

Gospel of Luke
Chapter 17
(Luke 17:1-37)

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In this chapter, Luke recorded our Lord's teachings on five various topics as noted in our outline. Some of these are taught in other Gospels with specific context, as we will note, but here they become general principles for living the spiritual life unto God. We begin with the first topic regarding the forgiveness of other people's sins.

15. Concerning Forgiveness, Luke 17:1-4.

Vs. 1

Luke 17:1, "He said to His disciples, "It is inevitable that stumbling blocks come, but woe to him through whom they come!""

"**Disciples**" is the noun MATHETES that means, "student, pupil, learner, disciple, etc." It is used extensively throughout the NT. As we have noted, because there is a "student," MATHETES, there must be the presence of the "teacher," DIDASKALO. Thus, Jesus is the Great Teacher, and the learner-teacher unit relationship is noted where knowledge, tradition, behavior, and/or values are transmitted from the teacher to the pupil. That established the purpose of this chapter with its five general principles of living the spiritual life.

Therefore, the believer in Jesus Christ today is a MATHETES and should be receiving the teaching of Jesus on a consistent basis. There should be consistent intake and application of Bible Doctrine within their souls from their right Pastor/Teacher.

Next, we see the principle about "stumbling blocks" and the warning for anyone who brings them into the life of others. This principle is also recorded in **Mat 18:7**, where our Lord then teaches symbolically about how to avoid having stumbling blocks in your own life, **vs. 8-9**, and then gives a warning about not putting stumbling blocks in the lives of others, especially children, **vs. 10**.

Our Lord first states that stumbling blocks are "**inevitable**," using the Greek Verb EIMI for "**it is**," and the Adjective ANENDEKTOS, ἀνένδεκτος, that means, "impossible, disallowable, or inadmissible," This is the only time this word is used in the NT. Impossible is how it should be translated given the rest of the Greek in this phrase which is HO HO SKANDALON ME ERCHOMAI that is translated, "**that the offenses not come**."

Therefore, it should read, "**It is impossible that the offenses do not come**." Because the English language does not like double negatives, the derivative meaning is used that states it's a matter of inevitability that offenses will come.

Now, "**offenses**," SKANDALON is a noun that can mean, "offense, stumbling block, snare or trap."

"In the Septuagint it is used to translate the Hebrew words môqēsh, "bait, lure" (figuratively, "snare"), and mikhshōl, "stumbling block," both meaning "cause of ruin"; the sense of a stumbling block (Leviticus 19:14) or trap (Psalm 141:9 [LXX 140:9]) is present in certain contexts. The primary meaning of the term in the Septuagint is simply "cause of ruin." (Complete Biblical Library Greek-English Dictionary.)

In the NT, this word carries those meanings over to describe something that would entice one to fall from faith, or enter into sin, cf. **Mat 16:23**, i.e., a temptation.

Mat 16:23, "But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's.""

It also is used to mean causing people not to believe in Jesus Christ as their Savior. Jesus Himself, said that He alone was a "stumbling block for the Jews and unbelievers." Not that He caused them not to believe, but because they could not accept Him as their Savior, **Rom 9:32-33; 1 Cor 1:23; Gal 5:11; 1 Peter 2:8**. Jesus and His Cross are a "rock of offense," a "stumbling block."

Rom 9:33, "Just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, and he who believes in Him will not be disappointed."" Cf. **Isa 28:16; 8:14**.

1 Cor 1:23, "But we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness."

Gal 5:11, "But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished."

1 Peter 2:8, "A stone of stumbling and a rock of offense;" for they stumble because they are disobedient to the word, and to this doom they were also appointed."

Isa 8:14, "Then He shall become a sanctuary; but to both the houses of Israel, a stone to strike and a rock to stumble over, and a snare and a trap for the inhabitants of Jerusalem."

John stated that in Christ there is no occasion of stumbling, which is demonstrated by the one who loves his brother, **1 John 2:10**.

1 John 2:10, "The one who loves his brother abides in the Light and there is no cause for stumbling in him."

Therefore, Jesus is warning that there will always be things in life that are trying to distract the unbeliever from believing in Jesus as their Savior, and the believer from walking faithfully in Christ daily. There will always be temptations in life. The things trying to distract you (temptations) can be sin and sinful or non-sinful ordinary things of everyday life that you place more importance on than your relationship with Jesus. Anything that gets in the way of having a relationship with Jesus Christ is a stumbling block.

Knowing that temptations naturally exist in life and society, in **vs. 1b**, Jesus then warns us not to add to the stumbling block repertoire, **"But woe to him through whom they come!"** In the Greek it reads, PLEN, "however, but, etc.," OUAΙ "alas, woe," DIA, "through, by, etc." HOS, "whom," ERCHOMAI, "they come"

This is a stern warning to everyone to not be someone that hinders others from believing in Jesus for salvation or walking with Jesus post-salvation. Do not be the one who tempts others, causing them to not believe or have faith, or to sin.

Our Lord warned the religious leaders of his day who were being stumbling blocks for the people because they were teaching false doctrines; including works for salvation in **Luke 11:52**, and indirectly in **16:16**. He also had other warnings in **Chapters 6 and 11**, cf. **Mat 23**.

Luke 11:52, "Woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."

Mat 23:13, “But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.”

In John’s revelation from our Lord to the Seven Churches, especially Pergamum He gave a similar warning **Rev 2:14**.

Rev 2:14, “But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality.” Cf. 2 Peter 2.

Num 31:16, “Behold, these caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD.” Cf. Num 25.

In Paul’s writings to the Romans, he too warned Christians not to be a stumbling block for other to come to faith in Jesus Christ, and not to lead others to sin, **Rom 14:13; 16:17**.

Rom 14:13, “Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother’s way.”

Rom 16:17, “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances (SKANDALON) contrary to the teaching which you learned, and turn away from them.”

In our passage, this “woe” warning tells us that the one facing temptation may escape sin, but the one tempting others will not escape judgment.

Vs. 2

Luke 17:2, “It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.”

This is the continued warning to not put a stumbling block in the life of another that would hinder their relationship with Jesus Christ. It defines the “woe” warning of **vs. 1**. This principle is paralleled in **Mat 18:6**, (where **vs. 6** and **7** are reversed compared to Luke’s account of **vs. 1** and **2**), and **Mark 9:42**. We see the same principle in **1 Cor 8:12**.

1 Cor 8:12, “And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.”

“**It would be better**” is the Verb LUSITELEO, λυσιτελέω that is only used here in the NT and means, “to be advantageous, profitable, or useful.” It is a compound word form LUO, “to loosen, release, or to pay (released from debt),” and TELOS, “dues, toll, taxes,” or TELEO, “to complete, finish, or perform.” Hence, LUSITELEO means, “to be profitable or useful.”



Next, we have an “**if**” statement, EI that is a first class if, “if and it is true,” with two parts; 1) “**a millstone were hung around his neck**,” LITHOS, “stone,” MULIKOS, “mill,” only used here and **Mark 9:42**, PERIKEIMAI, περίκειμαι a verb that means, “to lie around; to surround; wear or place around.” It is a compound word from the preposition PERI, “around, about,” and the verb KEIMAI, “to lie, to recline, to be lying, to have been laid down.” It can also convey the meaning of “to bind” in the sense of binding with a chain, **Acts 28:20**.

This mill binding is placed “**around his neck**,” PERI HO AUTOS TRACHELOS.

Acts 15:10, “Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?”

Therefore, if you are a stumbling stone to someone, you will have a millstone tied to your neck.

The second part of the “if statement” is “**and he were thrown into the sea**” that used the Verb RHIPTO, “throw, put or lay down, or cast,” with the connotation of violence, and the Noun THALASSA, “sea or lake.” This is an analogy of a violent capital punishment judgment.

Therefore, we see the punishment of putting a stumbling block in the way of others so that their relationship with Jesus is hindered. This punishment of putting a huge millstone around the neck of an offender and casting him into the sea was reportedly practiced by the Roman ruler Augustus. *“The leaders of an insurrection under Judas of Galilee were executed in this manner,”* (Edersheim, Life and Times of Jesus the Messiah, 2:120).

