

Matthew 22-06-12a

Good morning, welcome to the Sunday Morning Services at Grace and Truth Bible Church. This is the 12th day of June 2022. We're continuing our study in the Gospel of Matthew.

We are at the latter stages of chapter 24, Matthew chapter 24, looking at the words of the Lord Jesus with regard to the signs of the end. And it's a fascinating study. It's every phrase is fraught with meaning, with Old Testament allusion, with scenes that are depicted in detail in the book of Revelation, as well as in the major and minor prophets.

We have a lot to cover this morning. Let's take a moment to ask God's blessing on our fellowship and on our study of his word, and we'll begin. Father, it is a wonderful comfort to know that we are sustained by your grace and your strength, not our own resources.

We are held in your hands. We are enabled and empowered by your spirit. We're guided and enlightened by your word.

And we have the wonderful example of the Lord Jesus Christ in his earthly life and the comfort of knowing that his ongoing ministry of intercession is happening even now as we speak, as your Holy Spirit translates our prayers and brings them before your throne. All of the manifold expressions of your grace that make us acceptable in your sight and able to address you as our Father. We're grateful for the work of the Lord Jesus on our behalf.

It is so humbling to recognize how much has been done through these expressions of your love for us. And we pray that as we come together this morning to spend time being enriched and enlightened by your word, that the Holy Spirit will minister it to each of our hearts, help us to understand it, to see its pertinence and its application in the days ahead. We ask it in Jesus' name.

Amen. Matthew chapter 24. We have come to the middle of the chapter here.

We've been looking at these who will cry out and say, he's here or he's there. He's out in the desert. He's in the inner rooms.

And Jesus said, pay no attention. When I come, you will know it. This is going to be like lightning flashing across the sky from the east to the west.

There will be no doubt. If anybody has to announce it, that's not it. It reminds me of what they say about being shot.

If you hear the gunshot, the bullet has already gone by. By the time you get the report, you know, the danger has either struck you or missed you. But the report is late.

Anybody saying here is the Christ, there is the Christ, Jesus is the Messiah and he's here, it's kingdom now, Jesus is on the throne, he's in our midst. There are growing numbers of believers who for the last 20 odd years now have been saying Jesus is already the king of the kingdom. Progressive dispensationalism, you remember my rant about that some years back when I had to take it in seminary to get my degree.

And that was back in the 90s. It has only grown since then in both senses of the word. We've grown as we look at the deterioration of theological understanding, of fidelity to the word of God, of a basic common sense interpretation to spiritualize the presence of Jesus, to spiritualize his kingdom, spiritualize his kingship is just an awful come to pass.

But we've seen that in verses 23 and 24. And Jesus says in verse 25, Behold, I told you this beforehand. I have already warned you.

So it's your own fault if you get fooled, if you get taken in by deconstruction, reconstruction, Christianity, if you get taken in by spiritualizing the physical second coming of the Lord Jesus, shame on you. I've told you beforehand, Jesus says. Don't listen to somebody who says this is Christ, he's here, this is Christ, it's now.

His second coming is just as physical and just as real as his first coming. And it will be preceded by his coming in the air for us. There is no doubt to anyone who makes a serious study of the word of God about the pre-tribulation rapture.

If you understand dispensations, if you understand that the 70th week of Daniel is the last seven years of the age of Israel, you no more have church age believers in the age of Israel than you have Israelites in the church age. Someone who comes to faith in Christ now is not Israel. They are not Judah or Ephraim.

They are Christians. They are body of Christ. When the body of Christ departs, that which restrains will be taken out of the way because with the body of the Lord goes the spirit of the Lord.

And there will come a time such as has never been seen on the face of the earth, which will precede the second coming. There can't be a coming and a presence of the Lord Jesus in the physical sense until these things take place. I've told you beforehand.

So if they say, look, he's in the desert, do not go out or look, he's in the inner rooms, do not believe it. It's interesting that of all of the places that could have been called out, Jesus picks these two. One of them is the desert.

He's in this place that you've got to travel to. And you could imagine somebody making a justification for this. Well, John the Baptist was in the desert preparing the way of the Lord.

So let's go out to the desert where John the Baptist was. The coming of Elijah before the

great and terrible day of the Lord. We're going to have fun looking at that this Wednesday.

Elijah was in the desert. John the Baptist was in the desert. So look, he's in the desert.

