

Like the Days of Noah...

^{24:36} "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

³⁷ For as were the days of Noah, so will be the coming of the Son of Man.

³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.

⁴⁰ Then two men will be in the field; one will be taken and one left.

⁴¹ Two women will be grinding at the mill; one will be taken and one left.

⁴² Therefore, stay awake, for you do not know on what day your Lord is coming.

⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.

⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

⁴⁵ "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?

⁴⁶ Blessed is that servant whom his master will find so doing when he comes.

⁴⁷ Truly, I say to you, he will set him over all his possessions.

⁴⁸ But if that wicked servant says to himself, 'My master is delayed,'

⁴⁹ and begins to beat his fellow servants and eats and drinks with drunkards,

⁵⁰ the master of that servant will come on a day when he does not expect him and at an hour he does not know

⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

Matthew 24:36-51

I HAVE THIS FASCINATING BOOK at home called *The Parthenon Code*, written by **Robert Bowie Johnson, Jr.** No, it isn't another book of Kabbalahic Bible Codes where you take a sophisticated computer program and run a simple word search in order to unlock all of the hidden encoded secrets of your future. This book attempts to understand the artwork of the Parthenon. It has a unique thesis: *The Greeks retold the early stories of Genesis from the perspective of the bad guys*, making them out to be the heroes.

The author has compiled a list of Greek gods that correspond with real historical figures. The idea is that Greek mythology was a way of passing down literal history to their children. In this understanding, Hera is Eve. Zeus is Adam. They are the royal couple of Greek mythology and the first couple in the Bible. The story of the Garden of the

Hesperides where in a serpent entwines itself on an apple tree budding with golden fruit so closely parallels the account of the fall as to be almost spooky.

Many other mythological figures are identified as corresponding to people like Cain (Hephaistos or Vulcan to the Romans), Seth (Ares), Ham (Chiron), Cush (Hermes), Nimrod (Herakles) and Noah. Greek mythology has this interesting god named **Nereus**, meaning “**the wet one**” or the “**old man of the sea.**” Sometimes he is depicted as having the bottom half of a fish and the top half of a man.

The Greeks, like most other ancient civilizations, knew about the flood. They depicted it in their art and Nereus is the figure who comes through unscathed. Nereus is given respect, but treated almost patronizingly as if he has to be given respect even though no one really wants to all because he saved humanity from the wrath of the gods. But in reality, he stood for something that the Greeks despised – **the worship of the One True God.** Thus, you see in the art the authority of Nereus being taken from him by Herakles and at another time he is forced to watch the birth of Athena, whom the author suggests is the rebirth of the serpent’s Eve after the flood. To me, this is a fascinating hypothesis that

roots mythology in real history, *biblical history* although revised considerably by the Greeks.

Along with the Greeks, **Henry Morris** has produced evidence that over 200 cultures from every continent have memories of the flood. In these stories, 88% recall a **favoured family**. 70% have **survival in a boat**. 95% say the **sole cause** of the catastrophe is a flood. 67% say that **animals** were also saved. 57% say the **survivors end up on a mountain**. Smaller percentages discuss **birds** being sent out, **rainbows** are important and **eight people being saved**.¹

Now, the Apostle Peter tells us that in later days people will wonder, “**Where is this ‘coming’ (*parousia*) promised by Jesus?**” They will say, “**Everything goes on as it has since the beginning of creation**” (**2 Pet 3:4**). Peter’s answer is that people willingly (*thelō*), that is deliberately, intentionally, and premeditatively **forget** that “**the heavens existed long ago and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished**” (**3:5-6**).

¹ See James Boice, Genesis 1-11, p. 357-359.

There is something about the flood, you see, that we enlightened moderns do not *want* to remember. But our father's remembered it. 66% of those ancient flood stories say that the disaster was due to man's wickedness and that God or the gods sent it upon the earth in order to punish us. This is in perfect accord with the Biblical account of the same story.