Therefore, it would be better for a tempter to suffer drowning than to suffer the judgment that awaits anyone who “**would cause one of these little ones to stumble.**” This is the Apodosis and it uses the Verb SKANDALIZO in the Aorist, Active, Subjunctive for the potential of “putting a stumbling block in the way, causing one to be caught (or) to fall, causing one to fall away, being led into sin, offend, anger, or shock.” It is the cognate of the Noun SKANDALON we noted in vs. 1. “Little ones,” may be analogous to an unbeliever or an immature believer.

Therefore, Jesus taught that such person(s) would be better off dead than to cause an unbeliever not to come to faith for salvation in Jesus Christ or to cause a believer to sin by introducing temptation. *“This death was pictured graphically, being pulled to the bottom of the sea by the weight of a stone “necklace.” The use of millstone around one’s neck as an encumbrance was used proverbially by the Jews. To be thrown into the sea with such equipment would guarantee a quick death, all the more hideous because of the Jewish abhorrence of the sea.”* (Complete Biblical Library Commentary.)

“The punishment for contributing to the eternal downfall of another is nothing less than spiritual destruction. Jesus graphically illustrated this punishment with a horrific death. A millstone was a large, exceedingly heavy stone used to grind grain into flour. Jesus combined this with a terrifying archetypal image of chaos and evil in ancient literature: the sea. Moreover, folklore suggested that a body lost to the sea could not be resurrected in the last day, so the thought of sinking to the sea bottom with no hope of surfacing illustrated hopeless, eternal doom.” (Swindoll's Living Insights New Testament Commentary.)

Next, we have the specific type of stumbling stone we can place in other people’s lives; not forgiving them of their sins.

Vs. 3

Luke 17:3, “Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.”

Here, we have a command, “**Be on your guard,**” using the Imperative mood of the Verb PROSECHO that means, “be attentive, give heed to, follow, be devoted to, or be concerned about.” The issue we are to be looking out for is “**if your brother sins,**” which is a third class if (maybe he will, maybe he will not”) ADELPHOS HARMATANO, “to sin, err, or miss the mark,” in the Subjunctive mood. Therefore, we are to guard ourselves against the sins of others (i.e., stumbling blocks) that are directed towards us.

With that guardianship over our souls, when our brother puts a stumbling block in our path we are to, “**rebuke him,**” EPITIMAO, “rebuke, censure, warn, or admonish,” in the Aorist, Active, Imperative mood for a command, as Jesus did to Peter in **Mat 16:23, Mark 8:32-33.**

Mark 8:32-33, “And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. ³³But turning around and seeing His disciples, He rebuked Peter and said, “Get behind Me, Satan; for you are not setting your mind on God's interests, but man’s.” Cf. Luke 23:40; Mark 1:25; 9:25.

Luke 23:40, “But the other (thief on the cross) answered, and rebuking him said, ‘Do you not even fear God,

since you are under the same sentence of condemnation?”

In classical Greek the EPITIMAO meant both “to honor” and “to censure or penalize.” The positive and negative meanings are similar to those carried by our English word “citation.” But here it is a stern warning that we are to give to our brothers or sisters who put some form of a stumbling block in our path.

This rebuking is also part of church discipline towards the unrepentant brother or sister in **Mat 18:15-17**.

Mat 18:15-17, “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. ¹⁶But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. ¹⁷If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”

“In our rebuking we must be cautious as one temptation we can face is to be all rebuking and no forgiving. If you are excited about the prospect of rebuking someone, you are probably tempted toward being harsh. On the other hand, someone may gravitate toward being forgiving and never seeing the need to rebuke others. If you are glad to forgive, failing to offer a correcting word when it’s needed may be your temptation. Such a failure is not more loving than being harsh. The Lord gives us a balanced instruction that includes both rebuking for sin and forgiving for repentance.” (Christ-Centered Exposition)

The other action we need to do to guard our own soul is to forgive them of their sin if they ask for forgiveness, **“and if he repents, forgive him,”** which too is in the Imperative mood and a third class if, for “maybe he will ask for forgiveness or maybe he will not.” And, if he does **“repent,”** METANOEO, then we are commanded to **“forgive him or her,”** APHIEMI.

The Verb APHIEMI, ἀφίημι can mean, “let go, leave, to disregard, leave behind, dismiss, divorce, cancel, pardon, remit, forgive, or abandon.” This word is used extensively throughout the NT both for the forgiveness of our sins by God positionally, at the moment we believe in Jesus Christ as our Savior, **1 John 2:12**, and experientially when we confess our sins to God, **Mat 6:12; 1 John 1:9**.

1 John 2:12, “I am writing to you, little children, because your sins have been forgiven you for His name’s sake.”

In **Mat 6:14-15**, we see the principle of experiential forgiveness of our sins only if we forgive others of their sins. **Mat 6:14, “For if you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵But if you do not forgive others, then your Father will not forgive your transgressions.”**

In our passage, if we do not forgive our brothers or sisters when they ask for forgiveness, we place two stumbling blocks:

- 1) In front of ourselves, as we will continue to operate in the sin of unforgiving, thereby walking in darkness – out of fellowship with God.
- 2) In front of our brother or sister, by not allowing healing of their soul in the process of being forgiven by you, and being a poor example of a Christian.

Forgiving others of their sins should happen in two ways:

- 1) You should forgive every one of their sins towards you, whether they ask for forgiveness or not, just as God forgave the sins of every one positionally upon the Cross through the person of Jesus Christ, whether they believe in Him or not, (i.e., asked for forgiveness or not). This issue for the unbeliever then is their rejection of Jesus Christ, (the unpardonable sin), not their personal sins.

This forgiveness means you do not hold a grudge against them, treat them poorly in revenge motivation, commit some kind of reciprocal sin towards them, or gossip, malign, or slander them. The old adage holds that “two wrongs

do not make a right.” This is the mental attitude aspect of forgiving others whether they ask for it or not, so that you do not enter into sin yourself. It is equivalent to positional forgiveness of our sins by God.

- 2) You should forgive the one who asks forgiveness experientially. Having already forgiven them mentally, now you need to forgive them experientially through your words and actions. Therefore, you show them forgiveness through impersonal and unconditional love in various ways, as you treat them just like you would treat anyone else, and by not treating them as an enemy with revenge motivation sins.

This is the equivalent of what our Lord does for us when we confess our sins to Him post-salvation. After our salvation, when we sin, we break our fellowship with the Lord and walk in darkness rather than the light. But, as soon as we confess our sins, we are forgiven of those sins experientially, restored to fellowship with the Lord, and walk in the light of Jesus once again. That is what **1 John 1:1-10**, is all about. Therefore, we too must have that type of forgiveness towards those who sin against us and repent, (i.e., ask for our forgiveness and change their mode of sinning towards us). With this type of forgiveness, we restore the fellowship we had with them and never bring up the previous sin as an issue between us again. We treat them as if nothing ever happened.

Vs. 4

Luke 17:4, “And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him.”

This passage gives us the extent or lengths we are to go to in our forgiveness of the repentant brother or sister. Note, if they are not repentant, you do not have to abide by this principle, but at the same time you still forgive them mentally / positionally, and you do not operate in revenge motivation with vengeful sins against them.

This passage uses the third class “**if**,” EAN, statement with the Subjunctive mood of HARMATANO, “**sin**.” The multiplier here is the HEPTAKIS, “**seven times**,” which is only used here and **Mat 18:21-22**, that takes it even further.

Mat 18:21-22, “Then Peter came and said to Him, “Lord, how often shall my brother sin against me and I forgive him? Up to seven times?” ²²Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven, (490).”

The amount of sins to be committed against you that you are to forgive is 70 x 7, or 490 times. The time frame for this amount of forgiving is in “**the day**,” HO HEMERA. That is a lot of sinning and forgiveness to be giving in one day.

Now, this is not meant to be a specific number of times you forgive, but to show the point that you are to always have a heart of forgiveness and be forgiving toward others no matter how many times they sin against you and ask for forgiveness. But the caveat is regarding our experiential forgiveness that comes when they ask for your forgiveness, “**and returns to you seven times, saying, ‘I repent,’**”

“**Returns**” is the Verb EPISTREPHO, ἐπιστρέφω in the Aorist, Active, Subjunctive mood that means, “turn, turn back, or return.” This is the actionable thing that maybe they will, and maybe they will not do, but when they do, we have a responsibility towards them. This word is also the physical demonstration of the mentality of their soul where they ask for your forgiveness in saying, “**I repent**.” It shows the humility of their soul that must be accepted by you, not rejected. If rejected, you have become a stumbling block for their soul.

