. It went late, and they're on the road now flying out early in the morning. And I said, take it easy on him today if you can so he's fresh for tomorrow.

And he's like, yeah, maybe I should do that. Maybe you should just get him to his place and just leave him alone. I thought, that's probably a good idea. Just let him rest and let the family get settled in.

[ 2 : 28 ] And so anyway, they're off to it again. I was praying this morning for him and praying for that church. But I'm glad what we experienced here this week. It was good stuff.

It truly was. We're in Matthew chapter 24 this morning. Going to dive right back into this chapter. This is a heavy chapter, and it's been heavy coming through.

We're by no means trying to run everything out and resolve every detail of this, but trying to make sure we get the doctrine of it right because these are tricky areas.

And this is a spot Dr. Uckman used to say that folks break their necks in passages like these. Bible teachers slip on something they don't understand, and what he means by breaking their necks is they get it all messed up, and they can't then reconcile the rest of the Bible, and you mess up one spot like this.

This is a spot you don't want to mess up. So as I'm teaching you this whole chapter, these two chapters, 24 and 25, are answers to the questions the disciples asked him about the end of the world, about the sign of his coming, and that is a reference to the second coming of Christ, the establishment of the Jewish physical kingdom of heaven.

[ 3 : 43 ] And Jesus Christ will be that king, and he will sit on a literal throne. He will rule not just Israel. He will rule the world. And so the answer in these two chapters, all the content is directed to that moment and that day and to that nation.

It is not a thesis on the church age and the future coming of the body of Christ and the rapture of the body of Christ as we're going to really clearly discern today.

Here's a passage we're fixing. Sorry, there's a southern word. Oh, no. It's coming. Here it is. Here's a passage we're fixing to come on to. Here's a passage we're coming into.

I can't help it. I told Brother Jared, I said, you know, after listening to you all week long, my inner thoughts have a southern accent. Like, I hear your voice in my head when I'm thinking my own thoughts.

It's going to start coming out, and here we go. Oh. Does that happen to anybody else here? Is that you? You can hear him in your head? Okay. Yeah, right.

[ 4 : 48 ] Touch him and bless him. Yeah, we learned a few things, didn't we? All right. Yeah, so we're fixing to get on a passage here that folks, they really misinterpret for the rapture.

It's been, for ages it has been, and you'll see why. Let me just get your bearings again, and actually, you know what? Let's just nail this down first. So back in verse, Matthew 24, let's just pick it up in verse 27.

He's getting to that answer about the sign of his coming. Verse 27, 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. And wheresoever the carcass is, there will the eagles be gathered together.

So it's going to be a bright thing that's going to shine the event. It's not going to be hidden. It's not going to be in the closet. It's not going to be in a secret chamber or in a desert. It's going to be wide open and glorious for the world.

Very, I don't know what the word is. Maybe I have one. No, I don't. So it's going to be evident to everybody, and then it's also going to have destruction with it. Notice that in verse 28. There's going to be carcasses, and we'll get to that in a minute.

[ 5 : 51 ] Now 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. 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.

And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other. We've already discerned and studied that the elect is Jacob.

It's Israel. It's the remnant that have not worshipped the beast, that have not been deceived, and they've lasted through this thing. And they're mentioned in Revelation 12, I believe it is, in how God takes care of them, and even earlier in this chapter, they're told to run to the mountains, and God takes them out into the wilderness and provides for them, just like he did back in the day, feeding them with manna, giving them water, the whole thing comes back to pass.

So the point I want to get across here before we even get back into this is that this is a literal thing, a physical thing. They're going to see this. He's going to come down. They're going to see him in the clouds and power and great glory, and he's coming back to the earth.

[ 7 : 12 ] Zechariah describes that his feet are going to come down and land on the Mount of Olives, and that thing's just not going to be able to handle the power and glory of God. It's just going to boom, just break asunder, and an incredible valley will be there, and he'll work his way into the city.

Now, come to, let's go to Paul. Let's hear what Paul says and get this established. 1 Thessalonians 4. We'll get these two passages, if you can do this.

We'll get 1 Corinthians 15 and 1 Thessalonians 4. So Paul says something to the church that's different than what the Lord Jesus Christ taught or than any other apostle ever taught.

He teaches something to believers that are in Christ. That's something different that would be called a mystery, something that was not revealed, hidden.