Now, this discussion from Peter is something he has taken straight from the Lord Jesus' discussion with *him* during the last week of his pre-resurrected life. It is not a coincidence that Peter likens the flood to the second coming. Though God promised never again to flood the whole earth as he did in Noah's day, he nevertheless has a Day reserved for judgment upon this earth with fire. Peter says next, "By the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly" (3:7).

In **Matthew 24:3** Peter and the others asked our Lord two questions. They wondered in response to Jesus' prediction that the temple would be obliterated, "when will [this] be?" Then they wondered what the sign of his coming (*parousia*) would be at the end of the age? Jesus has taken 32

verses to answer the first question (vs. 4-35). In this section he has given them a definite sign for the destruction of the temple. Matthew calls it the “abomination of desolation” standing in the holy place (Matt 24:15) and Luke calls it the surrounding of the holy city Jerusalem by the armies of Rome (Luke 21:20). They are the same thing.

In Matthew 24:27-28 Jesus has inserted a comment about the second coming (*parousia*) in order to differentiate this coming from his coming (*erchomai*) in judgment upon Jerusalem where he will prove himself to the whole world to be enthroned as King of the Universe who sits in heaven at the right hand of God (vv. 29-31). The second coming will not be anything like his coming in judgment upon Jerusalem, He says. The second coming will be visible to all of mankind, like lightning that comes from the east and shines in the west (27). It will not be an isolated geographical coming in judgment like the one in Jerusalem. And, it will not have the kind of sign attached to it that the disciples will desire.

You see, the disciples asked Jesus for a sign of his second coming. Jesus gives them a sign *for the destruction of the temple*, but – as Luke puts it – “The days are coming when you will

desire to see one of the days of the Son of man, and *you will not see it*” (Luke 17:22). This could either mean that these particular disciples will all be dead, or it may mean that there will not be a visible sign attached to this particular coming. Both are equally plausible interpretations given the rest of Scripture; but the later is most probable given the immediate context of Matthew and Luke.

For weeks now, I have been telling you that I believe Jesus changes topics and begins to answer their second question - the question about the second coming or the end of the age - starting in Matthew 24:36. I want to show you why I think this is the case. There are four reasons.

The first has to do with two words that indicate Jesus may be changing subjects: *Peri de* (“concerning but” or in better English “but concerning”). Jesus has been moving along talking about the destruction of the temple and suddenly he says, “But concerning that day and hour...” In other words, you ask me about the coming at the end of the age, now I will answer that question.

The second reason has to do with the knowledge of the Lord Jesus concerning that day and hour. He says, “no one knows, not even the angels of heaven, nor the Son, but the

Father only.” Here I want to make three comments. The first is that Jesus in his incarnation became a man. He learned things. This could happen because the human nature of Christ was dependent upon the divine nature in receiving divine knowledge.² The Son was, after all, wholly dependent upon the Father. Perhaps in his human nature Christ gave up independent use some of the divine attributes.³ He willingly set aside the use of many divine attributes in order to be like us. So, while he was on earth, the Father did not choose to reveal to him the day of his return. This is a remarkable affirmation of the *humanity* of Jesus Christ that in no way strikes against his simultaneous divinity.

That leads to another thing. If Jesus Christ does not know the future, how arrogant of any mortal to think that *they can divine it themselves?* So many false prophets, even in our own day have said that Jesus will return on such and such a day. This is self-deception of this highest degree. Do not be fooled by people who claim to know the day or the weekend or the year that Jesus will return.

² This view is called the hypostatic union view. It is espoused by Shedd, *Dogmatic Theology*, 610.

³ This view is called the non-use view espoused by Calvin and Luther.

But the **third** comment is most important for what I am interested in this morning. Just two verses ago Jesus said, “Truly, I say to you, this generation will not pass away until all these things take place.” He then takes upon himself a mighty oath upon heaven and earth that he is telling the truth. **How could he then turn around in the very next sentence and say that he doesn’t even know when he will return?**

The solution is obvious. *He has changed subjects.* He knows when he will come in judgment upon Jerusalem. But it has not been revealed to him when he will return in judgment upon the whole earth. This is the simplest way to harmonize the difficulty and preserve the infallibility of the Scripture.