This reminds us of the 1 out of 10 lepers who returned to the Lord and gave thanks for the healing He provided for him that we will note later in **Luke 17:11-18**. As a result of his returning, he was entered into an eternal relationship with the Lord.

“**Repent**” is the Present, Active, Indicative of the Verb METANOEO that means, “to repent, change one’s mind, or be converted.” This means a 180 degree change in your thinking. In this case, they were thinking in terms of sin towards you, now they are thinking in terms of love towards you and want to have the broken relationship restored with you. To return, demonstrates the repentance in their soul and a desire for restoration of fellowship with you.

We noted METANOEO in **Luke 10:13; 13:3, 5; 15:7, 10; 16:30; 17:3.**

When someone has that heart and asks for restoration of fellowship by admitting their sin towards you, you are commanded to **“forgive him,”** APHEIMI, in the Future, Active, Indicative. This is the experiential aspect of forgiveness. Therefore, when they confess their sin against you to you, you are to forgive them of their sin and be restored to fellowship with them without holding any grudges against them. This is what our Lord does for us when we confess our sins to God the Father. This is our experiential forgiveness of sins as noted in **Mat 6:12; 1 John 1:1-9**, and other places as well.

Remember, every sin we commit is against God the Father, as noted by David in **Psa 41:4; 51:4**, cf. **Gen 20:6; 39:9; 2 Sam 12:13; Luke 15:18, 21.**

Psa 41:4, “As for me, I said, “O LORD, be gracious to me; heal my soul, for I have sinned against You”.”

Psa 51:4, “Against You, You only, I have sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge.”

Even though David sinned against Uriah, Bathsheba, Samuel, the people of Israel, etc., he recognized that all sins committed, even though they are many times committed against others, are committed against God.

When we ask for His forgiveness for the sins we committed against Him, which is every sin we commit, in righteousness, justice, love, and grace, He forgives us our sins and restores our experiential fellowship with Him and His Son Jesus Christ, **1 John 1:9, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”**

We, therefore, are to emulate God’s forgiveness towards us experientially when our brother or sister asks for our forgiveness of the sin they committed against us, which too is a sin against God. Since we are in union with Jesus Christ, the sin against us is a sin against God, and when God forgives, we too, in our Christ like nature, must forgive others.

Therefore, if someone asks for your forgiveness, and in honor you forgive them, then integrity and loyalty to God’s Word demands that you forget whatever was done against you, and that never again do you recall this in your mind or penalize the individual for it. See the example of Joseph and his brothers in **Gen 50:21f.**

We can do this by applying the Problem-Solving Devices (PSD), as Doctrinal Orientation plus Grace Orientation means Spiritual Self-Esteem and a Personal Sense of Destiny. For the believer who has a Personal Sense of Destiny, he never reacts in bitterness or vindictiveness; he never seeks revenge. Thus, a Personal Sense of Destiny related to God from maximum perception of Bible Doctrine means you live your life as unto the Lord, and are not overcome by the sins of others, cf. **Isa 43:25; Rom 12:19; Eph 4:32; Col 3:13.**

Isa 43:25, “I, even I, am the one who wipes out your transgressions for My own sake, and I will not remember your sins.”

Rom 12:19, “Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, (Deut 32:35), “VENGEANCE IS MINE, I WILL REPAY,” says the Lord.”

Eph 4:32, “Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

Col 3:13, “Bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

Principles:

- In the Christian community, sin must be confronted. We are not to merely endure the sinful behavior of one

who claims to be a brother, we are to rebuke him.

- We can be responsible for causing others to sin if we are a stumbling block to them by not forgiving them, and we are responsible for forgiving and forgetting sin in others. Therefore, sin is to be dealt with forthrightly and openly.
- Thinking that the Christian way of life is primarily involved with the elimination of personal sin is wrong. We are to oppose sin wherever it is found, whether in our own lives or in the lives of others.
- Yet, we must be careful to do so with the proper motivation and attitude. If we condemn sin merely as a vindication of our own self-righteousness, we are no better than the Pharisees. If we confront sin motivated by an attitude of loving concern for the offending brother, then we are acting as Jesus desires.
- Our attitude of concern should be accompanied by our hope that the sinning brother will repent, and then we will readily and willingly forgive him mentally, and when he repents, we will forgive him experientially.
- We should never foster grudges or engage in revenge motivation sins, including verbal sins.
- If someone is truly repentant, then their confession is accompanied by a change in the offensive or sinful behavior, this we must always accept.
- As many times a day we are offered a true repentance, we are to accept it demonstrating the Christ-like nature.

16. Concerning Faith, vs. 5-6.

Vs. 5

Luke 17:5, “The apostles said to the Lord, “Increase our faith”

This is the only account of this request by the apostles in the Gospels, although it is recorded elsewhere that Jesus taught about having faith like a mustard seed, as we will see in **vs. 6**.

This request came from the Apostle, APOSTOLOS, not the disciples, which means the inner circle of the 12. They, (at least 11 of the 12), desired to have their faith increased.

“**Increase**” is the Aorist, Active, Imperative mood of Request of the Verb PROSTITHEMI, προστίθῃμι that means, “place near, add to, increase, continue, do again, repeat, give, or grant.” It is a compound word from PROS, “to, toward, or face to face,” and TITHEMI, “to put, set, place or lay down.” Here, it has the sense of adding to the faith they already have.

“**Faith**” is a common word, the Noun PISTIS that means, “faith, trust, trustworthiness, reliability, confidence, assurance, conviction, belief, and sometimes Bible doctrine.” It denotes the trust one has in another. Here, it is used for “trust, confidence, assurance, conviction, and belief,” regarding their spiritual life related to God and His Word.

Therefore, they asked Jesus to teach them some principles of faith, as they desired to have more faith in Him and His Word than they currently had. Yet, they apparently thought of faith as a kind of fuel to accomplish supernatural or superhuman feats, a common misunderstanding today. The misguided thought is “more faith equals greater ability.” In Jesus’ reply, He modified their request to simply “having faith,” and a small amount of faith at that!

Vs. 6

Luke 17:6, “And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would obey you.”

Jesus rebukes the apostles for this request with a second class “**if**” statement meaning, “if and you should have but

you do not.” It is also called a “present contrary-to-fact condition,” as it uses the Imperfect mood in both the protasis and apodosis, and the Greek Particle AN that goes untranslated but tells us this is second class if statement, as we will see below. In the apodosis, the “then” statement, we have two conclusions. As such, it refers to something that is not true in the present time, from the speaker’s portrayal, (i.e., Jesus did not think they had this kind of “**faith**,” PISTIS, at this time). The mere fact that they asked this question, shows they do not have this kind of faith yet.

Given what they had witnessed and learned up to this point, they had more than enough to have this kind of faith. Jesus is trying to teach them that it was not about the quantity but the quality. To illustrate the unimportance of quantity regarding faith, Jesus recalled the “mustard seed” analogy, which was a common image of insignificance in Jewish teaching and literature.

“**Like a mustard seed**” is the Conjunction HOS, with the Nouns KOKKOS, “kernel, grain, or seed,” and SINAPI, “mustard.” The mustard seed was proverbially spoken of as the smallest thing. It was the tiniest seed planted in the garden, it was considered an herb, not a field crop, and yet it grew to be over 10 feet in height. The illustration Jesus used was that of a very minute thing which has the potential of immense results. Therefore, it speaks of the insignificant amount of faith that was needed to accomplish so much.

We noted the use of mustard seed in **Luke 13:19**, for an analogy of the Kingdom of God, cf. **Mat 13:31; Mark 4:31**. But, here and in **Mat 17:20**, it is used in analogy to the faith the believer should have.

Mat 17:19-20, “Then the disciples came to Jesus privately and said, ‘Why could we not drive it out?’” ²⁰And He said to them, “Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you”.”