Go out to the desert. Let's go across the Jordan and look for John or look for Elijah. Don't believe it.

Jesus said this coming is going to be unique. It is going to be visible worldwide. And it isn't going to be in some unexplored place.

We have had a series of trends. We've talked about them over the years, whether it's spirit controlled temperaments or experiencing God or purpose driven or any of these other programmatic things, the prayer of Jabez or some formulaic. This is something that's been overlooked and we just now found it.

And here's Jesus. He's in this previously unexplored desert. Jesus said, don't believe it.

I'm where I've always been. We have always been able to find the Lord Jesus right here in the pages of our scripture with the power and enlightenment of the ministry of God's Holy Spirit. He has always been near.

He's not up in heaven where he's unattainable. He's not down in Sheol. It's near.

It's in our hearts. It's on our lips. It's the word of God.

Or the inner room. It's through contemplation. It's through reflection.

It's through getting inside yourself and doing a lot of intense spiritual navel gazing or something. It's in the inner rooms. You've got to go inside yourself and have some unique personal experience.

It's your truth. It's your personal unique relationship with the Lord Jesus. That's where you're going to find him.

These things speak of more as scripture always does than just the literal fulfillment of people saying he's in the Eremos, he's out in the desert or he's in the inner rooms, has spiritual application for us. You don't have to go to some unexplored new terrain and you don't have to do inner torture and inner reflection and excavation. God's Holy Spirit will convict us of sin and righteousness and judgment.

And that's the only kind of judgment we need is to find and eliminate the sin in our lives, to walk by faith and not by sight, and then we can be objective rather than subjective. Subjectivity, eyes on self, eyes on other people, eyes on circumstances. We are aware of ourself.

We're aware of people. We're aware of circumstances. But we do not find Christ in those.

The Lord Jesus Christ comes to us in his presence when we have his word and keep it. So we don't look to these places. Do not believe it, he says in verse 26, for as the lightning comes from the east and flashes to the west, so also will the coming, this of course is the parousia that we talked about a few weeks ago, the coming of the Son of Man, this is what it will be like.

And remember parousia, the emphasis is not just on his appearance, but on his presence. He will come and be present. And this is an important aspect for understanding the next verse, which you want to talk about your great dead seas of ink, your tanker ships loaded with debate and uncertainty and various interpretations, for wherever the carcass is, there the eagles will be gathered together.

Oh my goodness, if you want a fun project, get yourself as many commentaries as you can find and discover that no two of them agree on what this verse means. Look at it. And notice Jesus says, for wherever the carcass is gathered, but there's some debate about whether that word ought to be there or not.

And I'm pretty sure it just says, wherever the carcass is, there the eagles will be gathered together. What on earth does this have to do with what the Lord is talking about in terms of his coming? As the lightning comes from the East, flashes to the West, this is what the parousia, the appearance and presence of the Lord Jesus is going to be like. Well, let's use our contextual clues to figure out what these eagles mean and what they are.

Wherever the carcass is, there the eagles will be gathered. So there is a gathering of eagles. They could be eagles.

They could be vultures. The same Greek word is used for both. It's sort of similar to the word that's used in the Old Testament.

Context tells us if it's the face of a cherub or the cherubim, I don't think it's a vulture. I think it's probably an eagle. Mounting up with wings as eagles, I think is talking about your wonderful birds of prey, not your carrion vultures.

But here, there is a carcass. There is something dead. So we're trying to figure out, okay, so Jesus is going to appear in the sky and he's going to come for his people.

So maybe the people are the carcass and he's the eagle that's going to come down. But it's got to be more than that because this is eagles, plural. So keep your finger here and turn back to Matthew chapter 13.

This is a connection that people sometimes make. The parables of the Lord Jesus talking about the reaping of fields and the wheat and the tares. If you look at the, this is the

parable of the wheat and the tares in its explanation, Matthew 13, 36, Jesus sent the multitude away.

He's been speaking to them in parables. Now he's going to send them away before he gives the explanation of the parable to his disciples. What does this tell us? Those who are followers, those who are consistent and stick with the Lord Jesus Christ are going to come to a much better understanding of scripture than those who come and listen and then like looking in a mirror and then walking away and straight away forgetting what they look like.

Remember James talking about that? We look into the law of liberty. Hopefully we see something that we remember. But Jesus sends the multitudes away.

