

Matthew 24:36–44 (NKJV) **Is the Rapture Biblical? Pt.2**

³⁶ “But of that day and hour no one knows, not even the angels of heaven, but My Father only. ³⁷ But as the days of Noah *were*, so also will the coming of the Son of Man be. ³⁸ For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. ⁴⁰ Then two *men* will be in the field: one will be taken and the other left. ⁴¹ Two *women* will be grinding at the mill: one will be taken and the other left. ⁴² Watch therefore, for you do not know what hour your Lord is coming. ⁴³ But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. ⁴⁴ Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

Introduction

Ellen Gould Harmon was born on a small farm near the village of Gorham, Maine, on November 26, 1827. Only a few years after her birth, her parents Robert and Eunice Harmon gave up farming to move

to the nearby town of Portland where her father became a hat maker. When Ellen was nine she was permanently disfigured when a fellow student maliciously hit her in the head with a rock. The rock put her into a coma that lasted several weeks and forced her to miss a long period of schooling.

When Ellen was twelve, she and her family attended a Methodist camp meeting in Buxton, Maine, and there she had a formative religious experience in which she professed faith in Jesus Christ. In 1840 and 1842 she and her family attended Adventist meetings and become devotees of William Miller. Miller had dedicated himself to the study of biblical prophecy and was convinced that Christ would return on October 22, 1844.

When Christ did not return, a non-event that would become known as The Great Disappointment, most people abandoned Adventism. But in the resulting confusion, Ellen claimed to have received visions that were soon accepted as God-given revelation. The small Adventist movement that remained was split by many rifts and much infighting, but Ellen was believed to have a gift that could reunite and guide the movement. Her dreams and visions continued and she quickly became a leader among them.

In 1846, Ellen married a young Adventist preacher named James White and together they traveled extensively, spreading the Adventist faith to New England and beyond. Twelve months later she gave birth to a son, one of four children she would bear, but soon left the child with friends so she could carry on traveling, preaching, and writing.



In 1855 the Whites moved to Battle Creek, Michigan, and that became Adventism's hub. Five years later, representatives from each Adventist congregation gathered there and determined that henceforth they

would be known as Seventh-day Adventists. Soon after they formally organized as a denomination. All through this time Ellen continued to receive prophetic dreams and visions—some 2,000 during her lifetime—and through them she guided and formed the church. Over her lifetime *Testimonies for the Church* expanded from a mere sixteen pages to nine full volumes. In 1863 she received a vision about human health and her followers soon adopted her health regulations as part of their practice, rejecting meat, coffee, and medication in favor of natural remedies.

The Adventist movement continued to expand and the Whites were in high demand across America. They traveled constantly, addressing large congregations and meetings. After James died in 1881, Ellen traveled all the more, spending two years in England and almost nine years in Australia. She spent most of the final fifteen years of her life in Elmshaven, California, and was largely consumed with writing and organizing the growing denomination. She died on July 16, 1915, at the age of 87. During her lifetime she had preached countless times and had written some 5,000 articles and 40 books. By the time she died, Seventh-day

Adventism had a worldwide membership of nearly 140,000.

False Teaching

In many respects Ellen G. White appeared to hold to the historic Christian faith. She believed in Christ's imminent bodily return, she held to the inspiration and authority of the Bible, and she taught that we are saved by Christ's righteousness rather than our own. But amid that truth were some dangerous false teachings. I will focus on only two.

The most obvious false teaching was the one that gave the Seventh-day Adventists their name: the view that the proper day of worship is Saturday rather than Sunday. Shortly after James and Ellen married, they studied a tract written by Joseph Bates titled *Seventh-day Sabbath* and became convinced that they were to keep Saturday as the sabbath. Six months later, Ellen had a vision in which she saw the law of God with a halo of light surrounding the fourth commandment. She and her husband took this as proof that their newfound understanding was correct. They elevated this to a doctrine of first importance. Of far more concern was White's aberrant view of death, hell, and eternal punishment. Adventists adopted several key tenets including one stating that God does not eternally torment sinners, but that the

dead enter into soul-sleep until the second coming and last judgment. At that time the punishment for sinners will be that they cease to exist.