The **third** and **fourth** reasons that I believe Jesus is changing subjects go together. Jesus changes Greek words from *erchomai* to *parousia* beginning in **vs. 37**. This is important because the Disciples have asked Jesus about the time of the *parousia*. Now Jesus says, “**As were the days of Noah, so will be the coming (*parousia*) of the Son of Man.**” As I have said, this is a different word for “coming” from the one mentioned previously in **vs. 30**.

The **fourth** reason I think Jesus is changing subjects has to do with **Luke's** treatment of what lies before us today. Thank God that He preserved Luke and Matthew together, for Luke really helps us understand that Jesus has changed subjects. The parallel of **Matt 24:36-51** comes in **Luke 17**. This is a different chapter altogether from the parallel of the previous section in Matt (**24:15-35**) which is found in **Luke 21**.

The **different chapter** in Luke makes it clear that it is a **different subject**. In Luke 21, the entire discussion is about the destruction of the temple and Jerusalem. But in Luke 17 the discussion is about what the prophets of old called “**the Day of the LORD**.” Luke uses the word for “day” 10 times in ten verses! What is striking about this is how the phrase “**the day(s) of the Son of Man**” parallels Matthew's *parousia* (compare **Luke 17:24** with **Matt 24:27** and **Luke 17:26** with **Matt 24:37**).⁴

⁴ One more relationship that seals this interpretation is how **Matt 24:26-27** is parallel to **Luke 17:23-24** (with **Matt 24:28** paralleling **Luke 17:37**). In Matthew the word *parousia* is used to distinguish the second coming from the destruction of the temple. But this in Luke “his day” is clearly in the context of what takes place later beginning in **Matt 24:36ff**. Luke has nothing from **Matt 24:4-25** or **29-35** in this section. He reserves all of that for his discussion of Jerusalem in **Luke 21**.

Because Luke provides a bit more detail in certain spots, I will be looking at both Luke and Matthew this morning. Let me start with Luke. Luke begins this discussion with the disciples which they are in the temple. He says, “The days are coming when you will desire to see one of the days of the Son of man, and you will not see it.” This sounds strange, unless you realize that the Son of man has *many* days. In **Matt 16:28** I argued that the coming of the Son of Man referred to Pentecost. In **Matt 24:30** I argued that the coming referred to the destruction of Jerusalem.⁵ The former was a coming in the power of the Spirit. The later was a coming in judgment. In both instances, Jesus was exalted and shown to have great power because he rules in heaven.

But Luke’s reference is to the Last Day, what is elsewhere called in the OT the “Day of the LORD” (**Amos 5:18; Joel 2:1-2⁶; Obadiah 15; Zeph 1:14** etc.). In the NT it is sometimes referred to the same way (cf. **1 Cor 5:5; 1 Thess 5:2; 2 Pet 3:10** etc.), but it is also called “the Day of

⁵ Meredith Kline argues that the very first “coming” of Christ in judgment is in **Genesis 3:8**. This serves as the prototypical “day of the LORD.” (See Kline’s discussion in *Images of the Spirit*, 97-132).

⁶ A theme I did not develop in Matt 16:28 is how Peter’s sermon at Pentecost picks up the Joel passage, saying that it has been fulfilled at Pentecost.

Christ” (Rom 2:16; 1 Cor 1:8; 2 Cor 1:14; Php 1:6 etc.). So Luke says, “For as the lightning flashes and lights up the sky... so will the Son of man be in his day” (Luke 17:24).

Luke then goes on to compare the days of Noah to the days of the Son of man (Luke 17:26). This is where our text in Matthew begins today. Here he directly parallels Matthew 24:37. “As it was in the days of Noah, so will it be in the days of the Son of Man.” Matthew says, “So will be the coming of the Son of man.” It is interesting that the disciples asked for a sign of the end of the age. Jesus gives them a sign, of sorts, but it is nothing at all like what they expected. Neither is it anything like what many people today expect. He simply says things will be like it was in the days of Noah.