It was true. It existed. It was in God's mind and plan, but it was not revealed to his apostles and prophets. It wasn't revealed to the nation of Israel because it's not for them at all. So when Jesus Christ answers their question, he answers it with information that's pertinent to them and that they need to be looking for.

[ 8 : 28 ] When Paul teaches something to believers in 1 Thessalonians 4, he's writing to the body of Christ, an event that's going to take place for them that is their information. It's their mail, if you will, addressed to them.

Verse number 13, he says, I would not have you to be ignorant, brethren, concerning them which are asleep, that's those that have died in Christ, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, oh, the coming of the Lord, is that what we're talking about in Matthew 24? That the Son of Man shall come in power and great glory?

Let's find out. Those which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God.

And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

[ 9 : 35 ] Now there's no reference to the Lord coming down to the planet, touching the planet here. There's no reference to a kingdom being set up. There's no talk about anything like that.

What's taught is that, oh, don't sorrow about those that have died. If they're saved in Christ, they're coming up. And as a matter of fact, when he comes back, they come up and we all go up to meet him and to be with him.

He's taking us out of here. And the statement says, in the air. We're going to meet the Lord in the air, not on the ground. Now go to 1 Corinthians 15.

In order for us to get off of the ground and to go meet the Lord in the air, I mean, we don't have jet packs, number one. And we don't have a body that can survive.

If you get an airplane at 35,000 feet, you better be in a pressurized cabin or you're dead. You don't last up there. You can't live in the air. You can't get up out of this atmosphere.

[ 10 : 37 ] So God's going to do something to your body. 1 Corinthians 15, verse 51. Behold, I show you a mystery. We shall not all sleep, but we shall be changed.

In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we, that is, those that are alive in that moment, shall be changed.

We don't need to be raised. For this corruptible must put on incorruption, this mortal must put on immortality, and so forth. Now the point being is that we're bodies of believers that are alive at the return of Christ, the day of Christ, their bodies are going to be changed to leave the earth.

Not to stay on the earth. The kingdom coming is a different event. The son of man coming in power and great glory to establish a kingdom and sit on a throne, that's a different event than what we call the rapture of the church.

Now I know the word rapture is not in your Bible. The catching away of the bride of Christ or the body of Christ is in your Bible. And that's the event that we're looking for as the church.

[ 11 : 42 ] The second coming, come back to Matthew chapter 2, the second coming of Christ, he comes as a king with his kingdom, and it's about an inheritance.

He's going to inherit the kingdom, and others are inheriting it with him. That is not a mystery. That's foretold of all the prophets that Jesus Christ would do that. Paul's not showing us a mystery of something that's already written in prophecy.

Those are two different things. Now back to Matthew, and the language of this chapter, as I've already showed you, some of you were here a year ago or so, on a Wednesday night we did a study on the rapture.

We're going to come through this material, and you're going to see plainly, some of you for the first time, that this is not a rapture of anybody in Matthew 24. So let's continue.

We actually stopped last week at verse 35 with Christ's words not passing away, and we're going to pick it up in verse 36 now. Matthew 24, 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

[ 12 : 49 ] In Mark 13, Christ says, neither the Son, speaking of himself. He has set aside some knowledge as a man. And that's, there's scripture we could run on that as well, that Christ as a human being, as a man, had to grow.

And Luke, he grew in wisdom and stature, and he just developed and learned, and just as, he didn't grow. He wasn't a two-year-old toddler with perfect knowledge of the universe.

He subjected himself willfully to be a human being and to develop. And even, well, anyway. And so, there's some things that he has allowed knowledge to, or not a, he's, I guess we could say he set aside some knowledge, if you want to say it like that.

So, the Son of God included, nor any man on earth, verse 36, knows, not even the angels, the day and hour. Verse 37, but here we go. But as the days of Noe were, so shall also the coming of the Son of Man be.

Now, before you get twisted on that N-O-E, that's Noah, from back in Genesis 6, and that's different in your English Bible because it's coming out of the Greek language, not coming from Hebrew into English, it's coming from Greek into English, so the transliteration of a name comes out differently, and that's why it is.

[ 14 : 09 ] It's Noe. And it's weird, but that's what it is, and don't get stumped on it or worried about it. But as in the days of Noe were, so shall also the coming of the Son of Man be.

What were his days like? Verse 38, for as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be.