This explanation is not for them. This is for the inner circle of the faithful. We want to be in this group.

So his disciples said, explain to us the parable of the tares of the field. You remember the story, man sows good seed in his field, but an enemy comes and sows tares and the servants come to the master, the owner of the field. They say, there's weeds in your field.

Do you want us to pull them up? And he says, no, let them grow together until the harvest. Because if you try to uproot the weeds now, you could damage the good stuff. And God's heart for his people is so strong and his love for Israel and by extension, his love for us is so powerful.

God is willing to endure with great patience, vessels of wrath fitted for destruction in order that he can show his love to those of us who have been chosen because we have received a love of the truth. The love of the truth was put out there and offered to us. We took it, we received it.

And God's love for us is infinite. And he will endure the presence of evil in the world. He will endure the presence of evil around us in order to express his love.

He does not want us to be damaged. Let them grow together until the harvest. So that's verse 30.

At the time of harvest, I will say to the reapers, first gather together the tares, bind them in bundles to burn them, but gather the wheat into my barn. That's verse 30 of Matthew 13. Let both grow together until the harvest.

At the time of harvest, I will say to the reapers, first gather, this is really important to notice, first gather together the tares, bind them in bundles to burn them, gather the wheat into my barn. So the bad stuff is gathered first, then the wheat is brought into the barn. This is at the time when growth is over.

Isn't that interesting? At the time of harvest, all the growing that's going to happen has happened. Now you have the harvest. It's not like, well, now that we've got the tares out, this wheat can grow and flourish and become more.

Your time to grow is during the time when you're rubbing elbows with the tares, right? Now Jesus is about to explain this parable, but one thing to remember, and this has been many, many months ago now, when we studied Matthew chapter 13 and these parables of the kingdom, what are these? This is a parable of the kingdom. Look at verse 24. He doesn't say the world is like, or life is like.

This is not that guy with his box of chocolates. This is the kingdom now. Is the kingdom now or is the kingdom future? Just a little trivia question here.

Pop quiz question. When is the kingdom now or future? It's future. This is the millennial kingdom.

These disciples at this point know nothing of the coming church age, nothing of body of Christ, nothing of indwelling and filling of the spirit, nothing of everything that we are experiencing in our Christian put together. They are looking directly forward and Jesus is telling them about the coming kingdom. It isn't a kingdom at present, right? When he's talking to the disciples, kingdom is not yet.

Jesus is not a king. He's not on a throne. He's not ruling the world with a rod of iron.

So this is the millennial kingdom. So important to understand. This is one of the most widely misunderstood concepts in scripture.

This is the millennial kingdom. So what happens? What does the millennial kingdom start out with? After the days that we're looking at in Matthew 24, when Jesus comes back after Armageddon, they bury the dead. Takes eight months.

They got radioactive warning signs posted everywhere. What does the millennial kingdom start with? It is the Old Testament rapture. The dead of Israel are raised, not completely incorruptible, but they are resuscitated to a pre-flood, hundreds of years long type of physicality.

They are going to be like Methuselah. They're going to be like Enoch. They're going to be like Noah.

Noah started building the ark when he was 600 years old. I'm a 10th of that and I couldn't build a model of the ark at this point. I get tired changing blades on my lawnmower.

Wonderful physicality. The man who dies at the age of 100 will be said to have died as a child in those days. We've seen these scriptures.

This is the millennial kingdom. How does it start? It starts with seed that is all wheat. It starts with believers.

It starts with all resuscitated Israel. The ones who are allowed into Israel proper, they pass under the rod. They are the righteous.

They are the faithful. These are your Caleb's and Joshua's, your Benaiah, the son of Jehoiada, David's mighty men, Uriah the Hittite, Rahab, the former harlot. The faithful of Israel will pass under the rod and this field, which is millennial Israel, is going to be sowed with all good seed.

However, there is the seed of the wicked one that is going to be sowed. And this is not Satan physically sowing seed because he's going to be in the bottomless pit for a thousand years. What is this seed? This is his attitude.

I can do as good a job. I disagree with this rulership. I don't like these policies.

This is harsh. It is unfair. Remember by the multitude of his commerce, when you go to Isaiah 14 and Ezekiel 28, his heart was lifted up in pride.

I will be like the most high. I will lift my throne above the stars of God. I can do a better job of ruling, or at least just as good a job as God.