With so much speculation abounding in Christianity these days about the second coming, we seem to have everything figured out down to the smallest detail. In fact, the detail that some modern day prophets give us for the events of the tribulation, the second coming, Armageddon, and the end of all things is so great that it makes Isaiah and the prophets look like cheap palm readers. When you map

out all of those details, it is difficult to think that the day of the Lord is going to surprise anyone!

Yet, this is **exactly the point of bringing up Noah**. Matthew reads, “For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the Ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man” (**Matthew 24:38-39**). Luke says almost the exact same thing. **What does this mean?**

It means that **everything is going to be perfectly ordinary (although quite wicked), up until the final second before the return of Christ**. Those whom Peter had in mind were right *in a way*. Everything is going on the same as it always has, sort of. Civilization continues. People go to work. People eat. People get married. People care very little about anything except having a party on the weekends. This is the way it was in **Egypt**, in **Babylon**, in **Greece**, in **Rome**, in **Britain**, In **Israel** and in **America**. In one way this is good for God allows the children of Adam much peace and prosperity and happiness in this life.

But as Solomon might say, this is also a terrible evil under the sun. For in the ordinary rhythms of life the people are lulled to sleep. They become complacent. They forget. They deliberately forget the past, the judgments, the horrors, the reasons, and most of all God himself. They do begin to say “where is this return he promised,” because everything is going on like it always has. And this allows them to feel secure in their wickedness, as if they will never be judged.

But that is not true. History is interrupted with judgment after judgment. Beginning with the flood and moving forward through time. Where is Egypt? Where is Babylon? Where is mighty Greece? Where is the Roman War Machine? Where is the British Empire? The prophets are of one voice in denouncing the nations and proclaiming God’s judgment upon them all.

Like those nations who generally fell in a day, the coming of the Lord Jesus Christ will arrive suddenly, like the first lightning in a storm, like an earthquake on a peaceful day, like a tsunami racing for a tiny fishing boat, like a tornado on a Colorado morning in May. And it will

be a terrible day for all who have not heeded the warnings of God and trusted in his Son by faith.

Luke adds another event in history to reinforce the point. He raises Sodom and Gomorrah. “Likewise as it was in the days of Lot – they ate, they drank, they bought, they sold, they planted, they built, but on the day when Lot went out from Sodom fire and sulfur rained from heaven and destroyed them all – so will it be on the day when the Son of man is revealed” (Luke 17:28-30). Remember how the two angels came to Lot and warned him to leave the city that very night? There was no time to take your goods with you. There was no time to finish planting a field. There was only time to flee.⁷

Beloved, this is truly the heart of the Scripture today. If Christ’s return will be this sudden, then you do not know at all when he shall return. Why then do you continue to act as if you will have warning? Why do you go on as if everything is the same as it was yesterday? Why do you act

⁷ Luke uses what Matthew had to warn the elect of *Jerusalem* to flee (Matthew 24:17) to describe the suddenness of the day of Christ. It makes sense in Luke to do this because he is talking about Sodom and Gomorrah.

like Lot's own sons who would not listen to their father, but stayed in the city and were destroyed that very night?

You who have not trusted in Christ, what are you waiting for? Repent of your sins and believe. He has given you every reason to believe that he is God Almighty by perfectly predicting the destruction of the temple. He has shown himself with great power to be the son of God by his resurrection from the dead. Why then do you waver in unbelief? Why do you not turn to Christ for safety? A flood of sorts is coming. It is a flood of wrath. Fire and brimstone will fall. "The day of the Lord will come like thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed" (2 Pet 3:10). The flood, the destruction of Sodom, the passing of the great empires of earth's history, the destruction of Jerusalem were portends of the disaster to come. And they are given to teach you of what is to come.

But you who do trust Christ, why are you so easily lulled into complacency about the things of God? Is work really so important, are sports really so fascinating, is motherhood really so consuming, is money really so

valuable, is **retirement** really so earned that these things should make you forget what matters for eternity, is **sin** really so pleasurable? Parents, are you regularly teaching your children that Jesus could return tomorrow? Are you doing *all* within your power to expose them to the means of grace so that they might be saved? Children, are you so proud of your youth that you think you are invincible? Do you not believe that Jesus is coming back? Grandparents, do you think you have retired from teaching others spiritual things?

