

Revenge on the Sinners and Rapture of the Saints Pt.2

2 Thessalonians 1:6-10;2:1

2 Thessalonians 1:6–10 (NKJV)

⁶ since *it is* a righteous thing with God to repay with tribulation those who trouble you, ⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. ⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, ¹⁰ when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

Introduction

Daniel 12:1–3 (NKJV)

12 “At that time Michael shall stand up,

The great prince who stands *watch* over the sons
of your people;

And there shall be a time of trouble,
Such as never was since there was a nation,
Even to that time.

And at that time your people shall be delivered,
Every one who is found written in the book.

- ² And many of those who sleep in the dust of the
earth shall awake,
Some to everlasting life,
Some to shame *and* everlasting contempt.

The word “delivered” in that passage in verse 1 is

מִלֵּט *milet*

מִלֵּט S4422 TWOT1198 GK4880, 4881] vb. slip away

slip away to see my brethren; slip through, or past
(into the house)

(not in Qal) (NH מִלֵּט **rescue**; ט מִלֵּט (rare) = BH; Arabic مَلِطَ (*malīṭa*) is *have scanty hair*; iv. *cast the foetus without hair*; [*slip away, escape from hand* is مَلِصَّ (*malīṣa*)

2. escape, Ju 3:29 1 S 19:10

3. pass. be delivered

Brown, F., Driver, S. R., & Briggs, C. A. (1977). [*Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*](#) (p. 572). Oxford: Clarendon Press.

God loves to save sinners from the eternal wrath of
God and grant them His own righteousness thru

imputation and then rescue them from the eschatological wrath to come on the earth.

The great and monumental and glorious return of Christ will be the apex of human history. It is the highest peak of all the mountains peaks of human existence. Nothing can come close to the arrival of the King of Kings in all His splendor and all His glory.

The exaltation of the Son of God by the Father will be on full display unlike any event recorded in Scripture.

More than the Garden of Eden before the Fall, because even then his glory would be veiled, because there would have been no sin to judge in Adam and Eve.

More than the Flood, because then God never came in bodily form.

More that the fire on Sodom and Gomorrah, because even then the Lord did not appear in the sky.

More than the judgement of God on the pagan nations when He used the nation Israel to conquer them.

More than the glory of God in the judgment of God on Egypt and the deliverance of Israel by a cloud by day and a pillar of fire by night, because even then the judgments were local to one area, the revelation of God was to select number of people.

Even more than the glory and powerful presence of God on Mt.Sinai with the giving of the Law because the people could not see His face and live.

More than even the life and death and resurrection of Christ because He came in humility taking on the form of a slave in the appearance of a man and was even limited in His glory after Resurrection less his disciples be consumed.

The little town of Bethlehem, that was privileged to give shelter to the Birth of the Son of God, will one day soon, be lit with blazing light from the arrival of the King.

The Land Egypt that protected Joseph and Mary and the baby Jesus from the wrath of Herod will one see the Son of Man coming in all His glory, with fire coming out of His eyes and wrath being poured out for the Heavens.

And the city of Jerusalem that rejected her Messiah will weep and mourn as she see the one whom they have pierced, coming in the clouds with great Glory.

A few things to remember about His return are:

1. Obvious not secretive

Revelation 1:7 (NKJV)

⁷ Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

2. Physical not Spiritual

Acts 1:9–11 (NKJV)

⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

A modern version of this error was announced by the founder of the Jehovah’s Witnesses, Charles T. Russell, when he asserted that Christ came invisibly on October 1, 1914, and argued that believers should not look for a visible return of Christ or for any future hope in his coming.

Phillips, R. D. (2015). [*1 & 2 Thessalonians*](#). (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (p. 317). Phillipsburg, NJ: P&R Publishing.

3. Universal not Local

Matthew 24:30 (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.

Revelation 6:15–17 (NKJV)

¹⁵ And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, ¹⁶ and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷ For the great day of His wrath has come, and who is able to stand?”

4. Personal not Angelic

Titus 2:13 (NKJV)

¹³ looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

Lesson

⁶ since *it is* a **righteous thing** with God to repay with tribulation those who trouble

you,⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

There are 2 things here that are mentioned, that are righteous for God to do.

1. to repay with tribulation those who trouble you.
2. To give you who are troubled rest when the Lord is revealed.

So we immediately learn, that God is a God who

1. The God who Repays the Wicked
2. The God who Rescues the Righteous

It is a morally right and just thing for God to give to or repay those who have afflicted you, or persecuted you with suffering and affliction

⁶ since *it is* a **righteous thing** with God to repay with tribulation those who trouble

God will avenge His People and God will avenge himself.