In both passages, Jesus uses this analogy to show that exercising even the smallest amount of faith will have great results. Because the apostles had demonstrated faith by believing in the Messiah and following Him, they already had the faith they needed. Now, it was a matter of exercising their faith. Therefore, Jesus encouraged them to use the faith they already possessed and to cultivate that skill as they grew toward maturity.

Here, we have the first of two apodosis, “then,” statements.

1. In our passage, Jesus used the analogy of “**saying**,” the Imperfect, Active, Indicative of the Verb LEGO, to a “**Mulberry tree**,” the Noun SUKAMINOS that some translate as sycamine or sycamore fig tree. This is the black mulberry tree that would grow to about 10 to 30 feet. It was known to have deep roots and a broad crown with large lobed leaves. The female head ripened to a fleshy fruit that is eaten fresh or cooked.

Using the Imperfect tense in this second-class condition clause, speaks to the present situation rather than the past. They should be currently “saying” or having this kind of faith.

Jesus used the “mulberry tree” to illustrate the power of a minute amount of faith. Even such a strong, deeply-rooted obstacle as the SUKAMINOS was no match for a “mustard seed” of faith properly applied. The tree could “**be uprooted**,” the Aorist, Passive, Imperative of the Verb EKRIZOO, “uproot, pull up by the roots, or pluck.” It is also used in **Mat 13:29; 15:13; Jude 1:12**.

Therefore, we see that something deep rooted, (i.e., stumbling block(s) of the past), can be removed.

The second part of this command of faith is “**be planted in the sea**,” The Aorist, Passive, Imperative of the Verb PHUTEUO with the Preposition, EN, the Article HO and Noun THALASSA, “sea or lake,” as in **vs. 2**. We have similar analogies of faith and things being thrown into the sea in **Mat 21:21; Mark 11:23**.

Mat 21:21, “And Jesus answered and said to them, “Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen”.”

Mark 11:23, “Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does

not doubt in his heart, but believes that what he says is going to happen, it will be granted him.”

The “sea” is our link to the context here, as used in **vs. 2**, for the judgment to come against someone who is a stumbling block. Therefore, it is used here to describe the power of faith to uproot and remove obstacles completely, that are causing you or someone else to stumble. As such, Jesus is teaching the apostles that their lack of faith is a stumbling block for them, and they have more than enough ability to overcome any obstacles in life, no matter how deep rooted they are. The obstacles should not be stumbling block in their lives. If you have just a small amount of faith, you will not be a stumbling block to others and temptations will not be a stumbling block to you.

Likewise, just as our Lord forgives and forgets our sins, He is said to throw them into the sea which means complete removal, so that they are not an issue in our relationship with Him. We too need to do the same when it comes to other people’s sins, **Micah 7:19**.

Micah 7:19, “He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea.”

Also, note that this example does not invite Christians to become conjurers and magicians, but heroes of faith like those whose exploits are celebrated in **Hebrews 11**.

2. Next, we have the second apodosis or “then” statement, noted with the Particle AN in the Greek, that goes untranslated.

When we apply faith to any temptation or obstacle in life, we are telling it to be gone, **“and it would obey you,”** KAI with the Aorist, Active, Indicative of the Verb HUPAKOUO, “listen to, obey, respond, follow, be subject to, etc.” In other words, you tell the obstacle or temptation to go away and it will when applying God’s Word to the situation while filled with the Holy Spirit. Compare Jesus’ example of the three temptations by Satan, **Mat 4:1-11; Luke 4:1-13**.

Mat 4:10-11, “Then Jesus said to him, “Go, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’” ¹¹Then the devil left Him; and behold, angels came and began to minister to Him.”

Jesus also demonstrated this kind of faith for the Apostles and us too in **Mat 8:27; Mark 1:27; 4:41; Luke 8:25**.

Mark 1:27, “They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”

Luke 8:25, “And He said to them, “Where is your faith?” They were fearful and amazed, saying to one another, “Who then is this, that He commands even the winds and the water, and they obey Him?””

Therefore, to overcome the temptations and deep-rooted obstacles in your life, so that they do not become a stumbling block in your relationship with Jesus Christ (like truly forgiving others of their sins against you), you have to have just a little bit of faith to apply His Word to the situation and say no to the temptation (especially the temptation not to forgive). When you do, the temptation will flee, and you will not act on the temptation. Remember, you do not want to give in and sin by refusing to forgive your confessing brother or sister. When you feel tempted to not forgive, you need to remember **vs. 6**, with the a fortiori rationale of faith, if I could uproot a tree and throw it into the sea, then I can forgive this repentant sinner.

Jesus’ intention was not to give His disciples the secret of magical tree transportation. He was using hyperbolic language to make an important point: even a small amount of faith properly applied can achieve tremendous results. He did not respond to the disciples’ request, “Increase our faith,” by infusing them with confidence or fearlessness. Rather, He told them to make use of the little faith they had. The life of faith is a life of action, of stepping out boldly on the basis of the promises of the gospel. Rather than answering their questions, He challenged them to a new level of understanding, cf. **Luke 10:29**. He did not tell the disciples how much faith they needed, but challenged them to see that the solution is not merely a matter of added faith but of pure and simple faith (i.e., faith like a child.)

Neither did Jesus mean by faith wishful thinking or faith in oneself. Faith, for Jesus, is a personal relationship with God. Uprooting a tree in this manner is clearly not normal or usual, neither is the faith-rest life. It is supernatural and produces supernatural results. None-the-less, faith itself and its results must be in keeping with a relationship with God.

17. Concerning Service, Luke 17:7-10.

The passages in this section build upon the themes we have noted thus far including the inevitability of sin temptation being all around us and within us, not being a stumbling block with temptations for others, the forgiveness of the repentant brother's or sister's sin, and the application of faith in our lives to overcome or do all of the above. In these passages, we build upon those things so that we are able to be the servants unto the Lord that we should be. It illustrates the nature of faith that leads to actions.

The other intent of this parable is to curb the danger of the disciples becoming self-righteous. As we have noted above, some people may be tempted to stumble into sin when they face the challenge of forgiving others, but other people may face the temptation of pride when they do forgive others. They feel like they should get a medal and a parade when they forgive. In many of our Lord's parables, this is the intent related to the Pharisees. Here, Jesus is concerned that His Apostles and followers might succumb to the same kind of self-righteousness if they performed the kind of miraculous deeds mentioned in **vs. 6**. To counter that possibility, He told this parable to bring them back to reality; the reality that we are all servants of the Lord. We are here to serve, not to be served, **Mat 20:38; Mark 10:45**.

Vs. 7

Luke 17:7, "Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?"

"Which of you" is intended to get the hearers to react to this statement with an, "of course not!" Jesus' is leading the audience to the obvious conclusion, "Well then, why don't you act this way?"

"Slave" is the common word DOULOS that means, "slave, bondman, or servant." In this object lesson, our Lord places us in the position of the master as we think about how we are to treat our servants.

This servant could be one that **"plows,"** which is the verb AROTRIAIO, ἀροτριάω that means, "to plow." This word is only used here and in **1 Cor 9:10** for the Pastor Teacher who is a servant too, who should be provided for by those that he serves, i.e., the congregation.

Interestingly, the second task that this servant might do is **"tend sheep"** or "shepherd," which is the Verb POIMAINO, ποιμαίνω that means, "to herd or tend sheep, or shepherd," but is also used for, "to rule, govern, care for, look after, and nourish." This word is used 11 times in the NT. First for our Lord in **Mat 2:6; Rev 2:27; 7:17; 12:5; 19:15**, and then for the Pastor-Teacher in **Luke 17:7; John 21:16; Acts 20:28; 1 Cor 9:7**, and finally for false teachers who only "feed" themselves, in **Jude 1:12**.

Our Lord used this word when encouraging Peter to be a good Pastor-Teacher in his ministry, **John 21:16, "He said to him again a second time, 'Simon, son of John, do you love Me?' He said to Him, 'Yes, Lord; You know that I love You.' He said to him, 'Shepherd My sheep.'**

Therefore, this servant is clearly the Pastor-Teacher of the congregation and there is a lesson for the mental attitude the Pastor should have in performing his service to the congregation, and the congregation's support of him. Then, it will turn to the primary message of the mental attitude the master, (congregation), should have, as he too is a servant unto God.