Now, the statement's about knowing something. In verse 36, So the day and hour knoweth no man. And so he says in verse 39, And knew not until the flood came and took them all away.

Those people had no knowledge of this coming. I mean, Noah was a preacher of righteousness. Noah only got seven days' advanced warning of when the rains are coming. God said, Yet seven days, and I'm going to open up to heavens.

I'm going to send 40 days and 40 nights of rain. And so he built the ark. He was told to get the animals in, but then God gave him that one week notice, saying, All right, you got a week. Get in.

[ 15 : 14 ] Get it all in. And God shut the door. And they knew not, though. The world didn't know anything. The people that were eating and drinking and marrying and given in marriage, they didn't know. They weren't prepared.

They saw this built. They saw this thing erected there on the plains. And, I mean, it had to be quite a thing to behold, especially in their day, when the windows of heaven had never been opened like that.

And then they knew not until the flood came. And then they knew something, didn't they? But it was too late. And they knew not until the flood came, and there's the phrase, took them all away.

So shall also the coming of the Son of Man be. Notice verse 40. Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left.

Watch, therefore, for ye know not what hour your Lord has come. Now forever, everybody presumes that somebody's getting raptured because two people are doing this, and one gets raptured, one's saved, one's lost.

[ 16 : 15 ] And one goes up, and the other doesn't. And he stands there wondering where his buddy went to in the field. And that's how that's been taught forever. But that really doesn't match the passage at all.

And it doesn't match other passages. Now keep your... Well, let's do this first. Let's see the phrases. First, your King James Bible says it explicitly one way. It says in verse 39 that the people that were marrying, given in marriage, the world, we call them, they knew not until the flood came and did something.

It took them all away. Now if you're not careful, you'll say, oh, that must be talking about Noah getting, you know, taken up off of the earth in the boat. And that's the only way to try to make that match a rapture, but it doesn't really work, does it?

When the Bible says it took them all away, it's talking about the people that did not get in the ark. The flood came and took them away. It killed them. So shall also the coming of the Son of Man be.

And he goes on to say there'll be two in the field. One of them's getting taken, like dead. When Jesus Christ comes back, the other's left. Two are grinding at the mill. One's dead, taken.

[ 17 : 23 ] Now let's cross-reference this with a passage, Ezekiel 33. Come back to Ezekiel 33. Let your King James English define its own terms.

And this is why you study your Bible and you read your Bible from cover to cover.

Because God puts here a little and there a little. And if you're not careful, you just stay in one passage, you'll come up with a teaching or a thought that just doesn't, it isn't exactly true.

I was even reading yesterday, I had a passage that was on my heart about maybe someday or if the Lord kind of gives the green light, I'll preach something to Bible Baptist Church about something and about the church.

And I had a passage I've been sitting on for a couple months now and I was gonna do something with it. I just didn't have perfect peace about it. It made sense, but it wasn't right. And then I hit something yesterday that seemed to like just bring it all together.

[ 18 : 29 ] And I thought, oh, I needed that or I would have just made some statements from the pulpit here that wasn't of the Lord. So you gotta stay in the book and let it come together. All right, chapter 33.

And let's start at verse one. Again, the word of the Lord came unto me saying, Son of man, speak to the children of thy people and say unto them, when I bring the sword upon a land, what's the sword do? It kills people, yeah.

If the people of the land take a man of their coast and set him for their watchmen, if when he seeth the sword come upon the land, and he blow the trumpet and warn the people, then whosoever hear the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head.

Isn't that a pretty clear reference to him dying from the sword? Take him away. He heard the sound of the trumpet, took not warning, his blood shall be upon him, but he that taketh warning shall deliver his soul.

But if the watchmen see the sword come and blow not the trumpet and the people be not warned, if the sword come and take any person, take him, from among them, he is taken away in his iniquity, but his blood will I require the watchman's hand.

[ 19 : 37 ] But thou, son of man, I have set thee a watchman under the house of Israel, therefore thou shalt hear the word at my mouth and warn them from me when I say unto the wicked, O wicked man, thou shalt surely die. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity.

Now that's the cross reference to verse 6. He is taken away in his iniquity. Verse 8, he shall die in his iniquity. It's death. Okay? Pretty plain, right?

Being taken away is a reference to death. Now go to Luke. Luke chapter 17. And this will solidify it. There'll be no question.