White held that a God of eternal wrath must be incompatible with a God of love and kindness. In *The Great Controversy* she wrote, “How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief, earthly life they are to suffer torture as long as God shall live.” She also believed that God would simply annihilate the souls of those who did not follow him. “But I saw that God would not shut them up in hell to endure endless misery, neither will He take them to heaven; for to bring them into the company of the pure and holy would make them exceedingly miserable. But He will destroy them utterly and cause them to be as if they had not been; then His justice will be satisfied. He formed man out of the dust of the earth, and the disobedient and unholy will be consumed by fire and return to dust again.”

Followers and Modern Adherents

Adventism nearly came to an end in the days following The Great Disappointment. But Ellen G. White gave the movement new life and a new voice.

Through constant preaching, teaching, and evangelism, she and her followers had grown the movement to nearly 140,000 by the time of her death in 1915. Today there are an estimated 18 million Seventh-day Adventists in the world. Their individual beliefs vary so widely that some Christians consider them a cult while others do not.

Seventh-day Adventism has continued to evolve. They continue to regard Ellen G. White as having a unique, God-given gift of prophecy. They continue to hold to the sabbath and to their emphasis on healthy eating and living. They continue to deny both the immortality of the soul and the reality of hell as eternal, conscious torment. Successors to Ellen G. White have also developed the distinctive and troubling doctrine of Investigative Judgment. ([CARM](#) helpfully lists their affirmations, denials, and most troubling teachings and provides this counsel: “There are too many problems within Seventh-day Adventism to recommend it as a safe church. Though there are Seventh-day Adventist groups that are within orthodoxy, there are too many of them that are not.”)

What the Bible Says

The Bible counters much of what Ellen G. White taught and what her church teaches today.

In the matter of the sabbath, the New Testament clearly shows Christians worshiping together on Sunday rather than Saturday. Not only that, but Romans 14 teaches that each person must be convinced in his own mind about the day they observe as the Lord's Day; if the sabbath was binding on all Christians today, this passage would be meaningless.

In contrast to White's teaching on the eternal destiny of those who do not know the Lord, the Bible teaches that hell is real, that it is eternal, and that in hell God's wrath is poured out in conscious, everlasting punishment. John the Baptist spoke of Jesus, saying, "His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire" (Matthew 3:12). Jesus himself spoke of hell saying, "if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire" and "these will go away into eternal punishment, but the righteous into eternal life" (Mark 9:43, Matthew 25:46). And in the epistles, Paul warned, "They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might" (2 Thessalonians 1:9). Only by deliberately twisting the Scriptures can anyone deny the terrifying

reality that hell is real and that those who do not know the Lord will be there to face his wrath forever.
<https://www.challies.com/brief-biography/>

Review

In our first message “Is the Rapture Biblical?” we addressed a few of the most important issues regarding this topic.

Stepping away from the often confusing numerous views on eschatology, or more specifically the time of the Rapture, I have attempted to stick strictly to the text to help us have a more biblical approach.

1. First we noticed that in I Thess 4:13-18, the classic Rapture passage, that it does teach a sudden snatching away.

1 Thessalonians 4:16–17 (NKJV)

¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

¹⁷ Then we who are alive *and* remain

v.17 caught up together

17 Then we who are alive *and* remain shall be caught up together with them in the clouds to **meet the Lord in the air**

2. We pointed out that there are some events that must happen before the Rapture can occur.

Matt 24 and 2 Thess 2 point out that

1. Birth pangs Matt 24
 1. Wars, Rumors of Wars,
 2. Famines, Pestilence
 3. Earthquakes in various place.
2. Man of Sin will be Revealed (2 Thess 2)
3. The Apostasy (Falling Away) (2 Thess 2)

All this occurs before the Day of Lord.

The Day of the Lord is the The Day of Gods Supernatural Wrath with the Lord Returns. It is at the beginning of that day that we have the Rapture.

The Coming of the Lord and the Rapture of His people are one and the same event as indicated by these verses.

