

180708-1 Luke Series, 17, 20-37, The Judgment of Israel Closes the Days of Christ's 1st Coming – Craig Thurman

Nine of ten lepers, which were Israelites, that were healed of their leprosy failed to return to Christ to give thanks and glory to God. The only one which did was a Samaritan. Among those so diseased you would have thought quite the contrary would have been the case. But this is a window into the attitude of Israel in that day. This leads us into the next topic.

Today's Scripture concerns a text so very misunderstood. For example, some of these verses are used to substantiate a rapture doctrine, which is best called the first resurrection. But that is far from the truth. There are two points which complete this chapter. First, the question when the kingdom should come. And, second, before the coming of the kingdom there will be judgment. This judgment is specifically directed against Israel for rejecting the Christ of God.

There is another judgment spoken of in Matthew 24, Mark 13, and Luke 21 which will fall upon all the world (2Th.1.7-10; Re.6.10; 17.14) after both Israel and Christians suffer great trial (Mt.24.21; Re.12.17). This occurs just prior to the second coming of Christ. It is in the second coming that Christ's kingdom, the kingdom of God on earth, shall be established. Bible believers call this the millennial reign of Jesus Christ.

Chapter 17

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

when he was demanded, ἐπερωτηθείς, nom. sing. masc. part. aor. pass. of ἐπερωτάω; KJV, to ask, desire, ask questions, demand, question.

observation, παρατηρήσεως, gen. sing. of παρατήρησις, and only this once in Luke; the verb, παρατηρέω, παρά by, near, with, from, at + τηρέω to keep, observe, watch, reserve, preserve, hold fast; so παρατηρέω, KJV, to watch, observe.

To the Pharisees' understanding, because Jesus said that He was the Christ, then with Him should come also the kingdom. After all, it is a correct and biblical view to associate the kingdom with Christ.

*Is.9.6 For unto us **a child** is born, unto us **a son** is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

*7 Of the increase of **his** government and peace there shall be no end, upon the throne of David, and upon his kingdom, to (that child/son shall) order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

to order, לְהַכִּין, Hiphil (causative act.) infin. (so the לְ, for, to) of כּוּן (koon); KJV, to be prepared (Pv.19.29), established (oft) (1Ki.2.46), fashioned (Ez.16.7), stable (1Chr.16.30), ordered (2Chr.29.35), directed (Ps.199.5), set forth (Ps.141.2), fitted (Pv.22.18), ready (Ex.19.11), meet (Ex.8.26), stand (Jud.16.26), certain (1Sa.23.23), right (Job 42.7, 8).

*to establish, וְלִסְעָדָהּ, Qal infin. (so the לְ, for, to), of טָעַד; KJV, to be upheld (Pv.20.28), established (Is.9.7), comforted (Ge.18.5), refreshed (1Ki.13.7), **strengthened** (Ps.20.2).*

Dan.2.44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

*Dan.7.13 I saw in the night visions, and, behold, **one like the Son of man came** with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his

dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

...

*27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the **most High, whose** kingdom is an everlasting kingdom, and all dominions shall serve and obey **him**.*

But the Pharisees aren't seeing Christ and His kingdom. Jesus has been ministering now for upwards three years and there isn't any indication that the kingdom of God is come. So, apparently this is not the case. So, what is it? They *demand*ed Him to tell them *when* that was to be.

First, Jesus told them that the coming of the kingdom will not be an observable phenomenon. It will not be a *transition*, as one would see a government's power transition from one to another.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

within, ἐντός, adverb of ἐν, which is tss. *among, by, with, in* (sense of duration); this preposition tells them *where* the kingdom is; the preposition is found in one other text: *Mt 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.*

Second, Christ told the Pharisees that the coming of the kingdom will be obvious. When it comes it will be unnecessary for one to say, *lo here, or lo there*. He told them that it was within them. Not, that was in these wicked, unbelieving Pharisees, and other religious sects like them. But here stood the King of that kingdom before their very eyes, and they couldn't tell it. How could one discern a kingdom if they rejected its King? Why, today, many reject the legitimacy of our president and therefore even this

government. Certainly, because the Pharisees rejected the Christ of God they would not receive His kingdom either. But it is they that shall be rejected in the end.

Mt 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

The kingdom was come to them in the person of their King.