Oh, you're just going to the Old Testament to try to use a word back there that has nothing to do with the rapture. No? Watch. That will remind you what it said in Matthew 24.

It said that Noah entered into the ark and knew not until the flood came and took them all away. All right, let's cross reference that with Luke.

[ 20 : 44 ] Verse 26. And as it was in the days of Noe, so shall it be also in the days of the Son of Man? They did eat and drank and married wives and were given in marriage until the day that Noe entered into the ark and the flood came and took them all away.

Yeah, it destroyed them all. It's absolutely a reference to death. That's all it's talking about. Okay, so... Well, Luke goes on to use the word taken later in that passage.

But come to Matthew 24 again. So now we've established from the scripture alone that there's not a... We're not talking about somebody coming, Jesus coming and taking away believers into glory.

You know, so shall you ever... No, he's not talking about that at all. The truth of the passage is when the Son of Man comes back and all this sign's going on and the heaven and earth shaking and all...

And when he comes back, people are going to be dead. Just like the days of Noe. You know how many people died in the days of Noah? You know how many people lived? Eight.

[ 21 : 51 ] That's it. Eight souls were saved, alive, delivered. So there's going to be a lot of death. That's a good point to make. That's what the passage says.

Okay, so we got this thing about the two being in the field. One shall be taken. His life shall be taken. That's a phrase we use still today. Their life was taken.

He took another man's life. That's the same word. Okay, it's not a big deal. So the problem everybody has is taking Pauline doctrine to the church and then reading it into Matthew 24 and assuming, oh, that's a rapture.

And then you do that. Now all of a sudden you're going to think that this has connection to the church. Then therefore so much of this book of Matthew means... See how that just starts opening the door for false doctrine and problems.

We can't have that. All right, so we got through verse 42 where he said, Watch therefore for you know not what hour your Lord does come. Verse 43, now he goes into an illustration or another parable to illustrate this whole thing.

[ 22 : 54 ] And again, this is not about the church age or the body of Christ. Verse 43, But know this, that if the good man of the house had known in what watch the thief would come, he would have watched.

Now there's four watches in the night and I think if we went to, I believe it's Mark, he identifies all four watches in this, in the evening, the three hour increments of a 12 hour night and he says, at what watch, speaking of what three hour, notice he says, what day or hour and it has to do with that thought of the watch of the night.

Where was I at? Verse 43, But know this, that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Well, of course, if you know when the criminals are coming to your house, you'll be ready for him.

You won't be out that night. You won't be sleeping. You'll be sitting up ready for him. That's the statement. Verse 44, Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blesses that servant, whom his Lord, when he cometh, shall find so doing.

[ 24 : 07 ] Verily I say unto you that he shall make him ruler over all his goods. So the servant's going to get blessed if he's doing what he's told to be doing and watching and ready for the Lord's return.

And verse 47, Verily I say unto you that he shall make him ruler over all his goods, but and if that evil servant shall say in his heart, my Lord delayeth his coming and shall begin to smite his fellow servants and to eat and to drink with the drunken, sounds like them earlier in the passage, the Lord of that servant shall come in that day when he looketh not for him and in an hour that he's not aware of and shall cut him asunder.

Whoa. You see why we can't make this body of Christ church age doctrine? Because if we do, then we've got born again believers that aren't looking for the return of Christ, losing their salvation if they're not living right.

And that's taught in pulpits all over this land. You can lose your salvation. There it is. No, it's not. Somebody, this guy can lose what we'd call his salvation.

That's a loose term, salvation in this age. He can lose what he had by not living it. But this is the tribulation that precedes the second coming. So he shall cut him asunder and appoint him his portion with the hypocrites.

[ 25 : 26 ] There shall be weeping and gnashing of teeth. The same thing happens in the next chapter. Somebody, in our terminology, loses his salvation. That's not the body of Christ.

You can't lose eternal life. That's a gift from God and he doesn't rescind it. This age, they don't have that eternal life. It's not established. It's not fixed. And there's doctrine and we'll even brush in it next hour that applies to us only being in the body of Christ, being placed in Christ.

And it's special. And that's another mystery, by the way, the body of Christ. All right, now let's be careful. There's things I'm taking away so that we understand.

I wish I didn't have to do it, but it's because it's been so perverted and just misinterpreted to try to blend the whole Bible together. That's why the first thing I told you about Matthew is it's not the New Testament like you think it is.