The ones persecuting the christians at the church are identified in verse

2 Thessalonians 1:8 (NKJV)

8..... those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

When will this happen. The time of this is Identified as

2 Thessalonians 1:7 (NKJV)

7when the Lord Jesus is revealed from heaven with His mighty angels,

2 Thessalonians 1:10 (NKJV)

¹⁰ when He comes, in that Day,.....

This Punishment of the wicked happens when Jesus comes back in that Day. When He is revealed from Heaven. So this means that Paul is now allowing for more to be included than just the ones in that day when the Christians of Thessalonica were being persecuted.

Paul is letting them know that there will be a reckoning, a day of Judgement that all men will be held accountable for their unbelief and rejection of God and the persecution of the people of God.

2 Thessalonians 1:6–9 (NKJV)

6 repay with tribulation,

8 ...taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

So we have learned already that it is a righteous, holy and just thing for God To repay with vengeance those who are unbeliever and wicked.

But as we told you last week, it is also a righteous and holy and just thing for God to Rescue the righteous from His Judgement.

6 since *it is a righteous thing* with God to repay with tribulation those who trouble

you,⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

This rest is given specifically when the Lord Jesus is revealed from Heaven, with his mighty angels

He tells us more about this in verse 10

2 Thessalonians 1:10 (NKJV)

¹⁰ when He comes, in that Day, to be glorified in His saints and to be **admired** among all those who believe, because our testimony among you was believed.

θαυμάζω: (derivative of θαῦμα^a ‘wonder, amazement,’ 25.212) to wonder or marvel at some event or object—‘to wonder, to be amazed, to marvel

Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 311). New York: United Bible Societies.

wonder, marvel, be astonished

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 444). Chicago: University of Chicago Press.

Chapter 2:1 adds that this is the event of the Parousia when the saints are gathered together to Him.

It is not only
the revealing ἀποκαλύπτω 1:7

J. Philip Arthur writes:

The unbelieving world has mocked the hope of Christians for years. Why put your trust in someone when you have no guarantee that he is even there? Believers for their part have had to live with the frustration that, though convinced of the reality of Jesus, they have not been able to silence the cynics. But scoffers will find that every taunt will die on their lips when the one who has been concealed stands revealed in all his splendor.

Phillips, R. D. (2015). *1 & 2 Thessalonians*. (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (p. 288). Phillipsburg, NJ: P&R Publishing.

and the coming ἔρχομαι 1:10
but also the Parousia 2:1,8

2 Thessalonians 2:1 (NKJV)

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

της **παρουσίας** του Κυρίου ημών Ιησου Χριστου και ημών **επισυναγωγής** επ αυτον

παρουσία, ας, ή (πάρειμι; Trag., Thu.+)

- ① the state of being present at a place, *presence*
- ② arrival as the first stage in presence, *coming, advent*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [*A Greek-English lexicon of the New Testament and other early Christian literature*](#) (3rd ed., p. 780). Chicago: University of Chicago Press.

Its cultic usage in Hellenistic religion included the idea of “the coming of a hidden deity who makes his presence felt by a revelation of his power”

Wanamaker, C. A. (1990). [*The Epistles to the Thessalonians: a commentary on the Greek text*](#) (p. 238). Grand Rapids, MI: W.B. Eerdmans.

1 Thessalonians 2:19 (NKJV)

¹⁹ For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His **coming**?

1 Thessalonians 3:12–13 (NKJV)

¹² And may the Lord make you increase and abound in love to one another and to all, just as we *do* to you, ¹³ so that He may establish your hearts blameless in holiness before our God and Father at the **coming** of our Lord Jesus Christ with all His saints.

1 Thessalonians 4:15 (NKJV)

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep.

1 Thessalonians 5:23 (NKJV)

²³ Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the **coming** of our Lord Jesus Christ.

Matthew 24:3 (NKJV)

³ Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?"

Matthew 24:27 (NKJV)

²⁷ **For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.**

Matthew 24:37 (NKJV)

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

James 5:7–8 (NKJV)

⁷ Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. ⁸ You also be patient. Establish your hearts, for the coming of the Lord is at hand.

2 Peter 3:4 (NKJV)

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.”

1 John 2:28 (NKJV)

²⁸ And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

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

της **παρουσίας** του Κυρίου ημών Ιησου Χριστου και ημών **επισυναγωγής** επ
αυτον

are combined under one article; the two are closely connected and are parts of one great whole (cf. 1 Thess. 4:16–17).