People are going to begin to mature and come to adulthood and make their decisions. And they are going to have the seed of the serpent in their heart. They're going to believe their own lie.

And these tears are going to begin to sprout during this thousand year period. There are going to be a lot of children at the beginning of the millennial kingdom. We're going to look at those passages here before the morning's over, several of them.

And this, I think, is where a lot of the children who never got a chance to make a decision, they are going to come back as children and they're going to grow to maturity and they're going to make their choice. They will make the same choice in the millennial age that they would have made had they grown up in Canaan in the days of Joshua, had they grown up in other parts of the world and died in infancy before they had a chance to choose. God does not send people to the lake of fire based on what they would have done.

It's what they will do. Every soul will make its own decision, actually made, and after that, the judgment. So these children are going to come back in mass.

They're going to be all over the world. Remember, all of the unbelievers of every age are not going to live again until the thousand years are complete. So you're only going to start out the millennial kingdom with Old Testament saints on the earth and children.

That's it. Old Testament saints are going to be raised and there's going to be lots of children and childless couples are going to have the opportunity. These are Old Testament believer couples that might have been childless and they didn't get the Zechariah and Elizabeth experience.

They didn't have the Hannah answer to prayer. They weren't Abraham and Sarah, 90 and 100 years old, respectively, suddenly having a child. And yet the one who was barren is going to celebrate more than the one who had children.

Maybe the one who had children, some of them grew up as unbelievers. They didn't get resuscitated. But these people are going to raise children.

This is my belief. We'll see the scriptures here shortly. So you start out, well, these children are going to make the same decision they would have made in any age, under any circumstances, because your choice about God and about Christ is not circumstantially determined.

Well, if only I had been raised in a Christian home, there are hundreds of thousands, perhaps millions of people raised in Christian homes who grow up and reject Christ, reject God. There are people who grew up in the worst squalor in the farthest heathen parts of the world, who when they get the light of what may be known of God in creation, respond positively. And God brings them the information they need to make a positive decision.

It is not circumstantially determined. Therefore, just coming to maturity in a perfect age with wonderful government isn't going to guarantee that people will love God and accept His Son as their Savior and King. They won't.

So the tares are going to sprout and grow up together in this field for 999.9 years. But they are going to be quiet because they are ruled with a rod of iron. If they raise up in rebellion, they're going to be broken in pieces like a potter's vessel.

Perfect government, perfect justice, this stuff will not be allowed to spread. Corruption will be nipped in the bud. Rebellion and disobedience and evil will be suppressed.

People will have to go along to get along, but they're going to chafe. They're going to abrade. They are going to seethe and boil in their souls.

They're going to outwardly conform, but inside they are full of dead men's bones. They are the tares. So what does Jesus say about this in 13, 37 and following? He who sows the good seed is the son of man.

The field is the world. The good seeds are the sons of the kingdom. The tares are sons of the wicked one.

They are like Him in their attitude. Satan was in heaven and seethed with this prideful, rebellious attitude before it ever got expressed and came out. And at the point that it came out with the five I-wills, that's when God fired him as guardian cherub of the throne room and confined him to this earth.

Limited access to heaven. Sons of the wicked one. We're still in Matthew 13, 39.

Now the enemy who sowed these seeds is the devil. The harvest is the end of the age. End of what age? Not our age.

Not the end of the age of Israel. Armageddon is the end of the age of Israel. This is the end of the millennial age.

End of the millennial kingdom. And the reapers are the angels. We're getting close to understanding what our eagles are in our passage in Matthew 24.

The reapers are the angels. Just as the tares are gathered and burned in the fire, so it will be at the end of this kingdom age. Of which I speak, Jesus says, the son of man will send out his angels and they will gather out of his kingdom.

Notice they are in his kingdom and he's going to have them gathered out. This is not before his kingdom. This is not at the end of the age of Israel.

They will be gathered out of his kingdom. He is the king. They are in his kingdom and he is sending the angels to get these people out of his kingdom.

This is your Gog Magog rebellion. Gather out of his kingdom all things that offend and those who practice lawlessness. They do not submit.

They do not accept the law of the son of God. These angels will gather them and will cast them into the furnace of fire. When do you have people being cast into the furnace of fire? This is Revelation chapter 20.

This is the lake of fire. This is the final judgment. Nobody gets thrown into the lake of fire until the beast and the false prophet get thrown there and they're the sole inhabitants for a thousand years.