2 Thessalonians 2:1 (NKJV)

2 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

Matthew 24:29–32 (NKJV)

²⁹ “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

Mark 13:24–27 (NKJV)

²⁴ “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; ²⁵ the stars of heaven will fall, and the powers in the heavens will be shaken. ²⁶ Then they will see the Son of Man coming in the clouds with great power and glory. ²⁷ And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

Luke 21:25–28 (NKJV)

²⁵ “And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; ²⁶ men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. ²⁷ Then they will see the Son of Man coming in a cloud with power and great glory. ²⁸ Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

Lesson

- 1. The Character of the Last Days**
- 2. The Coming of the Lord's Day**
- 3. The Command for the Lord's Day**

1. The Character of the Last Days

³⁶ “But of that day and hour no one knows, not even the angels of heaven, but My Father only. ³⁷ But as the days of Noah *were*, so also will the coming of the Son of Man be. ³⁸ For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

A. The Secrecy

B. The Setting

A. The Secrecy

³⁶ “But of that day and hour no one knows, not even the angels of heaven, but My Father only.

He is not talking about the season, of his Return

He is not saying that there will not be signs of His Return

This is clear by the passage of the Fig Tree.

Matthew 24:32–33 (NKJV)

³² “Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near. ³³ So you also, when you see all these things, know that it is near—at the doors!

He is saying that NO ONE knows the day or the hour

You will know that you are in the season of his return but you will not know the day nor the hour.

³⁶ “But of that day and hour no one knows, not even the angels of heaven, but My Father only.

but My Father only.

This seems to refer to the reality that in the incarnation and humiliation of Christ, He voluntarily set aside that knowledge. While on the earth Jesus did not know.

Acts 1:6–7 (NKJV)

⁶ Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷ And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority.

The point is no man knows. No one. No pastor, no teacher, no scholar, no self proclaimed prophet. No matter who they are, if they claim to know, they DON'T

B. The Setting

³⁷ But as the days of Noah *were*, so also will the coming of the Son of Man be.

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

³⁹ and did not know until the flood came

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

37 But as the days of Noah were,

Many have taken this to mean a reference to the immorality of the days of Noah

Genesis 6:5–7 (NKJV)

⁵ Then the Lord saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. ⁶ And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. ⁷ So the Lord said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.”

There is no doubt that the days before the Coming of the Lord will be very evil.

2 Timothy 3:1–5 (NKJV)

3 But know this, that in the last days perilous times will come: ² For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ³ unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, ⁴ traitors, headstrong, haughty, lovers of pleasure

rather than lovers of God, ⁵ having a form of godliness but denying its power. And from such people turn away!

1 Timothy 4:1–2 (NKJV)

⁴ Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, ² speaking lies in hypocrisy, having their own conscience seared with a hot iron,

2 Peter 3:3–4 (NKJV)

³ knowing this first: that scoffers will come in the last days, walking according to their own lusts, ⁴ and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.”

Jude 17–19 (NKJV)

¹⁷ But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: ¹⁸ how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. ¹⁹ These are sensual persons, who cause divisions, not having the Spirit.

It is very true that times will get very bad
 But this not what this passage is talking about.
 Look at it again,

³⁷ But as the days of Noah *were*, so also
 will the coming of the Son of Man be.
³⁸ For as in the days before the flood,
they were eating and drinking,
marrying and giving in marriage,
 until the day that Noah entered the
 ark, ³⁹ and did not know until the flood
 came

There is nothing wrong with this, this speaks of the normalcy of life.

Were eating (ἦσαν τρωγοντες [*ēsan trōgontes*]).
 Periphrastic imperfect. The verb means to chew raw vegetables or fruits like nuts or almonds.

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Mt 24:38). Nashville, TN: Broadman Press.

It is a reference to the reality the the lost world will be living a normal life (although sinful and unbelieving). They will not be bothered that there is a rise in persecution of the saint.

example

When ISIS was slaughtering professed Christians and Non muslims, did you stop your life. Did you stop eating, drinking, being family, having fun, going thru the routine of life. NO

The

they in the passage refers to the world. The World of Unbelievers. They will living there lives totally unaware of the Cataclysmic events about to take place. Just like in the Days of Noah

The World will not know whats coming, They will not care, and will mock and reject the truth.

But the Believers will know. Just like Noah and his Family

Just like Lot and His family.

Luke 17:28–29 (NKJV)

²⁸ Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; ²⁹ but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

Pauls says they same.

1 Thessalonians 5:1–4 (NKJV)

5 But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you

yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³ For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. ⁴ But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

2. The Coming of the Lord’s Day

³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

⁴⁰ Then two *men* will be in the field: one will be taken and the other left.

⁴¹ Two *women* will be grinding at the mill: one will be taken and the other left.