Morris, L. (1984). *1 and 2 Thessalonians: An introduction and commentary* (Vol. 13, p. 124). Downers Grove, IL: InterVarsity Press.

Some believe that this “gathering together” is the gathering of the church.

Hebrews 10:24–25 (NKJV)

²⁴ And let us consider one another in order to stir up love and good works, ²⁵ not forsaking the **assembling of ourselves together**, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

It is the only other time the exact word uses in 2 Thess 2:1 is used in the noun form.

So it is assumed that all Paul is talking about is the two topics of our need to gather together as we see the Day approaching of the Coming of the Lord.

I believe there are a number of reasons why that is not the case....

But first, I would say, along with Hebrews 10:25 that is it is extremely important and essential that we be gathering together in worship as God's people as we get closer to the Lord's Return in these very uncertain and troubling days.

Reason #1

In Hebrews 10:25 it simply refers to our assembly together as we look forward the Day approaching.

But in 2 Thess 2:1 it refers to our gathering together "unto Him"

And as I just referenced, grammatically the coming of Jesus and our gathering together are to be understood as one event, not 2 events or 2 separate things.

Reason # 2

Context,... the context is the coming of the Lord to bring vengeance on the unbeliever and to rescue and give rest to the saints. This will happen according to verse 7 and 10 when He is revealed,

when He comes, in that day to be glorified and admired by ALL that believe...

Reason #3

This gathering of the saints parallels clearly the other passages that talk of the coming of Jesus.

Matthew 24:31 (NKJV)

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.

ἐπισυνάγω *episunagō*; from 1909 and 4863; to gather together.

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

Matthew 23:37 (NKJV)

³⁷ “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted **to gather** your children **together**, as a hen gathers her chicks under *her* wings, but you were not willing!

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.

ἅμα hama; a prim. word; *at once*:—early(1), same time(5), together(3).

Thomas, R. L. (1998). [*New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*](#). Anaheim: Foundation Publications, Inc.

Jesus and the apostles talked about this event.

The rescuing of the redeemed.

Lets take a few moments and consider a few thoughts about this.

1. The Reason for the Rescue
2. The Recipients of the Rescue
3. The Revealing of the Rescue

1. The Reason for the Rescue

The reason He is going to rescue you, is because He is bringing wrath and vengeance on this planet and the unbelievers who occupy it. Its called the Day of the Lord.

This is a day of darkness and distress. Judgment and wrath. Vengeance and violence

It is the pouring out of the years of stored wrath.
Romans 2:5 (NKJV)

⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

Romans 2:8–9 (NKJV)

⁸ but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, ⁹ tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

Every sin from the beginning of time, every evil deed and every evil thought brought to account. Every cursing man and every foul mouthed woman will be silenced. Every deceptive plans of every government and king will be over thrown. Every theft will be punished, every murder will be known. Every rape will be exposed. Every abuse will be judged. Every lie will be revealed. Every abortion clinic will be crushed. All the world will be fully exposed before the KING of KINGS and LORD of LORDS.

We see this in our text It is the time when God will....

2 Thessalonians 1:6–9 (NKJV)

⁶ ... repay with tribulation those who trouble you, when he comes.....

⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

to

⁹punished with everlasting destruction from the presence of the Lord and from the glory of His power,

1. The Reason for the Rescue

2. The Recipients of the Rescue

Who is that will be rescued?

It is every believer, every saint. Everyone that has trusted Jesus Christ as their Savior and Lord and followed Him

The reason we are going to be rescued, is not because we are better people or because we are religious .

It is only because of Christ and His Righteousness .
Romans 3:19–25 (NKJV)

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

As a result, we are exempt from the wrath of God because God has poured it out on his own Son.

That why the Bible says

1 Thessalonians 5:9 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

That's why Paul said these words

1 Thessalonians 5:2–4 (NKJV)

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.

καταλαμβάνω.

κατα- orig. “from above to below,” hence completely, so that καταλαμβάνω is a strengthening of the simple form. Act. “to seize,” “to grasp” (esp. in a hostile manner), also with impersonal subj.; of God

Delling, G. (1964–). [λαμβάνω](#), [ἀναλαμβάνω](#), [ἀνάληψις](#), [ἐπιλαμβάνω](#), [ἀνεπίληπτος](#), [κατα-](#), [μεταλαμβάνω](#), [μετάληψις](#), [παρα-](#), [προ-](#), [προσλαμβάνω](#), [προόσημις](#), [ὑπολαμβάνω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 4, p. 9). Grand Rapids, MI: Eerdmans.