Mt 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Both John the Baptist and Christ preached,

Mt 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

at hand, ἤγγικεν (14 times), 3ps. perf. ind. of ἐγγίζω; KJV, at hand, near, approached.

Christ, by saying that the kingdom was *within them* said that it was within the nation of Israel. (cf. *An American Commentary on the New Testament*, vol. 2, p.263)

Notice the third person plural subjective case pronoun *'they' ... neither shall they say*. My opinion is that this refers to the disciples. (the context has in the audience the Pharisees, v. 20, and the disciples, v. 21) The disciples of Christ would never have an occasion to say *Lo here! or, lo there*. They see the King and with Him the kingdom. The question really concerns when the kingdom comes to be the power that dominates the earth. And that is a sudden and obvious occasion, which the people of God know not they need to *look for*.

21 οὐδὲ ἐροῦσιν ἰδοῦ, ὧδε ἢ ἰδοῦ, Ἐκεῖ ἰδοῦ, γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

will come, ἐλεύσονται, 3prpl. fut. ind. of ἔρχομαι, to come, enter.

ye shall desire, ἐπιθυμήσετε, 2prpl. fut. ind. of ἐπιθυμέω, ἐπί among, on, upon, at + θυμόω, heat, passion; ἐπιθυμέω, KJV, *to lust after, desire, fain, covet*; the noun, ἐπιθυμία, KJV, *lusts, desire, concupiscence*.

to see, ἰδεῖν, aor. infin. (aor. 'as a matter of fact') of εἶδέω,,

ye shall not see it, ὄψεσθε, 2prpl. fut. ind. of ὄπτομαι.

The words, *one of the days of the Son of man* are difficult. There are two days (to periods of time) in which the Son of man personally deals with men. One is during His first coming, and the other is in His second. My opinion that this speaks of the disciples desire to have the Lord present with them, but He will not be. Otherwise, I cannot tell what it would mean.

'You shall be ere long at a great loss for me ...' *A Commentary on the New Testament*, John Trapp, p.333

The verses which follow, some interpret as relating to events which precede the second coming of Jesus Christ. But for one phrase, *when the Son of man is revealed*, there is nothing that suggests that this history goes beyond the immediate judgment which Israel shall suffer in A.D. 70.

When trying to discern if those apocalyptic portions of the synoptic gospels speaks to the first or second coming of Jesus Christ, consider these facts.

1. Note whether there is mentioned the taking of captives. Captives would indicate that the text concerns the time of Christ's first coming. (cf. Dan.11.33; Lk.21.24, the first coming)

2. Note that the severest judgment falls in Christ's 2nd coming. (cf. Mt.24.21; Mk.13.19; Dan.12.1)

3. Note that the use of the word *coming*, either the Gr. ἔρχομαι or παρουσία only concerns His 2nd coming. (cf. Mt. 24.27; Mk.13.26; Lk.21.27; also see, Dan.7.13, 14)

4. Note the way the abomination that makes desolate is described (Lk.21.20; Dan. 11.31, *armies*, 1st coming; Mt.24.15; Mk.13.14, Dan. 9.27, is personified; & with these read, Dan.12.11, 2nd coming)

In my studies I have applied this rule, and I believe it is correct: Scriptures have only one interpretation or meaning. We may make good applications of a text of Scripture, but there is only one correct interpretation. Until we have but one interpretation we have not arrived to the correct meaning of the text (and still might not have for that matter). Why do I mention this here?

The event of the destruction of Jerusalem in 70 A.D. is undeniable. The words in Daniel, *the abomination that maketh desolate* speak of two different accounts. (Dan.11.31; 12.11) Some apply every reference to this to 70 A.D. Others confuse these events by giving two interpretations to a single text. By so doing event which related to 70 A.D. and to the 2nd coming of Christ are confounded. The truth is, that there are texts which tell of the event at 70 A.D., and there are texts which tell of the 2nd coming of Christ. (refer to #4 above)

Based on at least these four points, it is my opinion that the 1st & 2nd comings of Jesus Christ can be distinguished in the synoptic gospels in this way:

Christ's 1st Coming: Mt.24.1-13; Mk.13.5-13; Lk.17.22-37; 21.8-24

Christ's 2nd Coming: Mt.24.14-41; Mk.13.14-27; Lk.21.25-28

22 Εἶπεν δὲ πρὸς τοὺς μαθητάς Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε

23 And they shall say to you, See here; or, see there: go not after them, nor follow them.

they shall say, ἐροῦσιν, 3ppl. fut. ind. of εἶρω or ἐρέω; KJV, to tell, say, speak, call.