A. Its Sudden

³⁹ and did not know until the **flood** came and took them all away, so

also will the coming of the Son of Man be.

flood

kataklysmos: a flood

Original Word: κατακλυσμός, οὔ, ὁ

Part of Speech: Noun, Masculine

Transliteration: kataklusmos

Phonetic Spelling: (kat-ak-looce-mos')

Usage: a deluge, flood.

39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

took them all away

airó: to raise, take up, lift

Original Word: αἴρω

Part of Speech: Verb

Transliteration: airó

Phonetic Spelling: (ah'-ee-ro)

Definition: to raise, take up, lift

Usage: I raise, lift up, take away, remove.

them all away

hapas: all, the whole

Original Word: ἅπας, ασα, αν

Part of Speech: Adjective

Transliteration: hapas

Phonetic Spelling: (hap'-as)

Usage: all, the whole, altogether.

537 hápas (from 260 /háma, "all together" and 3956 /pás, "each, every") – each and every one (as a comprehensive unit), i.e. "each and every part" making up a complete unit. 537 (hápas) focuses on the individual parts and their totality and thus "sweeps with a wider broom" than 3956 /pás ("each, every").

Luke 17:28–29 (NKJV)

²⁸ Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; ²⁹ **but on the day** that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

B.Its Serious

⁴⁰ Then two *men* will be in the field: one will be taken and the other left. ⁴¹ Two *women* will be grinding at the mill: one will be taken and the other left.

Some say this does not refer to the Rapture. They say the this is at the the end of the 7 year Tribulation. They would have argued that the Rapture has already Taken place 7 years ago. Those saints are in heaven. and are coming back with Him at this time.

The one taken in this view is taken in judgment.

The one left, is left alive to go into the kingdom

I would disagree based upon a couple of things

1. The Context
2. The Contruction

1.The Context

The Context is the Sudden Arrival of the Christ with the immediate removal, gathering together, of the the righteous elect

Matthew 24:30–31 (NKJV)

30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and

they will gather together His elect from the four winds, from one end of heaven to the other.

The illustrations also support this.

Noah in Matt 24 and Lot in Luke 17

both are divinely protected and removed before the Wrath of God.

2. The Construction

³⁸ For as in the days before the flood,.... until the day that Noah entered the ark, ³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. ⁴⁰ Then two *men* will be in the field: one will be taken and the other left. ⁴¹ Two *women will be* grinding at the mill: one will be taken and the other left.

The English would seem to indicate that the ones taken in verse 39 are taken the same way in very 40 and 41. But is it really

³⁹ and did not know until the flood came and took them all away,

took them all away, Aorist Active Indicative

airó: to raise, take up, lift

Original Word: αἴρω

Part of Speech: Verb

Transliteration: airó

Phonetic Spelling: (ah'-ee-ro)

Definition: to raise, take up, lift

Usage: I raise, lift up, take away, remove.

⁴⁰ Then two *men* will be in the field: one will **be taken** and the other **left**. ⁴¹ Two *women* will be grinding at the mill: one will **be taken** and the other **left**.

will be taken Present Passive Ind

paralambanó: to receive from

Original Word: παραλαμβάνω

Part of Speech: Verb

Transliteration: paralambanó

Phonetic Spelling: (par-al-am-ban'-o)

Definition: to receive from

Usage: I take from, receive from, or: I take to, **receive** (apparently not used of money), admit, acknowledge; I take with me.

3880 paralambánō (from **3844** /pará, "**from close-
alongside**" and **2983** /lambánō, "**aggressively take**") – **to take (receive) by showing strong personal initiative.**

Matthew 1:20 (NKJV)

²⁰ But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid **to take to you** Mary your wife, for that which is conceived in her is of the Holy Spirit.

Matthew 2:13 (NKJV)

¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, **take** the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”

John 14:2–4 (NKJV)

² In My Father’s house are many mansions; if *it were not so*, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and **receive you** to Myself; that where I am, *there you may be also*. ⁴ And where I go you know, and the way you know.”