1. The Reason for the Rescue
2. The Recipients of the Rescue

3. The Revealing of the Rescue

There are number of passages but I will confine it to 3.

Paul talked about this event in I Thess 4

How are we removed or delivered from the wrath. If this day is coming upon the whole world, and they shall not escape....then who do we escape, how are we delivered.

1 Thessalonians 4:15–17 (NKJV)

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* **remain** until the coming of the Lord will by no means precede those who are asleep.

remain. περιλείπομαι
perileipomai, **to remain (after someone or something has been removed)**

This passive verb refers to the result of a subtraction, that which remains.

But this verb is also used for human survivors (*P.Giss. 82, 23: pros to hēmas tous eti perileipomenous*), “the remnant of Israel and of Judah” (2 Chr 34:21 s).

It is in this sense that 1 Thess 4:15, 17 contrasts the dead (literally, “those who have fallen asleep,” *tous koimēthentas*), and “we who are (still) alive, those left” (*hēmeis hoi zōntes, hoi perileipomenoi*)

Spicq, C., & Ernest, J. D. (1994). [Theological lexicon of the New Testament](#) (Vol. 3, p. 96). Peabody, MA: Hendrickson Publishers.

περιλείπομαι, Med. and Pass., *remain over, survive*

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). [A Greek-English lexicon](#) (p. 1378). Oxford: Clarendon Press.

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.

ἀρπάζω harpazo

to make off w. someone’s property by attacking or seizing, *steal, carry off, drag away*

to grab or seize suddenly so as to remove or gain control, *snatch/take away*
forcefully

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 134). Chicago: University of Chicago Press ■

Acts 8:39 (NKJV)

³⁹ Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

2 Corinthians 12:2 (NKJV)

² I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven.

2 Corinthians 12:4 (NKJV)

⁴ how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

Revelation 12:5 (NKJV)

⁵ She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

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.

meet the Lord

ἀπάντησις, εως, ἡ, *the action of going out to meet* an arrival, esp. as a mark of honour,

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). [A Greek-English lexicon](#) (p. 178). Oxford: Clarendon Press.

Matthew 25:1 (NKJV)

“Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

Matthew 25:6 (NKJV)

⁶ “And at midnight a cry was *heard*: ‘Behold, the bridegroom is coming; go out to meet him!’

Acts 28:15 (NKJV)

¹⁵ And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.

So we are caught away immediately after the Resurrection of all the Dead in Christ and we all

come together in the sky to meet the Lord as He descends down to bring wrath on the unbelievers.

As far as I can see there is no debate as to whether there is a Rapture.(means seized or snatched in latin)

The English word comes from a Latin word, rapio, which means to seize or snatch in relation to an ecstasy of spirit or the actual removal from one place to another

*The Latin Vulgate actually used a different form of the same verb-- "Rapiemur" instead of "Rapturo." The point and connections Ryrie is making remain the same.****

<https://bible.org/question/where-did-term-8216rapture'-come>

Some want to distant themselves from the Rapture of Pretribulationism. A distinctly dispensational view of the Rapture, that the church is raptured out of here before the 7 year tribulation starts and before the man of sin and the Antichrist is revealed.

Although I believe the Bible clearly teaches the Rapture, I do not believe the Bible teaches that we are taken out of her before a 7 year period or that we are take out before the Antichrist is revealed as 2 Thessalonians 2 will teach.

In fact we are not promised to be removed from persecution of evil men, even the Man of sin, or

Antichrist, rather we are promised to be persecuted and hated and put to death.

What we are clearly promised, however, is that we are removed before the Day of the Lord comes, before the wrath of God comes. Before the judgement of God on unbelievers.

We are as Paul by Paul in 1 Thess 5 that this Day will not overtake us and we are not appointed to this wrath.

We are told in 2 Thess, 1 that at the same moment that Jesus is revealed from heaven with His mighty Angels and He comes in that Day

We will receive rest when He is glorified in His Saints and marveled at by all those who are the believing ones.

The Second passage is

Luke 17:26–37 (NKJV)

²⁶ And as it was in the days of Noah, so it will be also in the days of the Son of Man: ²⁷ They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

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. ³⁰ Even so will it be in the day when the Son of Man is revealed.