Recall the context. At this point Christ directs His words to the disciples. The 3ppl. subj. case personal pronoun *they* could refer to the Pharisees. But it certainly speaks of any of the false Christ's that shall begin to rise up very shortly after Christ's death, burial and resurrection. The apostle John testified to that truth.

A very late epistle:

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

The apostle Paul gave warning, **in a very early epistle**, to the Thessalonian saints against those false epistles which would circulate reporting that Christ's coming was at hand. They needed to know, as well as we, that there are certain prophetic events that must become a historical reality before Christ's 2nd coming. Antichrists exploited the *blindness* of unbelievers and the *ignorance* of Christians then, just as antichrists and the Antichrist shall do before the 2nd coming of Jesus Christ.

Mt.24.26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

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.

23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ, ὧδε ἡ Ἰδοὺ ἐκεῖ μὴ ἀπέλθῃτε μηδὲ διώξητε

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

In light of the context of when the kingdom shall come, Jesus tell His own that it will be sudden, perhaps unexpected, and just as obvious as the lightning flashed across the sky. But note too, that the Lord Jesus Himself treats the day of His coming synonymously with the time of His kingdom.

This verse concludes the topic as it relates to the kingdom. Now the subject turns to what results from his sufferings and rejection by Israel: judgment. This subject continues to the end of the chapter. For Luke's gospel, Christ's 2nd coming is not raised, and that very briefly in chapter 21. (Mt.24, & Mk.13 more fully detail this event.)

A careful comparison the texts of Mt.24.16-18 (necessity to flee [rooftop & field]), 37-41 (days of Noah illustration; failing to flee [one taken and other left); and Mk.13.15, 16 (necessity to flee) reveal a context of the 2nd coming. Luke's gospel almost completely focuses on the days of the Son of man in His 1st coming.

Lk.21.20 ¶ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance (But not to the level of Mt.24.21; Mk.13.19), that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

So, before the obvious and sudden coming of the Son of man & His kingdom ...

24 ὡσπερ γὰρ ἡ ἀστραπή ἢ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ

25 *But first must he* (referring to Jesus) ***suffer many things, and be rejected of this generation.***

be rejected, ἀποδοκιμασθῆναι, aor. infin. pass. of ἀποδοκιμάζω, ἀπό from of, off, out of, since + δοκιμάζω KJV, *discern, like, approve, prove, try, examine, allow*; ἀποδοκιμάζω, KJV, *to reject, disallow*; Christ was disapproved of his generation.

There is no question but that Israel disapproved of the Christ of God.

‘Look for nothing in or from this generation but to see me mocked, scourged, spit upon, buffeted, hanged upon a cross, rejected by men; these will be the issues of Divine providence as to this generation; look for better things hereafter, but look for *no* better from or in this generation.’ *Matthew Pooles Commentary on the Holy Bible*, vol. 3, 254, v.25

Now Jesus cites illustrations of Noah and Lot which parallel the attitude of the people of Israel toward Him in His day. There are three acts in this account which preceded the judgment of God.

Noe *entered* (v.27) – Lot *went out* (v.29) – the Son of man *is revealed* (v.30)

25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης

26 *And as it was in the days of Noe, so shall it be also in the days of the Son of man.*

This is the attitude of national Israel when he reveals Himself to them in His first coming. (Mt.24 and Mk.13 speak of this at the *coming* of Christ, not like Luke with reference to the days of the Son of man.)

26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου

27 *They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.*

The account of Moses in Ge.6.3 implies a preaching of coming judgment over a period of 120 years.

Ge 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Suddenly, in a day, judgment fell and wiped the earth clean of the all.

