

26-0308a - Detailed Summary

26-0308a - *Where, LORD?, Mike Mathis*

Bible Readers: Kevin Woosley and Roger Raines

This detailed summary by Grok, xAI, (Transcription by TurboScribe.ai)

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Where, LORD?

Scripture Readings

1st Reader (0:04 - 0:31): Kevin Woosley

Matthew 24:40-41 (NASB): The service opens with greetings and the first scripture reading by Kevin from Matthew 24:40-41 (New King James Version), which describes two men in the field where one is taken and the other left, and similarly two women grinding at the mill with the same outcome.

2nd Reader (0:36 - 1:17): Roger Raines

John 5:28-29 (NASB): Roger follows with the second reading from John 5:28-29, emphasizing that an hour is coming when all in the tombs will hear Christ's voice and come forth, those who did good deeds to a resurrection of life, and those who committed evil deeds to a resurrection of judgment.

Summary of Transcript (0:04 - 31:39), Preacher: Mike Mathis

(1:22 - 5:42) Reading and Initial Discussion of Luke 17

Mike thanks those present in person and acknowledging those joining by phone, while also expressing gratitude to Kevin and Roger for their scripture readings. Mike introduces additional context by reading from Luke 17:26-37, drawing parallels to the days of Noah and Lot where people continued everyday activities—eating, drinking, marrying, buying, selling, planting, and building—until sudden destruction came. He highlights the warning that the day the Son of Man is revealed will be similar, urging those on housetops or in the field not to turn back for possessions and reminding listeners to remember Lot's wife. The passage describes two in one bed, two women grinding together, and two men in the field, with one taken and the other left in each case. When the disciples ask "Where, Lord?" regarding those taken, Jesus responds that wherever the body is, there the eagles (or vultures) will be gathered. Mike states his intent to focus specifically on the imagery of the pairs where one is taken and the other left.

(5:44 - 10:58) Questioning "Where" the Taken Are Taken

Mike recounts a personal conversation at a feed store in Medina with a co-worker, where he asked where the ones taken in these passages go, receiving only an assurance that the person could answer but no actual explanation. He notes that in Luke 17:37 the disciples pose the direct question "Where, Lord?" yet Jesus leaves it unanswered in the text. Mike connects this to certain doctrines, particularly premillennialism and its teaching of the rapture, where the righteous (both dead and living) are taken up to heaven, after which Christ supposedly returns to establish a literal thousand-year kingdom on earth. He contrasts this with the scripture's silence on the destination and questions the assumption that people can confidently claim to know where the taken go when the

Bible does not specify.

(11:00 - 20:41) Analysis of John 5:28-29 and the Singular "Hour"

Returning to John 5:28-29, Mike emphasizes three key elements: the use of the singular "hour" (or "an hour" in some translations) when all in the graves will hear Christ's voice and come forth; the comprehensive scope indicated by "all" who are in the graves; and the simultaneous outcome where the good receive resurrection to life while the evil face resurrection to condemnation. He argues that premillennial views requiring separate resurrections or a rapture event contradict this passage because the "hour" is not divided or separated into stages—only the destinies of the good and evil are distinguished within the same event. Mike stresses that the separation occurs at the judgment level (good versus evil), not temporally, and that all hear and come forth together in this one designated hour.

(20:45 - 28:21) Examining the Meaning of "Taken"

Mike notes that his sermon outline skips an earlier planned definition of "take" but proceeds to explore it using Webster's dictionary definitions, particularly "choose," "elect," and "adopt" among many possible meanings. He reflects on how people often assume "taken" implies removal to a specific location (as in rapture teaching), yet the text simply states one is taken and the other left without elaborating destination. To illustrate, he recalls the childhood song "The Farmer in the Dell" and its line "the farmer takes a wife," suggesting the natural interpretation is selection or choice rather than literal relocation to an undisclosed place. He urges focusing on what the text actually says—one chosen and one left—rather than importing assumptions about "where."

(28:25 - 31:53) Call to Read the Bible Literally and Invitation

Mike concludes by stressing the importance of reading the Bible for what it plainly states, without adding contradictions, because the Bible is true, Jesus is the truth, and the Holy Spirit is the Spirit of truth. He warns against automatically thinking beyond or contrary to the text and encourages careful study. He extends the gospel invitation: those not yet Christians should believe that Christ is the Son of God, repent of sins, confess faith in Him, be baptized for the remission of sins to wash away past sins, and remain faithful until the end. For those already in Christ who have not remained faithful or who have matters to share with the church, he invites them to respond while the congregation stands and sings.