"When he has come in from the field," EISERCHOMAI EK HO AGROS in analogy speaks to the Pastor-Teacher working diligently all day long.

Then we turn to the master, the congregation, where our Lord gives a hypothetical response from the master as he

“will say to him,” EREO AUTOS, to the servant. This saying would not be the case in a normal situation, **“Come immediately and sit down to eat?”** In the Greek it reads, EUTHEOS, “at once or immediately,” PARERCHOMAI, “pass by,” in the sense of taking a seat first before the master, ANAPIPTO, “recline, or lean back,” which means sit down for a meal.

So, the analogy is that the master would not say to the servant you go and eat first. This means that even though the congregation is to support their Pastor-Teacher, they do not put his needs in priority over their family’s need. You feed yourself and your family first and then the Pastor. If you do not provide for yourself and family, you will perish and then there would be nothing for the Pastor. So, take care of your daily needs and then provide for your Pastor as you should. Notice I said “needs!” Many people think their needs are a second home, luxuries, vacations, or even dinning out all the time. No, those are luxuries, and if you put luxuries before providing for your Pastor’s needs you are not operating properly in the Christian way of life.

Vs. 8

Luke 17:8, “But will he not say to him, ‘Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink?’”

The reality is the master will have the servant first **“prepare something for him to eat,”** It starts with the Verb HETOIMAZO, in the Aorist, Active, Imperative that is a command to “put or keep in readiness, or prepare.” Next, we have the interrogative Pronoun TIS, in this case meaning, “something,” with the Verb DEIPNEO that means, “to eat or dine.” This word is only used four times in the NT; here, twice for the Lord’s Supper, **Luke 22:20; 1 Cor 11:25**, and in **Rev 3:20**, for our Lord’s fellowship with the repentant believer. Therefore, we see that this preparing of a meal is preparing the Word of God, the mind of Jesus Christ to be fed to the master, i.e., the congregation. As our Lord commanded Peter in **John 21:15, 17, “He said to him, “Tend or Feed My lambs / sheep.”**

The second part of the master’s mandate is that the servant must, **“properly clothe yourself and serve me,”** that starts with the Verb PERIZONNUMI that means, “to gird around or about, or bind around,” and here is translated “properly clothe yourself.” It is also used in **Luke 12:35, 37; Acts 12:8; and Eph 6:14**, for putting on the armor of God, and **Rev 1:13; 15:6**.

Eph 6:14, “Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS.” This is clearly speaking of taking the Word of God into your soul, so that your daily walk is done in righteousness and holiness.

Luke 12:37, “Blessed are those slaves whom the master will find on the alert when he comes; truly I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them.” This verse is speaking about every servant of the Lord He finds doing their job as professional Christians upon His return. For those that He finds doing so, He will reward at the BEMA seat.

Then we have, **“and serve me,”** KAI, with the Imperative mood of the Verb DIAKONEO that means, “serve, wait upon tables, minister, help, or serve as deacon.” It is used for the office of Deacon in **1 Tim 3:10, 13**, so we see that the deacons are also servants in this analogy, but it speaks to ministering and service in general throughout Scripture that the Pastor, deacons, and all believers should be performing.

This service comes **“while I eat and drink,”** HEOS ESTHINO KAI PINO, in the Aorist, Active, Subjunctive Mood for the time period that this takes place. The analogy is for the master / congregation to be fed the Word of God. Eating and drinking also goes with the communion supper of taking in the bread and the wine. Therefore, they are being fed with the Word of God; the mind of Jesus Christ.

1 Cor 2:16, “For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ.” Cf. John 15:15.

Therefore, for Pastors to “properly clothe themselves and serve while the master eats and drinks,” means they must be diligent in studying the Word of God to prepare lessons for the congregation to receive. In addition, we see that the “master,” (i.e., congregation), must demand this from their Pastor-Teacher. They are not to put up with a lazy

Pastor who is not properly prepared to teach the Word of God.

Then, the analogy states, **“and afterward you may eat and drink?”** The Greek reads, KAI META HOUTOS SU ESTHINO KAI PINO, in the Future, Middle Deponent, Indicative. In other words, once the congregation has been fed the Word of God, then the Pastor’s needs should be taken care of by the congregation. Interestingly, as the Pastor serves the congregation by studying and teaching diligently, the congregation serves by taking care of his material needs.

Vs. 9

Luke 17:9, “He does not thank the slave because he did the things which were commanded, *does he?*”

This is, along with **vs. 10**, what I call the “Ray Almeida” passages. Ray, who is now home with the Lord, was the deacon at the Church from which I was ordained. He was a rough and tumble type of guy. A no nonsense type of individual. One day after I was ordained, we had a meeting and Ray was telling about how some people want to be praised for the work they do around the church. In objection to their approbation lust, Ray said, “they are only doing what they are supposed to do.” These are the verses that give us that Biblical principle.

“He does not thank the slave” is ME ECHO CHARIS HO DOULOS. CHARIS is the Greek Noun that means, “grace, graciousness, kindness, goodwill; a gift, a favor; thanks, or gratitude.”

You see, it is the servant’s job to first serve his master, just as it is the Pastor’s, Deacon’s, Missionary’s, or Evangelist’s job to feed the people the Word of God, first and foremost. Once they have done so, then their needs should be met. And, as this part tells us, they should do so out of a heart of servanthood and not out of lust for praise or approbation, as the master would not thank the servant for doing his job because it is what is expected.

This is noted in the last part, **“because he did the things which were commanded,”** HOTI POIEO HO DIATASSO. DIATASSO is a Verb in the Aorist, Passive, Participle, Accusative. It means, receiving “orders, a command, directive, or something prescribed.” Therefore, here it means to perform the task you have been commanded to perform. As such, we should not be expecting to be thanked for the service we perform as Pastors, Deacons, etc., because we are just doing what we are supposed to do, as mandated by our Lord in His Word. The servant, in this parable, received and deserved no special treatment or thanks for doing his assigned tasks; they were his duties. He was expected to prepare the master’s meal before he ate, even after a long day’s work, just as the Pastor needs to teach the Word of God after a long day of studying it.

This does not mean you should not thank your Pastor, Deacon, etc., for the service they perform in providing you with the Gospel of Jesus Christ and/or the Word of God. Giving thanks is a Biblical principle too. It means the servant should not be doing their job to be thanked by the people. Instead, they are doing it for the Lord, unto the Lord, cf. **Eph 5:22-6:9**.

Eph 6:5-8, “Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; ⁶not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. ⁷With good will render service, as to the Lord, and not to men, ⁸knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.”

Vs. 10

Luke 17: 10, “So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done only that which we ought to have done.’”

Here, we have the principle. It begins with, **“so you too,”** HOUTOS KAI HUMEIS. We could translate this as, “thus you also or likewise.”

“When you do all the things which are commanded you,” HOTAN POIEO (in the Aorist, Active, Subjunctive) PAS HO DIATASSO (as in **vs. 9**, Aorist, Passive, Participle) HUMEIS. Our Lord commanded the Pastor to feed His lambs and sheep; therefore, the Pastor is commanded to teach them the Word of God, and all are commanded to

support the teaching of God's Word for themselves first and for others second.

Our attitude should be, “say, **‘We are unworthy slaves’**,” LEGO HOTI ARCHREIOS DOULOS. The Adjective ACHREIOS, ἀχρεῖος can mean, “useless, unprofitable, worthless, or good for nothing.” It is only used here and in **Mat 25:30**, where our Lord is commanding, **“Cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth.”**

In our passage, the servant is not to think he is worthless and good for nothing. This is used euphemistically for “lowly” as in having a humble heart and “unworthy,” as in not looking for honor or praise. It is also a play on words using “unprofitable,” as the Pastor-Teacher or any other servant of God should not be looking to make a profit from feeding the congregation the Word of God. They should do it out of love for God and the congregation, and out of duty as they are commanded to do so by God. Therefore, Pastors are not to do their job on the basis of looking for profit, **1 Tim 3:8; Titus 1:7, 11; 1 Peter 5:2.**

1 Peter 5:2, “Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness.”

Titus 1:7, “For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain.”

1 Tim 3:8, “Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain.”

Titus 1:11, “Who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.”