Then you have Satan released and then all of those who have ever followed him, the unbelieving dead are raised. These who are unbelievers in the millennial kingdom will join them to be cast by the angels into the lake of fire. There will be wailing and gnashing of teeth.

There will not be a sudden recognition of God's power and God's glory and God's character and God's standards even as they watch their fellow unbelievers being cast into the lake of fire. You know what people are doing? They're not falling on their knees in repentance. Hell fire itself will not convert these people to accepting God.

They will be weeping and gnashing their teeth as they are being thrown in gnashing their teeth in frustration, in anger, in bitterness, in hatred for God. Nothing will change these people's mind. This is the experiment of human history.

They can be born in a heathen land. They can be born in Israel. They can be born in a Christian home.

They can be born in an unbeliever home. They can be raised in an awful government. They can be under Pol Pot or Ho Chi Minh or Stalin or Hitler.

They can be in a wonderful gracious government. They can live for centuries in the millennial kingdom. The ability to choose is independent of any outside force, circumstances, and God proves it just like a good scientist.

He puts this human chooser in every different circumstance. Perfect people, perfect environment, they can choose against God. Imperfect people in an imperfect environment, they can choose for or against God.

Imperfect people in a perfect environment, the millennium, they can choose for or against God. It doesn't matter. And this is God's demonstration to the angels and his demonstration to us.

So there will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their father. Notice the kingdom of the father follows this judgment because this is the new heavens, new earth, Revelation 21 and 22.

So the angels gather out of the kingdom all things which offend. Now what Jesus is talking about in our passage, Matthew 24, is something different. This is at the close of the age of Israel.

This is at the end of the tribulation, but it is similar in the sense that you see a pattern when God wants to purge, when God wants to cleanse, he takes out what is unclean to leave behind what is clean. So these eagles that are going to come down, it makes sense, isn't it, that they're not gathering to nurture their young or to mount up with wings and strength. They are descending from the sky to the earth onto something dead, right? That's our clue.

What does it mean? The judgment, Jesus is going to appear in the sky just like eagles do, and he's going to be accompanied by angels when he comes and they are going to descend to the earth. And what happens to carcasses? We've got a wonderful cleanup system that God created where dead stuff doesn't lay around for very long. Vultures, eagles, carrion birds will come and take it away.

Pretty soon that roadkill isn't in the road anymore, and somebody didn't come along with a shovel and a bag. God has a system for eliminating that which is dead. It's wonderful.

It's organic. It's Hakuna Matata, the circle of life. Everything goes back and becomes a part of nature again, much more perfect than human systems.

This is a picture of judgment where the dead stuff is. Once this deadness has become evident and manifest and has reached a certain level, the eagles are going to come and carry that stuff away. One shall be taken and one shall be left.

The one who is taken is taken in judgment. The angels come and gather the tares a thousand years after this, but the pattern is the same. You don't come down with an eagle and grab a dead carcass and say, here you go, Lord, here's your people.

I've come down and gathered them. No, this is judgment on what is dead, what is putrefying, what is corrupt, what is defiled, what is corrupting, what is disintegrating in an awful rotting fashion. The eagles are going to come and take that away so that the kingdom can begin pure.

But over the course of those 10 centuries, it is going to be defiled again. And then you have the wheat and the tares judgment, the sheep and the goats judgment, same thing. In any case, now that we have seen what this means, turn with me quickly to Luke chapter 17.

Luke chapter 17. Jesus uses this same illustration in a slightly different context. He's talking about the end times, verse 27 of Luke.

They ate, they drank, they married wives, they were given in marriage until the day that Noah entered the ark and the flood came and destroyed them all. They were taken away by the water. Likewise, in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built.

But on the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. That which came from heaven took them out. The waters came from heaven, washed Noah's generation away.

Fire and brimstone came from heaven, wiped out Sodom and Gomorrah and the other three cities of the plain. Even so will it be in the day when the Son of Man is revealed. In that day, he was on the housetop.

Don't go inside. One who doesn't feel, let him not turn back. Remember Lot's wife.

Whoever seeks to save his life will lose it. Whoever loses his life will preserve it. I tell you, in that night there will be two men in one bed.

Men is in italics there. The two is masculine. Two people will be in one bed.

One will be taken and the other will be left. When I was a kid, I always thought this was the rapture and you'll just be snatched out of bed and go up to meet the Lord in the air.

That is not this.

You don't want to be the one taken because the one taken is taken in judgment. Always the one taken is taken in judgment when others are left behind. So two women will be grinding together.

This is not at the big mill, the upper and lower millstone. This word in Greek means a hand mill. So two women are here making biscuits in the house.

Remember he said, don't get into the house. Don't go back in to get anything. Well, these people are in the house.

They're either in the bed or they're in the kitchen, right? They're in the house. When Jesus said, if you're smart, you're going to get out of there. One will be taken.

One will be left. They answered and said to him, where Lord verse 37, we're at Luke 1737. Jesus said to them, wherever the body is there, the eagles will be gathered together.

The body, the Soma and Soma is often used as a synonym for a carcass. This is a dead body. Soma is used for the body of the Lord.

Jesus taken down from the cross, treated with spices, put into the tomb. Where is his body? Where have they laid him? Soma is used for the dead body. The people who are wailing about the girl who has died in the upper room, Soma is used to where, where have they laid her body and so on.

So this is the same notion. Jesus often doesn't answer the question that he has asked. I think the question here is they will be taken and the other will be left, right? One will be taken and they say taken where, where will they be taken? Well, where does a dead body go when the vultures and eagles gather? We don't want to know.

It's gone, right? It's gone. It's been removed and we don't see it anymore. It was corrupt and now it's not there.

So when they say, where are these taken? He says, where's the carcass taken when the eagles come? It is going to be spoils. The eagles typically feed that to their young. It's carried away.

It's gone. We don't care about it anymore. We're just glad that the corrupt, putrefying carcass is taken away.

We don't want to know where that is. And Jesus doesn't choose. That's the one good thing about the chosen.

When Jesus says that is a question for another time, where they are taken. Jesus has told

them in other contexts about the lake of fire. But here he just says, what happens to dead stuff when the eagles come and take it away? But we don't, we don't want to look.

We don't want to know. That's a gory picture. So this is the picture.

For our final passage, turn back to Job chapter 39. Job chapter 39, you know, the outline of Job. This is God talking about nature.

Remember, God appears and at the beginning of the chapter, actually it's back in 38, the Lord answered Job out of the whirlwind. And he says, where were you? You know, you're questioning my wisdom. You're questioning my orchestration of the challenges in your life.

Where were you when I put this universe together? This is the, where were you section of Job's begins in 38 goes through 39. That's our context. So in 39, it begins.

Do you know the time when the wild mountain goats bear young? Can you Mark when the deer give birth? And he continues, skip down to 39, 26, Job 39, 26. Does the hawk fly by your wisdom and spread its wings toward the South? Does the Eagle mount up at your command and make its nest on high on the rock? It dwells and resides on the crag of the rock and the stronghold. Eagles dwell in lofty heights.

They are elevated above the lowly earth. They're up above like God's angels who fly between heaven and earth, who ascend and descend Jacob's ladder, who are there for the blowing of the trumpets in the judgments. Remember the seals partake of the earth.

The trumpets are in the middle air. This is the angelic perspective and the bowls are poured from heaven. So you have those three perspectives, all three of those.

And of course, the unspoken thunders, the unwritten thunders. There are four perspectives on the judgments of revelation. The seals cover it from the earthly perspective.

The trumpets cover it from the angelic perspective. And then the bowls cover it from the divine heavenly perspective, but it's all the same sequence of events. You can line them up and we've done so.

So they're up high. They're in the lofty heights. They're as high as you can get, but they're still in contact with earth.

It's the angels. They make their nest on high on the rocks. It dwells and resides on the crag of the rock and the stronghold.

From there, it spies out the prey. Its eyes observe from afar. Its young ones suck up blood and where the slain are, there's the eagle, where the slain are.

So these are not just dead. They are slain. They're slain in judgment.

They're taken away in judgment. So you've got the testimony of God himself in Job. You get the testimony of the Lord Jesus in Luke 17 and the testimony of the Lord Jesus again in the wheat and the tares, explaining the principle of those who are taken away are taken in judgment by the angels.

They are God's servants. They follow the Lord Jesus' command to remove out of his kingdom before and after that which offends. Well, let's pause here and take our break.

When we come back, we're going to look at another conundrum in the scripture that is a difficulty of interpretation. But let's pause here and take our break.