left. Present Passive Ind

aphíemi: to send away, leave alone, permit

Original Word: ἀφίημι

Part of Speech: Verb

Transliteration: aphíemi

C. The NT Usage.

1. NT usage exhibits most of the possibilities. ἀφιέναι means **“to let go” or “to leave”**: Mk. 1:20 and par. (τὸν πατέρα); 10:28f. and par. (πάντα etc.); 12:12 and par. (αὐτόν); Jn. 4:3 (τὴν Ἰουδαίαν); 16:28 (τὸν κόσμον) etc. ἀφῆεν αὐτὴν ὁ πυρετός (Mk. 1:31; cf. Jn. 4:52) is also good Gk., as is ἀφιέναι φωνήν (Mk. 15:37) and τὸ πνεῦμα (Mt. 27:50). So, too, is ἀφιέναι γυναῖκα or ἄνδρα in 1 C. 7:11–13 (cf. Hdt., V, 39). It also means “to leave or **to set aside**”: Mk. 7:8 (τὴν ἐντολήν); Mt. 23:23 (τὰ βαρύτερα τοῦ νόμου), cf. Jos. Ant., 4, 130: ἀφέντας τοὺς πατρίους νόμους καὶ τὸν τούτους αὐτοῖς θέμενον τιμᾶν θεόν; 4 Macc. 5:29 (→ 509); again, Mt. 5:40 (τὸ ἱματίον); Mt. 23:38 (ὁ οἶκος ὑμῶν); 24:40f. (εἷς παραλαμβάνεται καὶ εἷς ἀφίεται κτλ.); R. 1:27 (τὴν φυσικὴν χρῆσιν); Rev. 2:4 (τὴν ἀγάπην σου τὴν πρώτην). **It is used for “to leave behind” in Mk. 1:18** and par. (τὰ δίκτυα); 12:19–22 (τέκνα or σπέρμα); Mt. 5:24 (τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου); 18:12 (τοὺς ἐνενήκοντα ἐννέα sc. πρόβατα); Jn. 4:28 (τὴν ὑδρίαν); 14:18 (ὑμᾶς ὀρφανούς); 27 (εἰρήνην); Hb. 6:1 (τὸν τῆς ἀρχῆς λόγον) etc. It can also mean “to leave in peace,” **“to let alone”**: Mk. 11:6; 14:6; Mt. 3:15; 19:14; Lk. 13:8; Jn. 11:48; Rev. 2:20 etc.; cf. Mk. 13:2: οὐ μὴ ἀφεθῆ λίθος ἐπὶ λίθον; cf. Lk. 19:44. Similarly Ac. 14:17: οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν, and Hb. 2:8: οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Finally, it can also mean “to allow” or “to permit”: Mk. 1:34 (οὐκ ἤφιε λαλεῖν τὰ δαιμόνια); 5:19, 37 and par. etc. Occasionally we also have the Hellenistic request formula ἄφες (or ἄφετε), e.g., in Mk. 7:27; 15:36 and par.; Mt. 3:15; 7:4 and par.⁸

Bultmann, R. (1964–). [ἀφίημι, ἄφεσις, παρήμι, πάρεσις](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, pp. 510–511). Grand Rapids, MI: Eerdmans.

leave nets

leave boats

Leave the devil

leave alone

3. The Command for the Lord's Day

⁴² Watch therefore, for you do not know what hour your Lord is coming. ⁴³ But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. ⁴⁴ Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

A. The Expectancy

⁴² **Watch therefore**, for you do not know what hour your Lord is coming. ⁴³ But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

⁴² **Watch therefore**,
grégoreó: to be awake, to watch

Original Word: γρηγορέω

Part of Speech: Verb

Transliteration: grégoreó

Phonetic Spelling: (gray-gor-yoo'-o)

Definition: to be awake, to watch

Usage: (a) I am awake (in the night), watch, (b) I am watchful, on the alert, vigilant.

1127 grēgoreúō – literally, "stay awake";
(figuratively) be vigilant (responsible, watchful).

B. The Urgency

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

be ready,

hetoimos: prepared

Original Word: ἑτοιμος, η, ον

Part of Speech: Adjective

Transliteration: hetoimos

Phonetic Spelling: (het-oy'-mos)

Definition: prepared

Usage: ready, prepared.

2092 hétoimos (from heteos, "fitting") – ready because prepared; "standing by," ready to meet the opportunity (challenge) at hand; ready because the necessary preparations are done (or are sure to happen as needed).

2 Peter 2:4–9 (NKJV)

⁴ For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into

chains of darkness, to be reserved for judgment;⁵ and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly;⁶ and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;⁷ and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked⁸ (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—⁹ then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,