The attitude the servant of God should have in performing their service is **“we have done only that which we ought to have done.”** In the Greek it reads, HO OPHEILO POIEO (in the Aorist, Active, Infinitive), POIEO (in the Perfect, Active, Indicative.) It could read, “that which we are indebted to do we have done.”

The Verb OPHEILO, “owe or be indebted” is in the Imperfect, Active, Indicative and can be used literally or figuratively, where the underlying sense indicates an obligation that has not been accomplished or fulfilled. Therefore, we are under obligation to be good servants in our service unto the Lord and others, as something that is reasonably expected of us to accomplish. We are to do what we are supposed to do, as requested by our Lord.

This highlights the great and unique position Jesus has given to every believer of the Church Age, as we are all Royal Priests and Royal Ambassadors of God. We have been given this position and are expected to fulfill the duties and requirements thereof. This is a reasonable expectation by God. Therefore, our attitude should not be that we are doing something unique for God, above and beyond the call of duty in our service and worship, but that we are only doing what is reasonably expected of us to do in our jobs as professional Christians, i.e., servants of God.

1 Cor 9:16, “For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.”

Therefore, in the context of **vs. 1-4**, forgiveness is our duty as servants, and not a reason to boast. We are not to feel entitled to a “thank you” from the Lord or anyone else when we forgive others. We have only done our duty. Remembering this keeps us from the temptation of pride. In addition, when we do Godly works, when we live the faith-rest life, we should not expect to receive a special commendation from God. We are merely doing our duty. Good works are our duty, and we do not place God in our debt for doing them. Instead, we are to have wholehearted devotion to God, the kind that does not expect extra reward. As Deacon Almeida said, “You are only doing what you are supposed to do!!!”

18. Concerning Gratitude, Luke 17:11-19.

This is a story about 10 Lepers that our Lord healed, where only one showed gratitude for what He had done. Sarcastically, I guess we can assume the principle that only 10% of the people we serve will show gratitude for what

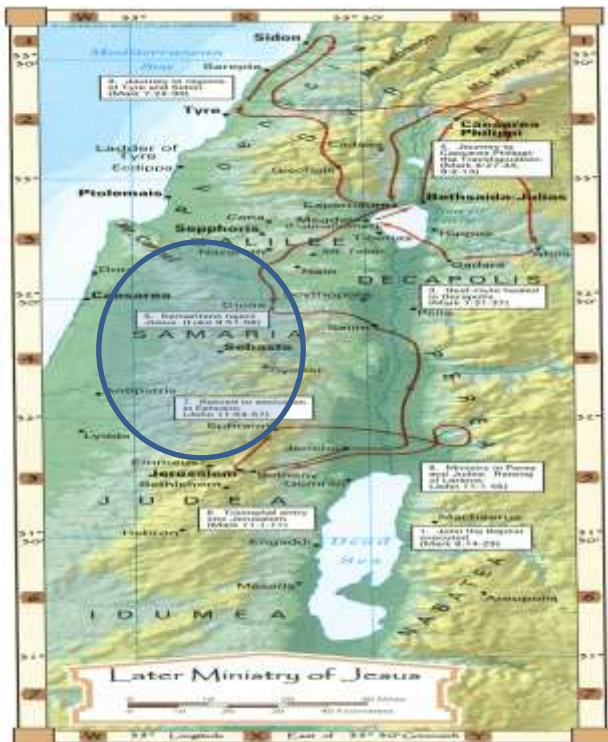
we have done for them. As such, do not fret about the 90% who do not show gratitude. If our Lord only got 10%, then we should be thrilled to get that much too!

Vs. 11

Luke 17:11, “While He was on the way to Jerusalem, He was passing between Samaria and Galilee.”

“While He was on the way to Jerusalem,” HIEROUSALEM, Ἱερουσαλήμ, potentially tells us that this occurred when He was going to Jerusalem for the final time, cf. **Luke 9:51, 53; 13:22**. As you know, there were not very many people who were thankful towards Jesus for His ministry and sacrifice He performed upon the Cross. Once again, we can surmise that maybe 10% were grateful for His ministry and sacrifice.

“He was passing between Samaria and Galilee,” SAMAREIA, (Σαμάρεια), KAI GALILAIA, (Γαλιλαία). Between these two regions means there were a mix of ethnicity, some Jews and some Gentiles and others of mixed race. Therefore, we note that Jesus ministered to all peoples, Jews and Gentiles alike.



*“The name originally applied to a city in the northern kingdom of Israel, but by New Testament times applied instead to the region. The area was home to the Samaritans who had intermarried with non-Jews during the time of the exile in the Sixth Century B.C. and had mixed other beliefs and practices with their Jewish faith. The Jews, therefore, despised them and avoided entering Samaria. Jesus, by contrast, associated with them (see **John 4**), and the Early Church followed His example. The result was the early establishment of a church in Samaria (**Acts 8:1-25**).” (Complete Biblical Library Greek-English Dictionary.)*

Vs. 12

Luke 17:12, “As He entered a village, ten leprous men who stood at a distance met Him.”

As was Jesus' custom, He visited one of the “**villages**,” KOME, along the way. When He entered this village “**ten leprous men met Him**,” DEKA LEPROS ANER APANTAO. “**Ten**,” DEKA is the number of Divine perfect order in the Bible. This shows the Divine perfect order of God's healing, (His plan of Salvation that is provided for all mankind), through His Son Jesus Christ.

LEPROS is an Adjective used to describe the type of illness these men were suffering. It is used 9 times, (the number of judgment), and only in the Gospels of Matthew, Mark, and Luke. This is the third (Divine Perfection), and final time Luke uses it. It means, “scaly or scabby” and describes infectious skin disease.

It is equivalent to the Hebrew word TSARA that was used for various skin diseases. In the OT Law, certain regulations were enacted to prevent the spread of these diseases, **Lev 13; 14:2-3; 22:4**. This condition rendered the individual “unclean,” and it jeopardized the health and well-being of the entire community, **Num 5:2-3**. Therefore, they were commanded to keep their distance. Symbolically, “leprosy” was a sign of judgment, cf. **2 Kings 5:27; 2 Chron 26:20ff**. As we noted previously, Jesus' coming to heal or cleanse lepers was a recognized sign of the arrival

of Messianic salvation, **Luke 7:22**.

Luke 7:22, “And He answered and said to them, “Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them”.”

Because this disease was contagious, and as required by the Law, they “**stood at a distance,**” HISTEMI PORRHOTHEN, which the latter is used only here and **Heb 11:13**, and represents a great distance away. In **Heb 11:13**, it speaks of the OT heroes of faith, where this word has a futuristic rather than physical sense; e.g., the faithful patriarchs did not see the realization of the Divine promise in their lifetime, but foresaw its realization in the distant future by applying faith.

Heb 11:13, “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.”

This sets up the contrast coming below, where 9 of the 10 healed lepers were unfaithful and ungrateful, while one was. As “faith” was the topic of the second section of this Chapter, **vs. 5-6**, we see the link between faithfulness and gratefulness. In other words, when you have faith in God and His Word, it will lead you to be thankful for God and His Word.

All ten lepers started out at a great distance away from Jesus, i.e., they had no relationship with Him. Nine of them maintained that distance even after they were healed, i.e., they did not come to have faith in Jesus for salvation, while one did and was entered into an eternal relationship with Him, thereby causing thanksgiving in his heart and soul.

Vs. 13

Luke 17:13, “And they raised their voices, saying, “Jesus, Master, have mercy on us”!”

“**And they raised their voices,**” AIRO PHONE, means they were crying out to Jesus to heal them. Obviously, they believed in Jesus’ power to heal, as had been rumored, but 9 of the 10 did not come to believe in Him as Messiah / Savior / King. As such, they raised their voices for Him to hear their plea for physical healing, but 9 of the 10 will sadly not be raised by Him in the last days, because they did not come to have faith in His spiritual healing as Savior.

This is noted in how they addressed Him; “**Jesus, Master,**” which is IESOUS that was His name and does mean Savior but unfortunately, they were not seeing Him in that light.