Ge.7.11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

‘Carelessness and unbelief of God’s word did not arrest his threatened judgment.’ *An American Commentary on the New Testament*, vol. 2, p.264

27 ἦσθιον ἔπινον ἐγάμουν ἐξεγαμίζοντο ἄχρι ἣς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας

28 *Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;*

Nothing wrong with any of these things. But they scoffed at the revelation of coming judgment for sin, and were willfully ignorant. (i.e. 2Pe.3.3-6)

28 ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ ἤσθιον ἔπινον ἠγόραζον ἐπώλουν ἐφύτευον ὠκοδόμουν

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

29 ἢ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας

κατὰ ταύτᾳ ἔσται

30 Even thus shall it be in the day when the Son of man is revealed.

It shall be as this the day the Son of man is [be] revealed.

is revealed, ἀποκαλύπτεται, 3ps. pres. ind. pass. of ἀποκαλύπτω, ἀπό from, of, off, out of, since + καλύπτω to cover, hide; ἀποκαλύπτω, KJV, to reveal; the noun, ἀποδάλυψις, KJV, reveal, revelation, lighten, manifestation, appearing; the verb ἀποκαλύπτεται, in the 3ps. pres. ind. pass. is used 4 times in the N.T. (Lk.17.30; Ro.1.17, 18; 1Co.3.13) and once in the LXX, 2Sa.6.20.

2Sa 6:20 LXX And David returned to bless his house. And Melchol the daughter of Saul came out to meet David and saluted him, and said, How was the king of Israel glorified to-day, who was to-day uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself!

Is revealed is a passive voice verb in an adverbial clause, *when*. This verse says that Christ shall experience the same attitude in the people of His day that Noah and Lot did in theirs', and then upon them falls sudden judgment. So, after Noah *entered*, Lot *went out*, and Christ *is revealed* sudden judgment falls upon national Israel.

30 κατὰ ταύτᾳ ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται

31 In that day,

In the day, the time which spans His first coming, Christ reveals Himself to His people, suffers many things and is rejected; it is in this day when judgment falls upon Israel.

he

Not ye. This isn't a Messianic Christian matter, but a national, state-wide, Jewish matter. Whoever this person is when this event unfolds; he must act instantly.

which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Noting the suddenness of destruction.

'A warning against that *lingering reluctance to part with present treasures ...*' *J-F-B Bible Commentary*, vol.3, p.300, v.31

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἄραι αὐτά καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρέψατω εἰς τὰ ὀπίσω

Whoever you are ...

32 Remember Lot's wife.

'Her heart was in Sodom still, and that "look" just said, 'Ah, Sodom! and shall I never enter, never see thee again? must I bid thee a final adieu?''
J-F-B Bible Commentary, vol.3, p.301, v.32

In an instant, when she but turned she was overcome in the destruction of that city and became a pillar of salt.

Ge.19.17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither

stay thou in all the plain; escape to the mountain, lest thou be consumed.

...

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

32 μνημονεύετε τῆς γυναικὸς Λώτ

33 *Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.*

Save his life and lose his life, in what way? Notice, that since to lose your life is to save it, then the word *lose* does necessarily mean death. In this case by instantly fleeing one would give up the life he presently enjoys to continue in that freedom elsewhere. Conversely, for one to attempt to save his manner of life, rather than fleeing, would result in losing it. And that means here, either to be taken as a captive, kept as a slave or to die because of the enemies' sudden invasion. Christ's warning to all of Israel in this day was to flee.

33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν ζωογονήσει αὐτήν

34 *I tell you, in that night* (of that day of judgment) *there shall be two men in one bed; the one shall be taken, and the other shall be left.*

shall be taken, παραληφθήσεται, 3ps. fut. ind. pass. of παραλαμβάνω, παρά by, near, with, from, at + λαμβάνω to take, receive; παραλαμβάνω, KJV, *to take, take up, receive*; **v.35.**

the other left, ἀφεθήσεται, 3ps. fut. ind. pass. of ἀφίημι, ἀπό from, of, off, out of, since + ἵημι, to send or pass; ἀφεθήσεται, is used in the N.T. 9 times: *shall be forgiven, may be forgiven, shall be left* [passed from or sent from]; **vss.34-36.**

Just as a proper hermeneutic could never allow the insertion of the Holy Spirit into the text of 2Th.2.6, 7, so the notion of a rapture cannot be

allowed here. Thoughts are derived from the text and context. They cannot be pulled out of thin air. There is nothing here suggesting a rapture event in this text. Turn off the audio messages, close every commentary and book on the matter, and open the Bible and read what it really says. Rather than a rapture, this one that has been taken is apprehended. Some escape, but many die. The question will be asked in a moment, 'Where Lord?' (cf. v.37) That question is with reference to those *taken*, not left.