Something has been happening to our nations these past years. Our **prophets have been prophesying lies** saying “**do not tell them about hell or judgment, then they won’t ever come back to a church.**” Our **people have been listening too.** I was recently told of a particular response of some people to a sermon I did at a funeral where the people were frothing at the mouth because I talked about hell to a bunch of people who didn’t believe in Christ! God forbid we should warn people of the disaster that awaits them if they stay on their current path. We are being lulled to sleep, dear children. We have been put into a pan of cool water and the heat has been turned up. We do not realize that we are boiling to

death. How can any Christian in their right mind think that warning someone that they are about to fall into a bottomless pit is a bad thing?

This is exactly what Jesus warns the disciples about in **Matthew 24:42-51**. **Watch** therefore, for you do not know on what day your Lord is coming back. At this point, **Matthew and Mark** tell two similar stories to get the point across. Matthew tells the story of a householder who had his house broken into in the middle of the night. “If the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready; for the Son of man is coming at an hour you do not expect” (**Matt 24:43**).

Mark puts it this way, “It’s like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch. Watch therefore – for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or in the morning – lest he come suddenly and find you asleep” (**Mark 13:37**). Mark concludes, “**What I say to you I say to all: Watch**” (**vs. 37**).

But this watching is more than just reading up on the latest speculations about the end times. Actually, it isn't anything like that at all. Jesus isn't talking about picking up the latest news and finding some reason to think that Jesus must be coming this weekend. Rather, *the watchfulness is intimately related to good works*. Has anyone ever told you that?

Look at how Matthew puts this. “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that wicked servant says to himself, ‘My master is delayed,’ and begins to beat his fellow servants, and eats and drinks with the drunken, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the hypocrites; there men will weep and gnash their teeth” (**Matt 24:-45-51**).

I sometimes hesitate to give you a warning like I did a couple of moments ago, for fear that you may become so spiritually minded that you are no earthly good. I have

heard preacher after preacher use passages about the end times to warn the children about the state of their souls while they completely neglect to tell them about the state of their good works.

I'm not saying that we are saved by our works. No, we are saved by faith alone through grace alone because of Christ alone. But if you claim to believe in Christ yet have no works, then you are a liar. An example Jesus gives is that if you claim to be a Christian but would rather spend your time getting drunk, then your confession is a sham. Drunkenness is a very great sin indeed. In this case, you are like the people of Noah's day, eating and *drinking*, but not able to truly hear the warnings of the preacher.

If you claim to be a Christian, yet go to your job and treat the people you work with like garbage, treat your employees like slaves, do not give a rip about their needs, in fact do not even know what their needs are, then Jesus calls you a wicked servant. Far from telling you that work and motherhood or any other daily activity is evil because it is not "spiritual," Jesus actually makes the point that **as a Christian you *must* be engaged in these activities**, but with a **concern for your fellow man and the glory of God**. *You must*

behave as Christians outside of the church. Indeed, this is exactly what it means to “watch.”

Watching for Christ’s return means that every moment of your life you are watching your life, making sure that you are a reflection of the image of God in everything that you do because you know that your Lord could return at any moment and when he does he will make you give an account. God has put each of you in charge of certain things in the kingdom. Parents are entrusted with their children. Sisters are entrusted with their brothers and sisters. Owners are entrusted with their property. Employees are entrusted with their work and their work stations. Artists are entrusted with making good art. Pastors are entrusted with handling the word of God. When you **abuse** what you are entrusted with, when you **mishandle** it or **hide** it or **defame** it or **neglect** it or use it to **harm others**, then you are not a good steward, you are not watching and Christ’s return will take you completely off guard. **Have you ever been caught in a sin?** Did it not take you completely off guard?

Do you see how a watchman has to stay awake through the long monotonous boring night looking intently for anything alarming outside the walls? He cannot sleep. He

cannot play games. His is a terribly difficult task. So too is watching your own life. It is a long monotonous boring task that you have to be willing to do every moment of your life, in every situation that God puts you in. Then you will be a good watchman who is ready for your master's return.