“**Master**” is the not the expected word KURIOS that also means, “Lord,” which if they had used that word would have indicated that they believed He was the Messiah / Savior / King. Instead, they used another word, EPISTATES, ἐπιστάτης, a noun that means, “master, overseer, superintendent, or administrator.” This word is only used by Luke in his Gospel, and used 7 times. It can denote “one who stands near,” as Jesus is the one who “stands near” or approaches the unbeliever bringing them the salvation message. Luke used this word because it is the Aramaic translation for the Hebrew word “rabbi.” As we have noted before, many times when Jesus was called Rabbi, they thought of Him as a good teacher, but did not see Him as the Messiah. The same goes for the 9 Lepers. Likewise, the word portrays a fellowship marked by a close personal relationship, and filled with deep respect. The 9 only saw a worldly perspective of this looking for physical healing, not spiritual healing.

“**Have mercy on us**” uses the Aorist, Active, Imperative of Request of the Verb ELEEO that means, “have mercy or pity on, or show mercy.” Luke used this word four times in his Gospel, in **Chapter 16:24**, for the unbelieving rich man who cried out to Abraham to have mercy on him as he was suffering in the Place of Torments. He will use it again in **Chapter 18:38-39**, for a blind man in Jericho who believed that Jesus was the Savior and received back his sight, **vs. 42**.

Luke 18:42, “And Jesus said to him, “Receive your sight; your faith has made you well”.” Jesus will say the same thing to the one believing leper who was grateful, **vs. 19**.

Principle:

Everyone wants mercy to relieve the plight they are in physically or mentally, but few want to receive God's mercy in the payment of the penalty for their sins, most likely because they do not see their sins as a deterrent or suffering in their lives, as they do with physical ailments like leprosy.

The beautiful thing about God and Jesus is they provide their mercy for both physical and spiritual ailments for all who ask, as Jesus healed all 10 lepers who asked for it, even though He knew they would not be grateful for it or come to salvation. We too in our service need to serve for service-sake and not base it on whether the recipient(s) will be grateful or not.

Vs. 14

Luke 17:14, “When He saw them, He said to them, “Go and show yourselves to the priests.” And as they were going, they were cleansed.”

When Jesus noticed these men, He gave them mercy by “**cleansing**” (KATHARIZO, “cleanse, make clean, purify”) them from Leprosy. In this context, Jesus healed their disease so that they were no longer “unclean,” according to the Law of Moses. That is why He told them to, “**go and show yourselves to the priests,**” HIEREUS.

“**Show**” is the Aorist, Active, Imperative of Command of the Verb EPIDEIKNUMI, ἐπιδείκνυμι that means, “show, point out, demonstrate, or exhibit.” With the prefix EPI, it is the intensive use of the word. It is used only 9 times in the NT. Here, like **Mark 1:44**, it was a sign Jesus gave, especially to the Pharisees, as to who He was; the Savior / Messiah, cf. **Luke 4:16-21**. In doing so, He was fulfilling the Law, as according to the Law once someone was cleansed of a disease, they had to be inspected by the Priests to prove they were no longer unclean. By going to the Priests, they would inquire as to how they were cleansed, and they would have to tell them that Jesus healed them. This should have been enough information for the Priests and Pharisees to come to faith in Him. If they came to faith, then they would lead others, like the nine lepers to faith too.

“**Cleansed**” is the Aorist, Passive, Indicative of the Verb KATHARIZO, καθαρίζω that means, “cleanse, make clean, or purify.” This word can be used both literally and morally/spiritually. Here, it is a literal use for being cleansed of leprosy. But this word is also found in **1 John 1:7, 9**, for the cleansing we receive spiritually and experientially when the believer confesses their sins to God.

1 John 1:9, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” This is the experiential forgiveness and cleansing of our sins when we in faith confess them (tell them) to God, which allows for Him to enter us back into the light of Jesus Christ, having fellowship with Him, while being filled once again with the Holy Spirit, cf. **Eph 5:1-18**.

When the Lepers heeded Jesus' command to show themselves to the Pharisees, they were healed physically but not spiritually. Even for the 9, they had to demonstrate some form of faith, which they did by following His command. As a result, they were healed physically. Therefore, to receive God's mercy in any realm, (physically or spiritually), you must demonstrate some kind of faith.

Vs. 15

Luke 17:15, “Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice.”

Here, we have the “**one**,” HEIS, grateful leper. It says that “**when he saw that he had been healed,**” EIDON HOTI IAOMAI, in the Aorist, Passive, Indicative that means, “healed, cured, or restored.” In classical Greek it meant, “to cure medically or to heal” from some shortcomings or “to mend” something material. Later it took on spiritual application too. Here, it means physical healing from the disease of leprosy.

As a result of him being healed physically, he “**turned back,**” HUPOSTREPHO, ὑποστρέφω, “to turn back, or to return,” to Jesus. This shows the action of repentance as it were, a turning back to God and Jesus. A change of

direction shows a change of thinking.

With the turning back he **“glorifying God,”** DOXAZO THEOS. He “ascribe glory to, honor, and/or praise” to God for healing Him. He did so **“with a loud voice,”** META MEGAS PHONE. Therefore, he was not shy or embarrassed about his praise for God and Jesus. Interestingly, as Jesus was the instrument of the healing, this man praised God, knowing/believing that the healing was from the hand of God through Jesus Christ. It may also allude to the man believing that Jesus was God incarnate. In any case, he praised / gave thanks to God for healing him.

John 14:9, “Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’?”

Vs. 16

Luke 17:16, “And he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.”

This one healed leper now gives thanks to Jesus. This starts with the connecting Conjunction KAI to link “glorifying God with a loud voice,” and this action of **“fell on his face at His feet,”** PIPTO EPI PROSOPON PAR HO POUS. This was the posture of ultimate respect and submission. It was also considered a position of worship, cf. **Mat 4:9**.

He prostrated in the presence of Jesus, **“giving thanks to Him,”** EUCHARISTEO, εὐχαριστέω that means, “to be thankful, give thanks, return thanks,” and sometimes “pray.” This is the word related to the communion supper where Jesus gave thanks to the Father for His plan of salvation, **Mat 26:26-27; Mark 14:23; Luke 22:17, 19; 1 Cor 11:24**. Therefore, this man thanked the Father and the Son for His healing, showing the unity of the two as one God.

It then states the uniqueness of this individual, **“and he was a Samaritan,”** KAI AUTO EIMI SAMAREITES. The Ascensive KAI gives the final addition and focuses on a specific point; the ethnicity of this man. We do not know the ethnicity of the other 9, but we do know this mans. As noted above, Samaritan’s were not just “good people who do good things,” but he was of mixed race; Jew and some type of gentile. This was a poignant factor in the parable, as Jesus was making the point that the Jewish lepers did not come back and give thanks but this ½ Jew, ½ Gentile person did. This despised person by the Jewish Pharisees repented and believed with thanksgiving for what Jesus did. Therefore, by identifying his ethnicity it gives us the “whaaaat!” factor. As the Samaritan would be the last person to receive salvation and righteously praise God in the eyes of the Pharisees.

This also gives us one of the themes of the Gospel of Luke for the ministry of Jesus; it is to the non-Jews, showing the universal intent of the gospel, cf. **Luke 2:14, 32; 7:1-9; 10:29-37; 24:47**.

As another rebuke of the pharisaic attitude, which considered the election and blessings of God a privilege to them and made them a favored nation, the actions of Jesus showed that God loves all people of all nations. In addition, the faith and thanksgiving of the Samaritan showed that men of any nationality or race are able to offer acceptable and proper praise and worship to God.

Vs. 17

Luke 17:17, “Then Jesus answered and said, “Were there not ten cleansed? But the nine—where are they?””

Jesus’ reply was to call out / rebuke the 9 who did not return as being ungrateful and unbelieving. There were **“10,”** DEKA, that were **“cleansed,”** which is the Aorist, Passive, Indicative of KATHARIZO once again. Jesus then said, **“but nine, where are they,”** DE ENNEA POU? POU is an interrogative Adverb, making this a question.

This cleansing is a picture of the provision for salvation for all, which Jesus accomplished upon the Cross. There, He paid the penalty for sins of every member of the human race, both Jew and Gentile. As you know, all sins have been paid for at the Cross of Jesus Christ. Because they have been paid for, no member of the human race will be judged in the final judgment for their sins. Only their works will be judged, **Rev 20:11-15**. When their works are judged they will be shown to be wanting regarding their unbelief in Jesus Christ, and their name will not be written in the Book of Life. As such, they will be sentenced to the eternal Lake of Fire.

