Thought For The Week

Articles: *Where LORD?* ~1200 words, ~300 words

Where LORD?

A Sermon on Biblical Clarity in End-Times Teaching

The sermon titled **Where Lord?**, delivered by preacher Mike on March 8, 2026, offers a thoughtful critique of popular end-times teachings, particularly premillennialism and its associated doctrine of the rapture. Drawing from key New Testament passages, Mike challenges assumptions about what happens when "one is taken and the other left" in descriptions of the end times, urging listeners to stick closely to the biblical text rather than importing external doctrines.

The sermon begins with scripture readings that set the stage for Mike's message. Kevin reads from **Matthew 24:40-41** (New King James Version): "Then two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left." Roger follows with **John 5:28-29**, emphasizing a singular "hour" when all in the tombs will hear Christ's voice and come forth—those who have done good to a resurrection of life, and those who have committed evil to a resurrection of judgment. These verses immediately introduce themes of sudden separation and simultaneous resurrection, which Mike uses to frame his central question.

Mike transitions by reading from **Luke 17:26-37**, comparing the coming day of the Son of Man to the times of Noah and Lot. In both eras, people pursued ordinary life—eating, drinking, marrying, buying, selling—until sudden destruction arrived. He highlights warnings not to turn back for possessions and recalls Lot's wife as a cautionary example. The passage repeats the imagery of separation: two in one bed, two women grinding together, two men in the field—one taken, the other left. When the disciples ask, "Where, Lord?" about those taken, Jesus replies cryptically, "Wherever the body is, there the eagles will be gathered together." Mike zeroes in on this question as the sermon's title and focus, noting that Jesus leaves the destination unanswered in the text.

A personal anecdote illustrates the sermon's point. While working at a feed store in Medina, Mike asked a co-worker (presumably holding premillennial views) where the "taken" ones go. The co-worker claimed he could explain but provided no answer. Mike connects this evasion to broader doctrinal claims, particularly premillennialism, which often includes a pre-tribulation rapture: the righteous (dead and living) are suddenly taken to heaven, followed by Christ's return to establish a literal thousand-year earthly kingdom. He questions why people confidently assert a destination when scripture remains silent.

Returning to **John 5:28-29**, Mike dissects the passage carefully. He stresses the singular "hour" (or "an hour" in some translations) when **all** in the graves will hear Christ's voice and emerge. He acknowledges that "all" sometimes means a representative group rather than every individual literally, but here it indicates a comprehensive, unified event. The separation is not temporal but qualitative: the good to life, the evil to condemnation. This contradicts premillennial views requiring staged resurrections or a rapture removing the righteous beforehand, as the text presents one undivided hour encompassing both outcomes. Mike argues that if the rapture preceded a

tribulation and millennial reign, the resurrection would appear divided, yet John describes it as simultaneous.

Mike also addresses **Revelation 20** and its thousand years, often cited for a future earthly kingdom. He points to **Revelation 3:21**, where Jesus promises overcomers a seat with Him on His throne, just as He overcame and sat with the Father on His throne—indicating Christ already rules from heaven at God's right hand. Why, Mike asks, would Christ need to return to establish a kingdom in Jerusalem if He is presently reigning? Revelation 20, he suggests, describes something other than a new earthly setup, and the book uses symbols without contradicting the rest of scripture.

A significant portion explores the word "taken." Mike consults Webster's dictionary (including his unabridged three-volume set) and selects definitions like "choose," "elect," and "adopt" from over 144 possibilities. He recalls the childhood song "The Farmer in the Dell," where "the farmer takes a wife" implies selection rather than relocation to an unknown place. Applied to the passages, "taken" may mean chosen or separated for judgment or blessing, not necessarily snatched away to heaven. The disciples' question "Where?" reflects human curiosity about location, but the text emphasizes choice—one selected, one left—without specifying a destination. Mike urges resisting the impulse to read beyond what is stated.

Throughout, Mike emphasizes biblical consistency. The Bible does not contradict itself; Jesus is the truth, and the Holy Spirit is the Spirit of truth. Listeners should read plainly, avoiding assumptions that create conflicts. Premillennial rapture teaching, he implies, adds ideas not present in the text, such as separate events for the righteous and wicked or a future earthly throne for Christ.

The sermon concludes with a gospel invitation. Mike calls non-Christians to believe Christ is God's Son, repent, confess faith, and be baptized for remission of sins, remaining faithful thereafter. For believers who have strayed or have concerns, he invites public response during the closing song.

In essence, **Where Lord?** is a call to scriptural fidelity over popular eschatology. Mike does not deny future judgment or Christ's return but rejects extrapolations that divide what scripture unites. By focusing on the unanswered "where" and the singular "hour," he encourages humility before God's word, prioritizing what is revealed over speculation about what is not. The message resonates as a reminder that end-times discussions should build faith rather than fuel curiosity, pointing ultimately to readiness through obedience and faithfulness.

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On March 8, 2026, preacher Mike delivered a compelling sermon titled **Where LORD?**, challenging popular interpretations of passages describing one person “taken” and another “left.” Drawing from Matthew 24:40-41, Luke 17:26-37, and John 5:28-29, Mike questioned the widespread premillennial rapture doctrine that claims the righteous are suddenly removed to heaven before a tribulation and millennial reign.

The sermon opens with vivid scripture readings: two men in a field, two women grinding at the mill—one taken, one left. Mike then reads Luke 17, where Jesus compares His return to the sudden judgments on Noah’s and Lot’s generations. People carried on normal life until destruction struck without warning. When disciples ask, “Where, Lord?” about those taken, Jesus answers only, “Wherever the body is, there the eagles will be gathered.” Mike highlights that the Bible leaves the destination unspecified.

A personal story from a feed-store conversation underscores his point: a co-worker confident in rapture teaching could not explain where the taken go when pressed. Mike argues this reflects a broader tendency to assert details scripture omits.

Central to his message is John 5:28-29, which speaks of a single “hour” when **all** in the graves hear Christ’s voice and come forth—some to life, others to condemnation. The separation is moral, not temporal; the resurrection is simultaneous. This unity contradicts staged events like a pre-tribulation rapture. Mike also cites Revelation 3:21, showing Christ already reigns on His Father’s throne, questioning claims of a future earthly kingdom setup.

Exploring the word “taken,” Mike suggests it may mean “chosen” or “selected” rather than relocated. He recalls the children’s song “The Farmer in the Dell”—“the farmer takes a wife”—illustrating choice over mysterious removal.

Mike concludes by urging plain reading of scripture, which does not contradict itself, and extends the gospel invitation: believe, repent, confess, be baptized, and remain faithful. **Where LORD?** calls believers to humility, trusting revealed truth over speculation, and readiness through obedience rather than curiosity about unstated details.

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