That doesn't start until the death of Christ, right? Hebrews 9. The testator has to be put to death in order to bring in the New Testament. When he, in a few chapters, he's going to be with his disciples.

[ 26 : 35 ] Look at chapter 26. Chapter 26. And before he, the night of his crucifixion, or the night preceding it, he says in verse 28, I'll back up to verse 27, and he took the cup and gave thanks and gave it to them saying, drink you all of it.

This is my blood of the New Testament. The New Testament. He's starting to bring something else around now. This Matthew, all this teaching up till this day had nothing to do with this New Testament.

It had to do with a kingdom for Israel. But now he's about to die. In a few hours, he's going to be murdered on a cross. He's not training them about their kingdom anymore. He's talking about a New Testament.

He's talking about his blood being shed. And then he says at the end of this, verse 29, he's coming back and he's going to do this and drink this with them new in his father's kingdom. But there's the New Testament after the death of Christ.

So back in here, he's not training them for a New Testament and all of that. All right. We finished the chapter. I really don't know that we're going to be able to get going into this next chapter because it's the first 13 verses.

[ 27 : 48 ] But here's what we'll do. Take the very, you know what, this thought of, let me find this phrase here. At the end of 24, verse 45, who then is a faithful and wise servant?

And in verse 46, blessed is that servant because he's doing what he was supposed to be doing. But if that evil servant shall say in his heart, it's the same guy.

He's a blessed servant if he's doing the work. He's an evil servant if he's not and he's out partying. And we kind of, it's so easy for us to feel like, yeah, yeah.

I mean, if we do what's right, then we're okay. It just makes sense. And if we don't, then we don't, you know, we're going to get punished. But this is a man's soul that's at stake here. And that's why we need to rightly divide our Bibles and understand doctrine firm of the Apostle Paul that we are sealed with the Holy Spirit of God until the day of redemption and that he started to work in us.

He'll perform it until the day of Christ. And we don't get tied down and messed up and twisted up by false teaching in Matthew 24. You can be a servant of God and work and work and work and then say, my Lord delayeth his coming.



[ 29 : 12 ] Those guys are having a great time out there in the world. And off you go. That guy loses it. He gets his portion with the hypocrites. And I don't want to go through all the Bible with this, but back in Ezekiel, this is Old Testament doctrine here of the soul that sinneth that shall die and the son won't be put to death for the sins of the father and he's going to bear his own iniquity.

And one guy that turns from his sin and does that which is lawful and right, he gets righteousness. The guy that turns from righteousness and does that against the law and sin in his own iniquity, in his iniquity he dies.

That's the same doctrine for the coming, the return of Christ in the tribulation. This church age, this little window, this bubble, I like to think of it as, is special.

It's doctrine, the thing we have in Christ is not for the Jew, it's not for the tribulation and kingdom, it is just special. And so we park there and we study that, the Bible says, as you have therefore received Christ Jesus, the Lord, so walk ye into him, being rooted and grounded in faith and settled.

That's our position we're to take, getting grounded in what the Apostle Paul teaches us. Not getting grounded first in the doctrine of Christ, in the words of Christ, as if the red letters are more important than what the Apostle Paul teaches us.

[ 30 : 35 ] Be careful, church. Be careful, Christian. Understand your Bible, get grounded in doctrine and truth and then you can understand where these things apply. It's definitely a hang up for me.

I've heard these, just because I've heard it wrong so many times and people are misled and you go talk to somebody and within five minutes you know they don't know what they're talking about. They're taught wrong. They make this explanation for passages like this.

Well, that servant, he was a professor but not a possessor. Isn't that cute? He professed to be saved but he wasn't truly born again.

No. You're wrong. You're dead wrong. That guy was supposed to do something all the way to the end. Remember that? But he that shall endure unto the end, verse 13, the same shall be saved.

The guy that gets it is the guy that's doing it all the way to the return of Christ. That's resisting the system, the man of sin, not worshiping what we call the Antichrist. That's a different time.

[ 31 : 39 ] Thank God, ours is not conditioned on our works and we've already covered all of that. We're going to quit there. We'll pick up chapter 25 and see two more parables or just stories of the kingdom of heaven.

You can see that in verse 1 and I think it'd be maybe verse 14 in that passage as well. And they're going to point us directly to the kingdom of heaven and the second coming of Christ.

So we'll get into that more next week. Let's take a break till 10. than that. You're welcome.