

Episode #921 Matthew 24 Part 10-As the Days of Noah

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. The Lord had assured His disciples that the generation of His words would not pass away until all He said came to pass. Heaven and earth may pass, but His words never will. Now, He speaks more of that great, coming day of His arrival on earth for His parousia.

III. The Day When Christ Comes. Matthew 24:36-42.

- A. Verse 36. Based on the accuracy of the Scriptures, when He spoke of “day and hour” He was setting forth an exactitude. We accept the idea that no one could know the day or the hour, but the time will come when they could know the year, and this passage would not bar them from knowing it. The people living in this time, if they have believed the Word, will know that this is the year of His coming. These are the wise, and the wise will know these things. But not the day or the hour! Yet today, there is no basis on which we can know the year either. “But” should be “if not” My Father only. God alone knows that day and hour, but such exact information is not given to His servants.
- B. Verse 37. People will jump from here to say that the days of Noah were days of great wickedness, or that in the days of Noah there was only one preacher of righteousness. Well, we have more than one preacher of righteousness today! But these things are not what Christ said about these days being as the days of Noah. He says how these days will be as the days of Noah in the next verse. “Coming” is again this is the word *parousia*, which is not the same as a coming. The Parousia of Jesus Christ begins with His second coming, but it continues for a thousand years afterwards.
- C. Verse 38. “Flood” is the Greek *kataklysmos*, from which we get our English word cataclysm. It means a flood, an inundation with water, or a deluge. Of course, with the mention of Noah, this means the famous worldwide flood of his days.
 1. In the Hebrew figure of speech, eating and drinking and marrying and giving in marriage means they went on with the ordinary affairs of life. There was no change in their carrying these out until the actual day of the flood came.
 2. “Marrying and giving in marriage” was viewed in their society as a business deal, one a man would enter into with the father of a girl to bring that girl into his family and his family business, either as his own wife or as the wife of one of his sons. There was nothing romantic about it, but it was all practical. It was considered one of the most important business deals one entered into, but a business deal nonetheless. We may have gone too far the other way and made it all about love and forgotten the practicality of it, which is perhaps why so many first marriages fail. But as the most important business deal of life, we can see how it stands well as a symbol for engaging in the ordinary, everyday affairs of life.
 3. “Ark” is *kibotos*, a chest or box made of wood. This shows us the shape of the ark: it was not made to be a traveling vessel like ours, but a kind of coffin to hold the last living examples of every creature and man while the rest of the world was destroyed by the deluge.

- D. Verse 39. They were so far gone that they had no perception that their extreme wickedness had earned for them this terrible conclusion. “Took away” is the Greek *airo*, indicating a snatching from life or existence, in this case by a violent death. The world that then was perished in this awful calamity, which came upon men as they were carrying out the normal affairs of life and not expecting it. “Coming” again is *parousia*, although of course here it is talking about the arrival or start of it. Those who are not looking for it will just be going about their daily affairs of life, suspecting no change, when suddenly His Parousia will take place and catch them all by surprise. This has nothing to do with the wickedness of the days of Noah, though the wickedness of those who rebel against the government of God and join themselves with the man of sin will be great. Yet there will be many good, Godly followers of God’s government there, and many more than eight righteous souls.
- E. Verse 40. “Taken” is *paralambano*, which means to take and receive a person to oneself, or to accept. This does not mean taken away physically.
1. Some, trying to argue against the idea of a rapture, have argued that this means taken away to be severely punished or taken away in death, saying it’s parallel with the victims of the flood being taken away in verse 39. Yet those who argue this did not look at the Greek, for these are two different words. That word was *airo*, to seize or snatch away, whereas here it is *paralambano*, to take to oneself or accept. Bullinger says it means to be taken to one’s side, in peace and for blessing. There is no doubt about it but that, when the Son of Man comes, some will be received to Him and others rejected. Those taken are blessed and received, and those left are the ones cursed and rejected.
 2. These two in the field are working together, and to all outward appearances are equal. Yet the one is received and the other is rejected. This will be obvious, though how it will be obvious we are not here told.
 3. Left is *aphiemi*, to send away, let go, disregard, reject. This word does not indicate those who remain after others are snatched away to punishment, but those who are rejected when others are received to acceptance and blessing.
- F. Verse 41. There is no word for “women” here, but it is supplied since it is well known that grinding was considered women’s work. This makes it most clear that both men and women will be among those “taken.” Bullinger says this would be done in the morning: a hint at the time of day when this will take place? The word *paralambano* means “to receive alongside.” The idea is to receive alongside as one who is blessed. This is not some rapture, but a receiving by Christ as He arrives on earth for His thousand years’ Parousia. It is like a man who is seeking an employee and narrows it down to two. Finally, he chooses one, takes him unto the payroll, puts him in the position, and makes him an employee. This one was taken. The other one was left.
- G. Verse 42. “Watch” means to give strict attention to, to take heed. Notice that He is speaking to those who will be alive when this takes place. These disciples will have been raised from the dead to follow these instructions. “Coming” here is the Greek word *erchomai*, which is the actual Greek word for coming.

IV. Conclusion: No one knows the day or hour of the coming Parousia, yet when those prophecies begin to take place, they might know the year. Yet no one knows the year today, and date setters are all terribly mistaken. Those days will be like the days of Noah, with people going around their usual business until suddenly the calamity comes. When one is taken and one is left,

that is speaking of taking alongside or accepting, whereas the left is rejected. They are urged at the time to watch. We are not standing at the cusp of the Parousia happening, yet are we too willing and ready to watch so we will be ready if the Lord comes to us?