34 λέγω ὑμῖν ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται

35 *Two women shall be grinding together; the one shall be taken, and the other left.*

35 δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται

36 *Two men shall be in the field; the one shall be taken, and the other left.*

The mention of two men in one bed is not to suggest the corrupted state of things at this time. Notice that the noun *men* is italicized, just as it is in verse 34. So it is with the noun *women* in ver 35. It is a supplied sense of Scripture.

δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται

37 *And they* (the disciples to whom Jesus was speaking) *answered and said unto him, Where, Lord?*****

By the illustrations Jesus just cited those *taken* delayed to flee. The one on the roof top and the other in the field turned back to get their stuff and were taken. One was caught sleeping; another one grinding, and still another in the field were taken, perhaps heard the noise but kept to their tasks. In their hesitation these were taken. So, the question is, 'Where were they taken?'

And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

will ... be gathered, συναχθήσονται, 3ppl. fut. ind. pass. of συναγωγή, σύν fellow, together, with + ἄγω to lead, bring, keep, go.

'[N]ot where the persons would be left, but whither the others would be taken ... These words can by no means be understood of sinners fleeing to Christ for eternal life and salvation; nor of the gathering of saints to him, at the last day ... the words (*Wheresoever the body is, thither will the eagles be gathered together*) are an answer to a question, where such persons would be, who would be taken and destroyed, when others would be left, or preserved ...' *Exposition of the Old & New Testaments*, John Gill, vol. 7. p.674, v.37

These lost their lives. Many died, of whom this text gives an account. Christ had sounded the alarm of impending judgment just less than 30 years earlier. This closes the generation of Christ's day. Israel is laid waste and the Jews scattered into the four corners of the earth. During this time they are put out of the kingdom. But it shall be restored in Christ's 2nd coming.

Ac 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Until then, the churches become the sole executors of kingdom affairs.

Mt 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Mt.13.11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Mt 16:19 And I will give unto thee (Peter) the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

And until Christ's 2nd coming the saints of the churches, both of believing Jews and Gentiles shall continue to preach the kingdom of God. (Acts 8.12; 20.25; 28.31)

Mt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

There is coming another day of judgment which the whole world shall experience just prior to Christ's return. All that know not God and have not obeyed the gospel shall be destroyed at the coming of Christ. Are you prepared for that day? Have you believed that God sent His only begotten Son to save us from our sins by dying on the cross? That apart from Him no man shall ever have everlasting life. If not, one day judgment is coming to you, whether in this life or after death, but judgment is coming, and it is eternal. But for everyone that believes in Him the judgment is past. He took their place. If you have believed, have you followed Christ in baptism? Come declaring Christ's death, burial, and resurrection in baptism, and then become a part of one of the Lord's churches. Become a part of this church, and walk with Him and us until we are in His presence.

The wrath of God is against sinners. Flee to Christ who is the sinner's only refuge.

Mt 3:7 ... flee from the wrath to come?

To give a summary of the things are revealed in the closing parts of this chapter, the days of the Son of man are two periods of time during which Jesus Christ personally deals with men on earth. In His first coming that wicked generation, national Israel, will reject Him. Therefore they are brought into judgment. That judgment, for all practical intents and purposes consummates Christ's dealings with the generation of His day. In

the second period of the days of the Son of Man He will return in His kingdom.

As a side note, to fill out the history that is recorded in Matthew 24 and Mark 13, in the last day the wicked generation (which is in the whole world) shall turn against the people of God so that their trial is *such as was not since the beginning of the world, no, nor ever shall be.* (Mt.24.21) For their rejection of Christ and His people, both of the Jewish people and the believing Gentiles, the judgment of God is poured out upon them like the flood of Noah's day. Every soul which *knows not God, and obeys not the gospel of our Lord Jesus Christ* (2Thes.1.8) shall be wiped from the face of the earth. This is at the second coming of Jesus Christ and His kingdom. Jesus Christ shall begin His millennial reign, and the people of God, both those in their physical bodies and those that were glorified at His coming shall be ushered into the greatest day the earth shall ever see. What a day that will be!

καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ κύριε ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἄετοί