

# As in the Days of Noah

*Gospel According to Luke*

By Ken Wimer

sermonaudio.com

**Bible Text:** Luke 17:26-37

**Preached On:** Sunday, October 23, 2016

## **Shreveport Grace Church**

2970 Baird Road

Shreveport, LA 71118

**Website:** [www.shrevegrace.org](http://www.shrevegrace.org)

**Online Sermons:** [www.sermonaudio.com/shreveportgracech](http://www.sermonaudio.com/shreveportgracech)

For the message, let's look together in Luke 17 and my text is from verse 26 down to verse 37 and I want to speak with you on this subject, "As in the Days of Noah." We will consider the days of Noah and what were they like. Our Lord here is describing the generation in which he came into this world as being like those days. I know typically if you read most interpretations of this portion of Scripture, people will relate this to the end of times so here's the shocker before we read it: while there may be parts of this that pertain to the end of times, in reality the fulfillment of this was just one generation removed of when the Lord said these things should take place. Alright, so I've established the point, we're going to read the Scripture and then we'll see how this is so through the message.

But let's read this in Luke 17, beginning with 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, they drank, they married wives," wives is in italics so it just refers to marriage," they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." If we were raised reading the Scriptures, we know at least something about how the Lord preserved the lives only of Noah and his family and the rest of the world destroyed. There are many that are still puzzled about that, "How could God destroy so many and just same some?" Well, the answer is he's God.

But now verse 28, "Likewise also as it was in the days of Lot." You see, we're always used to hearing "in the days of Noah" but he compares also to the "days of Lot." "They did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Now here's where people get confused because up there in verse 26 it says, "so shall it be in the days of the Son of man," here it says, "in the day when the Son of man is revealed," so they say, "Well, that's talking about his second coming." But it says "when the Son of man is revealed." It doesn't say how except for in the context it answers how.

So if this pertains particularly to what would have taken place one generation removed from when Christ announced this, it must be then that there was a way in that day when the Son of man was revealed because it says in verse 31, "In that day, he 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." Now here's a point already considered and we're going to look at some other Scriptures, when Christ comes again the second time, will there be any delay? Sudden destruction is what we read. There's not any thought of going back and gathering this or that. But here is a particular context that if anybody thinks that there's any hope in going back, returning back and gathering any sort of things and clinging to those things, think twice.

Verse 32, "Remember Lot's wife." What happened to Lot's wife? She looked back and it wasn't just that she paused physically but her heart never did leave and fire and brimstone fell upon her and she became a pillar of salt.

"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men," and men is in italics so there are two, "in one bed; the one shall be taken, and the other shall be left." Here again, verse 35, "Two women," women is in italics, "shall be grinding together." It supposed that this was the work of a woman to grind the meal, "the one shall be taken, and the other left. Two men," or two, "shall be in the field; the one shall be taken, and the other left." When you read a number of writings or hear some preachers that like to preach up the rapture, this is where they come. "You see, it says there you're going to be going along one day and all of a sudden your partner is gone. Where did they go? You'll see a pile of clothes laying there and you've been left behind." But that's not what this is about when we consider it in the context. And again, it reminds us how much men's interpretations taint or prejudice how we read the Scriptures. That's why I want us to read this all in one context because this is something that years ago as I was studying these things, the Lord began to trouble my spirit. This was even before he opened my heart to reveal Christ in me, that there was something wrong with what I was being taught. Cut and paste Scriptures here together to come up with some sort of prophecy which people run wild with but everything in Scripture is in a context and if it's taken out of context, it's a pretext.

So that's what I want us to do, prayerfully look at what our Lord is saying here because this was a message for those of his generation who opposed him, who turned thumbs down on him, who rejected him as the Son of man, and even when they had crucified him and put him in the grave, they thought they were done with him, and even after he ascended on high. You have to realize that the only ones who were eye-witnesses to his ascension were those to whom he revealed it. The rest of the world knew nothing of it. So for them in their minds, that Jewish nation, as time went on they're thinking, "We're finally done with this man." But the Lord said, "You're not done. He will be revealed again." When he was going to the cross and those women were weeping for him, do you remember what he said to them? "Don't weep for me but rather weep for yourselves because your house is left to you desolate."

They took the Son of God, the Son of glory, and crucified him and slew him according to what God purposed. Peter in preaching there in Acts on the day of Pentecost said that, "that he was delivered according to the determinate counsel and foreknowledge of God

but you have taken him by wicked hands, have slain." The Lord used those wicked hands and these were the priests, these were the rulers. They offered up the Lamb of God but didn't realize it. They offered up the final offering that God would ever accept. He didn't have any hope in the blood of bulls and goats. All of those depicted this instance, this Lamb that was to be slain and they ignorantly and in rebellion offered him up and when they did, they thought they were done with him. What was the word that was being propagated so that the word of the disciples in preaching that he was resurrected wouldn't catch on? They said the disciples came and stole his body just to say now that he was resurrected.

And think about it, for a generation here's the longsuffering of God in that he doesn't react but everything unfolds according to his purpose. Between AD 30 which was about the time, 33, when Christ would have been offered up as a sacrifice, to AD 70 when the Roman government, the Roman army came in and took over Jerusalem and destroyed it and leveled the temple to such a degree that even today if you go over there, all you see is a little portion of the temple ruins but on the foundation of that old temple is a shrine which is one of the holiest shrines to the Muslims because God purposed back when the Ottoman Empire was in power, to go in there and build what they call the Dome of the Rock. You've seen it in pictures. It's got the big golden, it's made out of gold, and they put something in place that for them would forever shame that old temple but what they don't realize is God destroyed that old temple. Why? Because Christ is God's temple. He came and fulfilled everything pertaining to that old temple and there is nothing in that old temple or the old law or sacrifices or priesthood or laws or rules or regulations and ceremonies that anybody should ever stop and think twice and think, "Maybe we ought to go back there," because it's in that context that God says, "Remember Lot's wife." Or if you're one of these on the housetop when this day comes, do not hesitate and think that somehow if I just hang tight this will pass and I'll be alright and everything is going to be just like it was because it isn't.

God purposed, you see, you talk about the rebellion of the Jews of Christ's day, remember when Christ died on the cross all was dark? It was in the middle of the day and yet there was darkness for three hours. That was Christ the high priest entering into the presence of his Father with not the blood of bulls and goats but his own precious blood. And if you have any doubt as to what it was about when the earth quaked and shook that day, Old Testament believers came out of their graves and walked around Jerusalem. Why? Because it was for such that he came to pay the debt.

They had every testimony to see that just like the Centurion. You say, "Why did the Centurion see it?" when he said, "Never a man has died as this man!" And this was a man that was used to crucifying and executing people every day, all day long but, "Truly this must be the Son of God." You say, "Well, he saw. Why didn't everybody else?" Because God purposed a blindness and yet gave them every testimony to see that, "You walk away from this, you stand against from this vile culmination of who Christ is and what he accomplished, there remains no other sacrifice."

That continues to be the message for people today that still somehow they say, "Yeah, I know what Christ accomplished but isn't there some part of the law that I still am obligated to keep back here?" The Jews kind of snuck in and said, "Well okay, it's all fulfilled except for circumcision. You've got to at least get circumcised." And by the way, that's only a physical thing so what difference does it make? It makes a lot of difference. Paul said, "If you so much as be circumcised thinking that somehow you're contributing or adding in any way to what Christ accomplished, you've fallen from grace." People replace circumcision with other things today, baptism, walking an aisle, saying a prayer, whatever. It's the same spirit that's in men to opposed Christ and his finished work.

Do you know what they did? It says there when Christ cried, "It is finished," and gave up the Ghost, the veil in the temple was rent in twain it says, "from top to bottom." That tells you who ripped it because if it was a man, they would have had to cut from the bottom up. There wasn't any man that....and that veil was pretty heavy. It was a curtain. The Lord did it. But what did they do? Sewed it right back up and kept going with their sacrifices, kept going with their offerings. Imagine offering lambs and sacrifices again. For what purpose? To imagine such a vain thing that here Christ is the fulfillment and yet they go right back to their formal ceremonial worship.

And they are ones even today that still look for a Messiah. There is a Jewish synagogue over here in our neighborhood where I live and I've actually sat in a class with the one that's the rabbi now, it's a lady. And I remember going back trying to refresh my Hebrew and we started in Genesis and started reading in the Hebrew text with her leading the class. She called it a Bible study, to learn biblical Hebrew. And we were allowed to ask any questions we wanted to so my first question to her is, here's somebody that knows the Hebrew, "Why is Genesis 1, in the beginning God, why is the name of God in the plural," which it is, "and then the verb is singular?" So grammatically something is not right. You should have seen her answer all around that thing. "Well, there are many perspectives to God. He's got a lot of different aspects and angles and infinite and we don't know."

Then as we went on and studied through, she was talking about kosher foods and others things so I raised my hand and asked, "You know, you're so particular about all the kosher foods even to this day, what about the sacrifices?" "Oh well, you know, there is no temple right now so we offer spiritual sacrifices." So that's where the Lord enabled me just to say, "Would you give me about 15 minutes to explain why I believe there's no more sacrifices?" She said, "Sure, as long as it pertains to the lesson." I said, "It pertains." And I started talking to her about the reason there are no more sacrifices is because Christ finished the work. It was astounding because she was silent during the whole thing and the only thing she could answer when I was done was, "Well, I can see why you might say that." That's it.

But unless the Lord opens her heart, she's going to remain in that blindness, continuing to talk about aspects of the law and kosher this and this, but why is there no sacrifice? I've always prayed that every time she leads a time of their worship there and reading the Scriptures, that that would come to mind. Wouldn't it be wonderful if one day like the Ethiopian eunuch suddenly realize this isn't about us and our customs and rules and

regulations, it's about Christ. And to think, "What's the name of that guy?" It doesn't matter. I may be long gone but I know if she's the Lord's, he's going to draw her. If not, she'll remain in that blindness.

But the reason I bring that up is because that's the kind of generation that our Lord was dealing with, that the time was short when everything they ever put their confidence in was suddenly going to be destroyed, destruction. And that's why he goes back to the days of Noah as an example, goes back to Sodom and Gomorrah, and when we read the Scriptures, we understand that exactly what he said took place.

I've mentioned to you before the book by Josephus and I would recommend somebody getting that and just reading it in connection with the Scriptures. Now remember, this was an historian that lived back in the first century that actually observed these things and wrote them as a journalist. That's all. So he had no preconceived notions other than what he was describing. But I will tell you when you read what he describes concerning what took place in the destruction of Jerusalem and compare it with what we read here in the Scriptures and we're going to look at some other portions, it is amazing to what degree we see him confirming the Scriptures. I've always said that the Scriptures have a lot of light to shed on men's commentaries whether they believe it or not, and such is the case.

Now, the reason I paused there was because 37 is key because this has these listening to him shaken. "And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." I love the Lord's answer. Why does he answer in a parable? Just like any reason he answers with a riddle or a parable, that those that are without seeing might not see and hearing might not hear. And there are a lot that read that and still come away saying, "Well, that's some time future, then." Because they look around and they don't see any judgment, they don't see anything happening so they say, "Okay, that must still be future."

But just as Noah's day and Sodom and Gomorrah were an example for that day, now as we look back and consider what God did in destroying Jerusalem, it serves as an example for our day, for any that would ever think that there's any kind of hope in going back to the law and rebuilding what God has already destroyed. Why is it destroyed? Because Christ fulfilled it. And the reminder is unless we're in Christ, unless our hope is built on nothing less than Jesus' blood and righteousness, all other ground is what? Sinking sand. There is no hope in it. Alright?

So let's look at this from that perspective. As I said, I believe what we have here is a description of the wrath of God being poured out on that nation of Israel, the destruction of Jerusalem, and within a generation of our Lord's death. We're going to look at a portion here in a minute.

But why is it compared to the days of Noah? Notice it's not just the days of Noah but it's also the days of Lot. So we've got the days of Noah and the days of Lot. The one common denominator is sudden destruction. And at a time when everybody was saying, "Peace and safety, and then sudden destruction." And that's why you read here of these

where it says "they did eat, they drank, they married, they were given in marriage until that day that Noe entered into the ark, and the flood came." The same thing was going on in the days of Lot. It says there, "they did eat, they drank, they bought, they sold, they planted, they builded." The point there is because a lot of people like to point out, "Well, things are going to get worse and worse and then suddenly Christ is going to come again." That's true in one sense, only in this: man can't get any worse than he already is. I know it's a day with the news and with twitter and things being posted and done immediately, it just seems like things are worse than they've ever been but it just means we're more exposed to it.

But here's the reality: that it's not so much what's out there that is evil, consider what's in here for every one of us sitting here. You see, if we're shocked by what's out there, we have to say that what's out there and what the Lord is exposing is just the reflection; it's a light as to what's in here. I have the same nature as anybody out there. I would be that Texas chainsaw murderer were it not for God's restraining hand. Because you ask yourself, you say, "Well, what's at the basis of murder?" Isn't it anger? How many times have you said, maybe you haven't said it out loud but, "I was so angry I could have killed him"? Why didn't you? Because there are some that have gone over the edge and decided, "This is it. I'm gonna take that other person's life." It's that anger that only the restraining hand of God keeps you from doing what you would do.

I believe that's the true meaning of that verse in Proverbs that says, "Train up a child in the way he should go and when he's older, he'll not depart from it." There are a lot of parents that fall back on that and think, "Well, I'm gonna train them right and when they're old, they're not going to depart from it," but if you go back and look at the original, it's in the context of training up a child in the way the child would go. If you train up a child in the way that that child would go, in other words, don't discipline them, give him everything he wants, let him be what he's going to be which is basically the way a lot of children are being raised today, when they're old, they're going to be just like that. And school teachers are suffering from it. You get these kids in your classroom and they don't care if they cuss you out or not. Even when you call the parents, the parents are like, "Well, that's why you've got him. You take care of him."

But the point is the nature that is in every one of us is there by birth, but for the grace of God. And one of the greatest blindnesses that we could ever have is to think that somehow with all of this evil in here that somehow I'm still good. And that was the problem with Christ's generation. When he came into this world and he came to accomplish a work of salvation that had been prophesied in their Scriptures from the beginning of time, all the way back in Genesis. They read those Scriptures all the time yet when he came they turned thumbs down on him. "He came unto his own and his own received him not."

But the point is they were all living as if everything was fine. That's the whole point here when it says, "they drank, they married, given in marriage until the day that Noe entered into the ark." There wasn't anybody alive in Noah's day that believed they were bad enough for God to destroy the world like he did, and I'll guarantee you it's the same thing

today. Same sort of blindness. When you start talking about God sending sinners to hell in our generation, people are aghast. "You don't still believe that, do you?"

I remember, I don't know if they still do or not, back in the day when my kids were going through school, high school, they still taught Jonathan Edwards' "Sinners in the hands of the angry God" in literature and I remember my daughter coming back from literature class and showing me the book and saying, "This is what they're teaching us." And I read through it and I said, "Well, what kind of discussion are you having in class?" And she said, "Well, the teacher said there is no one alive today that still believes like this. This is just old literature we're studying." And I said, "Well, what did you say?" She said, "Well, I told them you do." It's like, whoa, nothing like having a target on your back. But in reality, yeah, sinners in the hands of an angry God. This is a God that the world today doesn't know.

And even as our Lord was giving warnings here, again of his generation, he was dealing with the chief priests and scribes and Pharisees and they thought they could just deal with him like they would deal with one of their own and he's telling them things here that are a shock to them. Even here, "This guy must be crazy." And yet as we read in other Scriptures, it says if you're alive in that day, pray that it not be on the Sabbath. Why the Sabbath? It wasn't that the Sabbath was still being enforced but for the Jew, if it was on a Sabbath day, they were thinking, "We can only go a certain distance so out of regard for the law, you know, we've got to hang tight here." And the Lord is saying that in the day of judgment none of that is going to matter. None of that is going to matter.

So that's what I want you to see. First of all, he's comparing the judgment that was to come in his generation with the days of Noah, normalcy. And I dare say today, even, when you think about the end of time, the end of the world, who wakes up thinking today might be it? I know we know it but every one of us has already made our plans for Monday. We've already got our week laid out. We say, "I know we should be expecting the Lord to return right now," but who really believes it? Who really believes it? My prayer is that our hope and rest is that we are in the Lord because if we are, that wrath and judgment has already fallen on him and there is our hope, to be found in him, not having our own righteousness but that which is of God in him. Alright?

But what are some lessons to be learned from the destruction of the world in the days of Noah? I know this: Noah was spared only by grace. That's what it says back there in Genesis. Noah found grace in the eyes of the Lord and he preserved a remnant through the family of Noah not because Noah was any better, but because he purposed to bring a seed through that seed. You see, this promised seed had not yet come so he couldn't destroy everybody. That's the only reason. By grace, because of Christ, that seed was preserved.

The same thing with Lot and Sodom and Gomorrah. Do you realize Lot lingered? And it was the angel, the messenger that was sent, that took him by the arm and brought him out of that city else he would never have been delivered. You think, "Well, Lot must have been a backslidden Christian, then." Nope. Peter wrote about him that he was a just man

who vexed his righteous soul every day. And it may well have been just a question of whether he ought to go or stay and it was the Lord that brought him out.

But we know as the case with Noah and the case with Lot, it wasn't because they were any better than those of that generation. What was the first thing that happened to Noah when he came out of the ark? He got drunk. What's the first thing that happened to Lot when he came out of Sodom and Gomorrah? Got drunk. You say, "Well, that's a fine example of what it is to be a Christian." I'll tell you what a fine example of being a Christian is, is that the blood and righteousness of the Lord Jesus Christ alone is all my righteousness. Period.

You know, everybody is talking about Wikileaks and what's all coming out. Do you want your emails put out there? Do you want your texts put out there? Do you want your thoughts put out there? This is out there for the world to see? I don't know a person that's going to stand up and volunteer. And that's just a small picture and this is with man's technology. Can you imagine? That's why David said, "If the Lord should mark iniquity, who could stand?"

I've had some people boastfully tell me, "Well, I don't care what they look at in mine. All they're going to see is a clean record." Really? Your thoughts? How many times just you complain about the weather, do you realize that's not rebellion? Because who sends the weather? That's God. I don't care how pure you think you are but there are a lot of people because there is normalcy in their lives, they feel like they are God blessed. We hear that all the time. You can't get away from it. "Have a blessed day!" Normalcy. And I'll tell you, when people say it, I stop and think, "I wonder if they even realize what it is to be blessed." Because the Scriptures say, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places," where? "In Christ Jesus." And then it goes on down to describe how he has foreordained those that should be saved and blessed them and paid their sin debt.

It's a remnant and that's a common denominator too, not just in the judgment but in the remnant, the fact that there is still a Noah to talk about that wasn't destroyed with the rest. The fact that there's a Lot to talk about that wasn't destroyed with the rest. That's a mercy and that's a grace.

So all of these things we see here our Lord describing. Now, you remember, look in Matthew 10:15. Let's look at a couple of Scriptures here because time is getting away. Matthew 10. Remember what our Lord said here in verse 15, "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Now we often read that and think in terms of eternal judgment but what our Lord was doing when you combine it here with Luke 17, he was forewarning that generation, these very cities where our Lord walked and manifested himself as the Son of God by the miracles that he did. Those cities in a short while would be wiped out in a manner that made Sodom and Gomorrah's judgment look like a walk in the park. That's what our Lord was saying. He was giving them signs that here was the Son of God

walking in their midst and in their blindness and rebellion, they turned thumbs down on him.

Now, this is the message that we're seeing here in Luke 17 where he says, "remember Lot's wife." You stop and think even in the days of Noah, it says, "until they entered into the ark," the ark is a picture of the Lord Jesus Christ. How did any enter into that ark? They didn't do it voluntarily. They didn't do it because they were smarter than any of the rest. They did it because God purposed that they should enter in. That ark is a picture of Christ. The same thing with Lot.

But there is a contrast here between Lot that the Lord did deliver and Lot's wife. When he describes in verse 29, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them," he's describing what would happen when you see fire and brimstone from heaven. The Roman army already used those sort of fiery catapults that would come in and this was their artillery, to burn and level anything in its way and nothing could stop it.

Here in Lot's day, it was fire and brimstone from heaven but here would be the Lord exercising through an earthly power. Now when you read Josephus, there were other things that took place. Just like there was an earthquake in Christ's day when he died and darkness, there were some things that showed that what took place in the destruction of Jerusalem, it wasn't just the Roman army, this was God pouring out his wrath upon this people and upon that generation because of their hardness and because of their blindness and unbelief.

But in the midst of all this, down in verse 32 you see, "Remember Lot's wife." There's the contrast. What was the difference between Lot and Lot's wife? Here again we see a picture where Christ said he didn't come to bring peace but a sword. Just because he saves Lot doesn't mean he needs to save Lot's wife. I think there are a lot of people that presume that. "Well, my husband's a Christian, then I'm good. I'm good with his profession." Really? Children, the same thing. Family. Friends. There is no comfort even in attending Shreveport Grace Church and thinking, "Well, the Gospel's preached there. I'm alright." But the Lord deals with each of his own individually. He knows those that are his and he knows how to deliver the godly. Who are the godly? Those that have been made like God through the imputed righteousness of the Lord Jesus Christ. That's it. He's put that fear of God in them. But remember Lot's wife because she was one that had an outward profession. From all appearances she was a faithful wife, she was following him, but at a certain point in time, she turned back. You say, "Well, why did she turn back?" She began to think of everything she was leaving.

Therein is the warning even to this generation that to be drawn to the Lord Jesus Christ, he separates out his own unto himself and there is no going back to tradition, to customs, to rules, to regulations, to the law, any part of it, as a condition for being saved. It's all of Christ or none of Christ. It's just that plain and simple. So her turning back was really a revelation of what was in her heart all the while. It was just made known.

That's why it says there in verse 33 of Luke 17, "Whosoever shall seek to save his life shall lose it." There are a bunch of people through works religion right now trying to save their lives. It's like with Cain, you go all the way back there, if God leaves us to our own devices to where we think we can save our life by what we do, we will most certainly be of this number that are condemned because to think that way, then it's like Paul wrote to the Galatians in Galatians 2:21, he said, "If righteousness come by the law or our keeping of the law, Christ is dead in vain. You make the blood of Christ to none effect." So if where you're sitting you're thinking, "Well, it's Christ plus." Nope. That is to be repented of. It's Christ alone. It's Christ alone and his work alone.

And it says there in verse 33, "and whosoever shall lose his life shall preserve it." You notice "his life" is in italics in the second part. In other words, to lose something, you say to somebody, "Lose that thought. If you continue with that thought, lose it." That's what the Spirit of God does. We would hold with a death grip, think of a body that rigor mortis has set in and something is in their hand, you literally have to break the bones to get it out. The picture is we would with a death grip to something in ourselves, to our profession or some goodness or our will, something in us, we would hold it to our own condemnation did not the Lord in his grace and mercy cause us to lose it, in other words, let lose of it.

That's what it's saying there, "whosoever shall lose his life shall preserve it." I've had people say that to me and perhaps you have too, "You sound like you're putting all your eggs in one basket in this matter of salvation. You mean to tell me that some man that hung on a tree nearly 2,000 years ago, you're telling me that all of your salvation is in who he is and what he accomplished and that's how you intend to face God?" By God's grace, yes, because everything else is loss, has no significance. I don't see any help in it. I dare not trust the sweetest frame. You see, we've got to lose that thought too when we get up and think, "Well, I feel saved today." Well, get rid of that thought because salvation isn't a feeling. Tomorrow you'll get up and won't feel saved, now what are you going to do? Someone looking at their faith and saying, "Well, my faith is strong." Really? That's what you want to face God with, your faith? No, it's got to be in the person and work of the Lord Jesus Christ alone, that one sacrifice and lose everything else.

I'm telling you, lose everything else. We're talking about heart matters. I'm not talking about what you confess with your lips. I'm talking about that thought that's going through your heart right now. If you see it as any kind of life raft that you're going to jump onto and cling to, lose it and make the cry be unto the Lord Jesus Christ alone and I'll tell you, the Spirit of grace gives that cry of a needy sinner, "Lord, help me or I die! I have no other help!" Where you find such a cry, you find in whom God has been pleased to do a work of grace.

I'll tell you, it's not a pleasant feeling. Thank God salvation is not on feelings but when he strips everything away and causes your nakedness to be exposed but then clothes you or shows you that you've already been clothed in that robe of righteousness that his Son, the Lord Jesus Christ, earned and God imputed there when he died on the cross, I'll tell you,

you've lost nothing. That's why it says there, "shall preserve his life." That's the life preserver. It's Christ. It's Christ.

Now, you say, "Well, how do we know the rest of this had to do with the destruction of Jerusalem?" Whosoever shall seek to save his life. I will tell you, he says, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left." Those words there describe one being taken in judgment, in other words, taken out, and the other left. Who determines these things? Who determines saved and condemned? It's God. This is his sovereign prerogative to save whom he will and this is what he was warning them of. In this destruction that was imminent and coming upon the city of Jerusalem, there would still be a remnant. You see, that's what I find here, there is some hope.

"Two women shall be grinding together; the one shall be taken, and the other left." Taken how? In judgment. The other left, a remnant according to the election of grace.

"And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." Look in Matthew 24 and I'm just going to leave you with this chapter to read and compare because our time is gone. I didn't want to spend a lot of time on the historical background of it but if you want a good commentary on Luke 17, read Matthew 24. And the reason that I say that this has to do with the destruction of Jerusalem is because our Lord is describing this time as a time of great tribulation and you remember back here in verse 15, he's saying in verse 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." When he says "the end come," he's talking about specific to Jerusalem. And you read the book of Acts, that the Lord for that period of time while this wrath abode on the nation of Israel, yet God purposed that it be preached in the nations, the Gentiles. That's why Paul was persecuted, it's because he was an apostle to the Gentiles.

But you notice in verse 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet," so this goes all the way back to the Old Testament, "stand in the holy place," in other words when you see this desolation stand in the holy place. The holy place was what they considered still to be the temple. It says, "whoso readeth, let him understand." Now what was he talking about? Well, again, Scripture with Scripture. Look at Luke 21:20. You want to write these references down and you can look at them later. I don't know how more specific it can get when we read here, "when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 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. For these be the days of," what? "Vengeance, that all things which are written may be fulfilled." This is what the Lord said when he would pour out his wrath and it would be on this generation and you can read how it's described.

But in verse 27, because you say, "Well, over here it says in the days of the Son of man." Yup. Christ came again in AD 70 in judgment. His hand was against this nation and this

people and that's what's described there in 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." Why that term "Son of man"? Because that's the last thing they saw of him and they thought they were rid of him. But here from the throne of glory, now he exercises his will and his power and brings to bear his vengeance upon this people.

You see in verse 28, "For wheresoever the carcase is, there will the eagles be gathered together." The same as we're seeing over here in Luke 17:37. That word "eagles" means vultures. There would be such a death that God would bring about, bodies laying out in the open. Again, you can read Josephus on this and never has there been a time when there wasn't anybody left even to bury the dead, such was the destruction in vengeance.

And you read down here in verse 34 and this is the sum of it because I want you to read the whole thing but verse 34, "Verily I say unto you, This generation shall not pass, till," what? "All these things be fulfilled." How much plainer can it be? If God purposed this against a people and a nation that persisted in continuing on in their supposed obedience of the law and their ceremonies, if we ever wonder what God considers of man's works of man's hands, start back there in the garden of Eden when Adam and Eve took fig leaves to cover their nakedness and God stripped them in mercy and clothed them in the skins of those animals, innocent animals slain. That was a picture of his Son, the Lord Jesus Christ. When Cain persisted to come with the works of his hands, God said to him, "If thou doest well. Otherwise sin lieth at the door." What did he mean "do well"? Go and get you a sacrifice. But if not, sin lies at the door. There is no sin removed by the works of these hands. Any sin that's ever been removed has been in the blood of the Lord Jesus Christ alone, shed once for all and therein we are sanctified. Let's not be as Lot's wife and let's not be as these that look elsewhere but to Christ alone.