But what if you should fall asleep on your watch, like the disciples who slept the night of Jesus' greatest ordeal? What do you do if you sin on your watch? You flee to Christ as your only refuge, your ark in the coming wrath. You flee to Christ and you remember the promises. You remember that you are not saved by your works or by your watch. You are saved by his grace. Only this will give you the strength to renew your watch with vigor. Only the grace of God can sanctify you. Only the knowledge that the LORD does not count your sins against you can restore you to the freedom you need to finish your task.

The "coming" of Christ that you watch for will find two people in a field; one is taken and the other is left. It will find two women grinding at the mill; one is taken and one is left (Matt 24:40-41). Let me discuss this for just a moment. The verb here has been "taken" (no pun intended)

to refer to God taking one person to heaven. Thus, this is seen as support of [the rapture](#).

While this is not impossible, the fact is the text doesn't say where the people are taken or why they are taken. It could just as easily be that they are taken for judgment as for refuge. For example, [Jeremiah 6:11](#) says, "Therefore I am full of the wrath of the LORD; I am weary of holding it in. 'Pour it out upon the children in the street, and upon the gatherings of young men, also; both husband and wife shall be taken, the elderly and the very aged.'" Some commentators suggest that in light of the preceding verses, when the Flood 'swept away' the unprepared, that judgment is the more likely idea. In the case of Noah, he was kept safe in the Ark but was not taken away.⁸ If this is the case, then the emphasis on judgment is only compounded and Jesus is asking you to take the warning very seriously.

I want to [conclude](#) this way. The disciples asked Jesus for a sign of his *parousia* at the end of the age. Jesus has not really given them what they have asked for. Everything goes on like it seems to have always done. Yet, this is an

⁸ France, *Matthew*, p. 941.

illusion. For, things have not always gone on as you see them today. God has come in judgment many times and he has told you about this in order to bring you to faith.

In fact, this is what God has been doing since before the flood. You will remember that Noah was called “**a herald [or preacher] of righteousness**” (2 Pet 2:5) by Peter. God not only preserved Noah and his family, but for 120 years, while he was busy building the Ark, Noah was given the task of proclaiming God’s judgment *and salvation*. Noah preached against the wickedness of his day. But he also preached about the possibility of salvation. If only the people would have come into the Ark, they would have been saved. Nobody listened to Noah except his own family. All the rest were drowned in a terrible ordeal.

Peter immediately says that **Lot too was a preacher of sorts**. Following the pattern of Noah and Lot found in Luke, Peter writes that Lot was “**greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard)**” (2 Pet 2:7-8). When the angels came to **Lot**, he preached to his **sons**. Unlike Noah, not even they would listen to the

warning. Even his wife looked back at the sinful city that she had come to love and was destroyed. She was a woman conflicted, her feet pressed like concrete in the mud of this age and she could not escape the judgment of God.

Yet, if any would have but listened, they would have been saved. This is always God's promise. All they had to do was get in the Ark and they would find refuge from the storm. The Psalm says, "Blessed are all who take refuge in the Son" (Ps 2:12). Christ is the Ark that saves us from the coming wrath. But more than this, the church of Jesus Christ, his body on earth, is an Ark that saves people from the coming wrath by preaching and teaching the word of God.

People today spurn the word of God just like the spurn the church. Yet it is the task of the church to be its herald. To flee to Christ is to flee to the protection found in his body. The word of salvation now goes forth. There is a refuge wherein you will find safety from the coming wrath. And so we read that for believers, the day of Christ – his parousia – will be a day of blessedness. "I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Php 1:6). "It is my

prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ” (vv 9-10). “Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain” (2:14-16).

Peter concludes his discussion of these things this way. “Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!” (2 Pet 3:11-12). “Grow in *the grace* and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and to the day of eternity” (2 Pet 3:18). Do you hear that same emphasis in Peter as you do with Jesus?