³¹ “In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. ³² Remember Lot’s wife. ³³ Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. ³⁴ I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left. ³⁵ Two *women* will be grinding together: the one will be taken and the other left. ³⁶ Two *men* will be in the field: the one will be taken and the other left.”

³⁷ And they answered and said to Him, “Where, Lord?”

So He said to them, “Wherever the body is, there the eagles will be gathered together.”

The 2 Historical Examples

The 3 Prophetic Examples

The 2 Historical Examples

Example #1 NOAH

²⁶ And as it was in the days of Noah, so it will be also in the days of the Son of Man: ²⁷ They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

What are some points we can derive from this text.

1. As it was in the days of Noah.

Genesis 6:5 (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.

Genesis 6:11 (NKJV)

¹¹ The earth also was corrupt before God, and the earth was filled with violence.

2. Normal activity other than a nut preacher, most likely a baptist because the whole world is about to be immersed. The men and women totally disregarded him and paid him no attention.

This is unexpected by the world but expected by the believer

It is imminent for the world but expected by the believer

The same thing happened on 9/11, when Muslim terrorists destroyed the World Trade Center in New York City. It was just an ordinary September morning, with people doing all the things that people usually do: dropping off their children at school, riding the subway to work, carrying their coffee up the elevator, checking their e-mail, and getting ready for business meetings. None of them knew what terror was about to strike, or that many of them were about to lose their lives.

Jesus said that exactly the same thing will happen at the second coming. People will be going about their business as usual. They will be sitting down for dinner, or walking the dog, or watching television, or putting their children down for the night. They will be loving, or fighting, or serving, or sinning, or doing any of the other things that people do. They will be so caught up in doing these ordinary things that they will be taken completely by surprise—“overtaken in the destruction that they might have avoided.”

Ryken, P. G. (2009). [Luke](#). (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (Vol. 2, pp. 237–238). Phillipsburg, NJ: P&R Publishing.

3. Noah and his family were rescued and protected from the wrath of the flood

until the day that Noah entered the ark, and the flood came and destroyed them all.

Genesis 6:8 (NKJV)

⁸ But Noah found grace in the eyes of the Lord.

Genesis 6:18 (NKJV)

¹⁸ But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you.

Genesis 7:1 (NKJV)

⁷ Then the Lord said to Noah, “Come into the ark, you and all your household, because I have seen *that you are* righteous before Me in this generation.

4. Judgment did not come until Noah and family where safe in the ark and GOD shut the door.

Genesis 7:13–16 (NKJV)

¹³ On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark—...went in as God had commanded him; and the Lord shut him in.

Example #2 LOT

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. ³⁰ Even so will it be in the day when the Son of Man is revealed.

³¹ “In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. ³² Remember Lot’s wife.

What are some points we can derive from this text.

1. As it was in the days of Lot.

Jude 7 (NKJV)

⁷ as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

2. Normal activity

: They ate, they drank, they bought, they sold, they planted, they built; ²

This was another terrible disaster, justly inflicted on a corrupt community. Even to this day, the sins of Sodom are infamous: injustice, inhospitality, and immorality—especially flagrant homosexual and heterosexual sin. Day after day the citizens of Sodom went on sinning, never imagining that God would destroy them. On the very day when fire and brimstone fell from heaven, the Sodomites were wining and dining, striking business deals, and breaking ground on new construction. Suddenly they all perished, to their everlasting surprise—every last one of them.

Ryken, P. G. (2009). [Luke](#). (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (Vol. 2, pp. 238–239). Phillipsburg, NJ: P&R Publishing.

3. Lot and family rescued.

v 29 on the day that Lot went out of Sodom

Genesis 19:15–17 (NKJV)

¹⁵ When the morning dawned, the angels urged Lot to hurry, saying, “Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.” ¹⁶ And while he

lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, the Lord being merciful to him, and they brought him out and set him outside the city. ¹⁷ So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed."

4. Judgment did not come until Lot and his family were safe away from the city

Genesis 19:18–26 (NKJV)

¹⁸ Then Lot said to them, "Please, no, my lords! ¹⁹ Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die. ²⁰ See now, this city *is* near *enough* to flee to, and it *is* a little one; please let me escape there (*is it not a little one?*) and my soul shall live."

²¹ And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. ²² Hurry, escape there. For I cannot do anything until you arrive there."

30 Even so will it be in the day when the Son of Man is revealed.

“So will it be,” Jesus said, “on the day when the Son of Man is revealed” (Luke 17:30). The thunder and lightning of divine judgment will strike without warning, right in the middle of daily life. People will be shopping at the mall, or stuck in traffic, or taking out the trash, or reading their financial reports, and they will be overtaken by the wrath of God. Like the rumble of distant thunder, there are signs of the coming judgment in every disaster; but like lightning, the end will come without any last warning.