I implore you my friends. Find safety in the Messiah today. Do not hesitate. Do not turn back. Trust in him to alone hold back the wrath of God against your sin. Today is the day of salvation. Then, live your lives in a way pleasing to Him. I sometimes hear some of you say, “**Pastor is here, you shouldn’t do that.**” Then another of you will remind him that God is always there, always watching, always knowing. You can’t escape his view. Live your lives every day of the week, every moment of the day in a way that would say to God, “I’m watching for your return.” Begin that task anew each Lord’s Day with his Church, the NT Ark of God. Do not despise or think what takes place here is unimportant or secondary. Rather, this is where you hear with others who can encourage you and spur you on to good works, about the things before us today. Then you will be strengthened to carry on your walk until we come together again for more spiritual food and refreshment from heaven until the Savior returns, whenever that Day should come.

Luke

17.22 And he said to the disciples, "The days are coming when you will desire to see **one of the days** of the Son of man, and you will not see it.

17.23 And they will say to you, 'Lo, there!' or 'Lo, here!' Do not go, do not follow them.

17.24 For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be **in his day**.

17.25 But first he must suffer many things and be rejected by this generation.

17.26 As it was in the days of Noah, so will it be in the **days** of the Son of man.

17.27 They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.

17.28 Likewise as it was in the days of Lot--they ate, they drank, they bought, they sold, they planted, they built,

17.29 but on the day when Lot went out from Sodom fire and sulfur rained from heaven and destroyed them all--

17.30 so will it be on **the day** when the Son of man is revealed.

17.31 On that day, **let him who is on the housetop**, with his goods in the house,

not come down to take them away;

and likewise let him who is in the field not turn back.

17.32 Remember Lot's wife.

17.33 Whoever seeks to gain

his life will lose it, but whoever loses his life will preserve it.

17.34 I tell you, in that night **there will be two** in one bed; **one will be taken and the other left.**

17.35 **There will be two women grinding together; one will be taken and the other left."**

17.36

17.37 And they said to him, "Where, Lord?" He said to them, **"Where the body is, there the eagles will be gathered together."**

Matthew

24.26 So, if they say to you, 'Lo, he is in the wilderness,' do not go out; if they say, 'Lo, he is in the inner rooms,' do not believe it.

24.27 For as the lightning comes from the east and shines as far as the west, so will be the **coming** of the Son of man.

(16.21 ... he must go to Jerusalem and suffer many things... and be killed.)

24.36 "But of **that day** and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

24.37 As were the days of Noah, so will be the **coming** of the Son of man.

24.38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

24.39 **and they did not know until the flood came and swept them all away,**

so will be **the coming** of the Son of man.

24.17 **let him who is on the housetop**

not go down to take what is in his house;

24.18 and let him who is in the field not turn back to take his mantle.

(16.25 [also 10:39]⁹ For whoever would save his life will lose it, and whoever loses his life for my sake will find it.)

24.40 **Then two**

men will be in the field;¹⁰ **one is taken and one is left.**

24.41 **Two women will be grinding at the mill; one is taken and one is left.**

24.42 **Watch therefore, for you do not know on what day your Lord is coming.**

24.43 But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. 24.44 Therefore you also must be ready; for the **Son of man is coming at an hour you do not expect.**

24.45 "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?

24.46 Blessed is that servant whom his master when he comes will find so doing.

24.47 Truly, I say to you, he will set him over all his possessions.

24.48 But if that wicked servant says to himself, 'My master is delayed,'

24.49 and begins to beat his fellow servants, and eats and drinks with the drunken,

24.50 the master of that servant **will come on a day when he does not expect** him and at an hour he does not know,

24.51 and will punish him, and put him with the hypocrites; there men will weep and gnash their teeth.

(24.28 **Wherever the body is, there the eagles will be gathered together.**)

Mark

13.32 "But of **that day** or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

13.33 Take heed, watch; for you do not know when the time will come.

13.34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to be on the watch.

13.35 **Watch therefore--for you do not know when the master of the house will come**, in the evening, or at midnight, or at cockcrow, or in the morning--

13.36 lest he come suddenly and find you asleep.

13.37 And what I say to you I say to all: Watch.

⁹ 10:23 and 16:28 both talk about a "coming" (*erchomai*) of Christ.

¹⁰ This verse appears to be an addition in Luke 17:36.