Ryken, P. G. (2009). [Luke](#). (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (Vol. 2, pp. 238–239). Phillipsburg, NJ: P&R Publishing.

The 2 Historical Examples

The 3 Prophetic Examples

34 I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left. **35** Two *women* will be grinding together: the one will be taken and the other left. **36** Two *men* will be in the field: the one will be taken and the other left.”

People who share almost the exact same situation in life will find themselves on opposite sides of eternity. A wife will roll over in the middle of the night to find that her husband is gone forever. One business partner will end up in heaven, while the other goes to hell.

Ryken, P. G. (2009). [Luke](#). (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.) (Vol. 2, p. 241). Phillipsburg, NJ: P&R Publishing.

There are 2 keys to understanding these examples

1. Who's left
2. Who's Taken

Its not that hard, when you consider the context and the words.

Who' Left

In both illustration of Noah and Lot, the ones that are left are the ones left outside the ark and left to experience the wrath of the flood.

In Lots example, the ones left in the cities when Lot literally pulled by the angels out of the city.

Whos taken

Noah and family are taken away in the safety of the Ark

Lot and his family are taken away from the city to be protected from the fire.

We can understand who is Taken who is left by the words too.

³⁴ I tell you, in that night there will be two *men* in one bed: the one will be **taken** and the other will be **left**. ³⁵ Two *women* will be grinding together: the one will be **taken** and the other **left**. ³⁶ Two *men* will be in the field: the one will be **taken** and the other **left**.”

left.

to leave behind v. — to depart and not take along, either intentionally or by neglect or forgetfulness.

taken

In the LXX παραλαμβάνω means “to take to (and with) oneself,” mostly (in the historical books always except at Nu. 23:20) with a personal obj., occasionally a material; “to take over,” “to inherit” (power, rule).

Delling, G. (1964–). λαμβάνω, ἀναλαμβάνω, ἀνάληψις, ἐπιλαμβάνω, ἀνεπίλημπος, κατα-, μεταλαμβάνω, μετάληψις, παρα-, προ-, προσλαμβάνω, πρόσληψις, ὑπολαμβάνω. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), Theological dictionary of the New Testament (electronic ed., Vol. 4, p. 13). Grand Rapids, MI: Eerdmans

1. With a personal obj. (only Gospels and Ac.), “to take to (or with) oneself” (e.g., in close fellowship). In theologically significant statements this is used of the reception of Christ by the world, Jn. 1:11, of acceptance into the kingdom of Christ, 14:3; Mt. 24:40 f., cf. also Lk. 17:34 f. (these statements typify the different conceptions of eschatology in Jn. and the Synoptists). On Col. 2:6 → *infra*

Delling, G. (1964–). [λαμβάνω, ἀναλαμβάνω, ἀνάληψις, ἐπιλαμβάνω, ἀνεπίλημπος, κατα-, μεταλαμβάνω, μετάληψις, παρα-, προ-, προσλαμβάνω, πρόσληψις, ὑπολαμβάνω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), Theological dictionary of the New Testament (electronic ed., Vol. 4, p. 13). Grand Rapids, MI: Eerdmans.

The compound is very closely related to the simple form. It means “to take to oneself,” “to take over”; with a personal obj. it means esp. “to take into a fellowship”; with a material obj., e.g., “to take over an office” (as priest, Ditt. Syll.³, 663, 12), or a position as ruler (βασιλείαν), more specifically “to inherit,” esp. of intellectual things, also historical and scientific materials

Delling, G. (1964–). [λαμβάνω, ἀναλαμβάνω, ἀνάληψις, ἐπιλαμβάνω, ἀνεπίλημπος, κατα-, μεταλαμβάνω, μετάληψις, παρα-, προ-, προσλαμβάνω, πρόσληψις, ὑπολαμβάνω](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), Theological dictionary of the New Testament (electronic ed., Vol. 4, p. 11). Grand Rapids, MI: Eerdmans.

Colossians 2:6 (NKJV)

⁶ As you therefore have received Christ Jesus the Lord, so walk in Him,

John 1:11 (NKJV)

¹¹ He came to His own, and His own did not receive Him.

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 1:24 (NKJV)

²⁴ Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,

John 14:1–3 (NKJV)

“Let not your heart be troubled; you believe in God, believe also in Me. 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.