Therefore, these “nine,” ENNEA, the number of finality and judgment in the Bible, shows this. By using this number, it indicates that they did not believe in Jesus as their Messiah / Savior / King. Jesus, in Diving perfect order, cleansed all 10, showing that cleansing for salvation is provided for all based on His completed work upon the Cross, whether it is received or not, and whether people are grateful or not. Because the nine were not grateful and did not receive salvation, at least at this time, their final judgment of unbelief was still upon them. If they would later come to believe in Jesus as their Savior, like the one Samaritan did, then that judgment would be removed and they would receive eternal life.

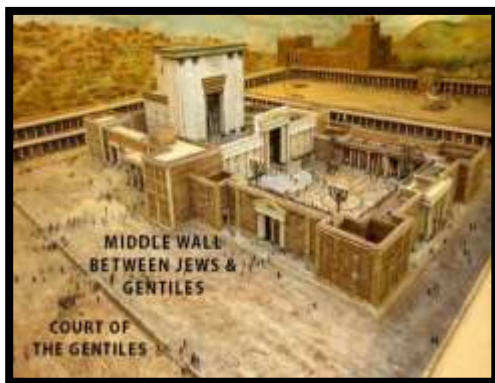
Therefore, 10 speaks to the Divine perfect order of providing salvation for all of mankind, and 9 speaks to the final judgment some people will receive for not accepting God’s perfect plan for salvation.

Vs. 18

Luke 17:18, “Was no one found who returned to give glory to God, except this foreigner?”

“Was no one found who returned,” OU, “not,” HEURISKO, “found,” HUPOSTREPHO, “returned,” the picture of repentance, **“to give glory to God,”** DIDOMI DOXA HO THEOS. Interestingly, Jesus in a way is calling Himself God in this rebuke, making Him one with the Father. Then, as a rebuke to the Jewish Pharisees, He said, **“except this foreigner,”** using an “if” statement, EI, “if,” ME, “not,” (combined meaning “except”), HO HOUTOS, “the this,” ALLOGENES, “foreigner.”

This is the only time ALLOGENES, “stranger or foreigner,” is used in the NT. Interestingly, this term was used on the Jewish temple barrier that separated the Jews and the Gentiles during their worship in the Temple, cf. **Eph 2:14**. It read, “Let no foreigner enter...” We noted this in detail during our study of the Epistle of Ephesians which you can find on our website, www.gracedoctrine.org.



In this rebuke, Jesus is showing the great faith of this despised Gentile who was thankful, compared to the others, maybe Jews and Gentiles, who were unbelievers and ungrateful to God or Jesus for healing them. This also shows us once again the principle of **Eph 2:14**; that Jesus **“broke down the barrier of the dividing wall.”**

Vs. 19

Luke 17:19, “And He said to him, “Stand up and go; your faith has made you well.”

Jesus blesses the faithful thankful believer. He begins by telling him to **“stand up,”** which is the Verb ANISTEMI that means, “raise, bring to life, stand up, or rise again.” As you can see, this is one of the Greek words for resurrection. Jesus may have meant this literally, but it also represents the new resurrection life this man has received because He believed in the Messianic healing by Jesus. He also told him to “go,” with the Greek Present, Middle Deponent, Imperative mood of command of POREUOMAI that means, “to go, depart, travel or to order one’s life.” It is saying, go forward or live, in the new resurrection life you have received.

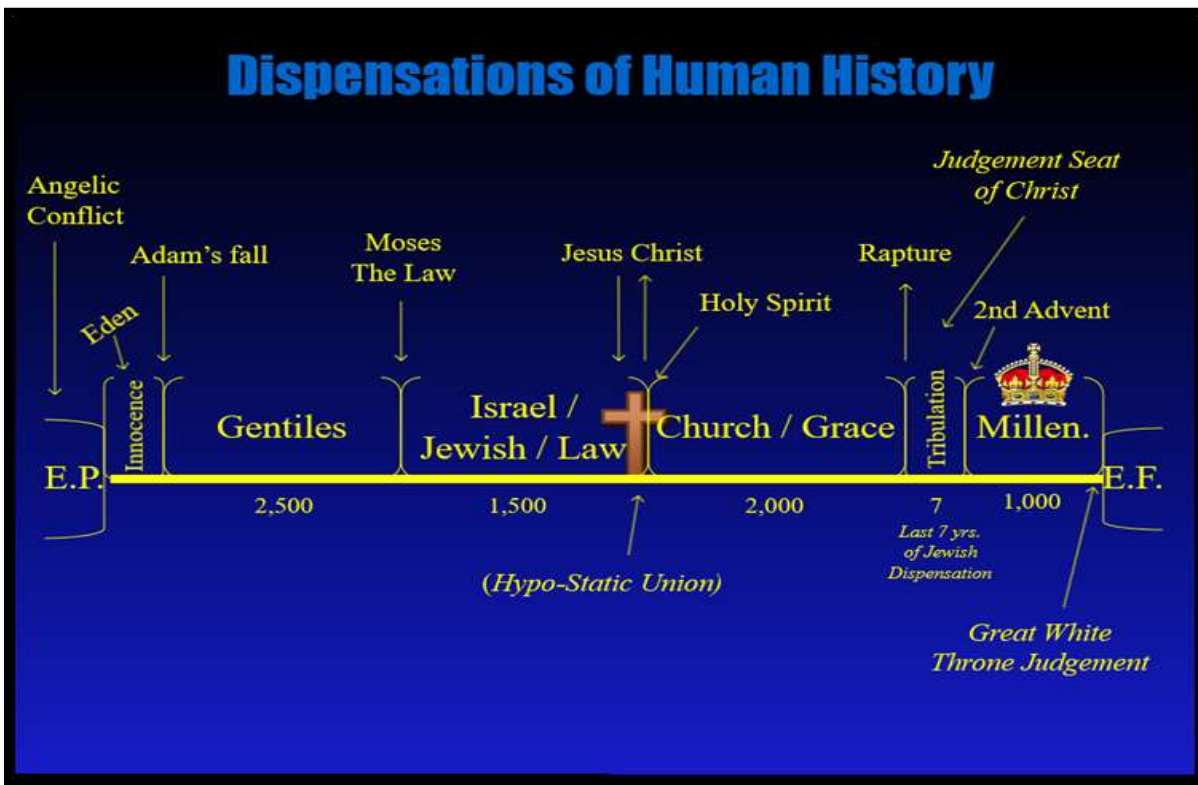
Jesus finishes by stating why this man was healed, not just physically like the other 9, but also spiritually, **“your faith has made you well,”** SU HO PISTIS SU SOZO. Apparently, the act of this man’s return to Jesus with praise

to God while thanking Jesus demonstrated his faith that was effective for his salvation. Remember, the other 9 were also healed from their physical ailment of leprosy, but only to this one did Jesus say, “your faith has made you well.” The Greek word for “**well**” is SOZO that first means, “save,” and also “made well.” This is the Word used to identify that someone is saved from their sins and has been given eternal life. Since this man was already healed from the disease of leprosy, this SOZO means saved from his sins, which means salvation. We could translate this as, “your faith has saved you.” Therefore, this repentant man who was thankful believed that Jesus was the Messiah / Savior / King, and as a result was converted and given eternal life. The other nine apparently did not have this kind of faith for salvation, even though they were healed physically.

This is a sad commentary, in that in this story line, 90% of those who receive God’s blessings in the material realm do not come to believe in His salvation plan for their lives. It is the rare individual, 10%, who recognizes the blessings they receive are from God and come to believe upon Him for salvation and eternal life. Nevertheless, God has provided healing for all in the spiritual realm through His Son Jesus Christ, whether people accept it or not, believe it or not, are thankful for it or not. That is the grace and love of God in full view.

19. Concerning the Kingdom, Luke 17:20-37.

The fifth and final section of **Chapter 17** is a discussion about the coming Kingdom. Parts of this teaching are also noted in **Mat 24:15-39; Mark 13:5; 14:25-27**. They all deal with the Second Coming of our Lord which occurs at the end of the seven-year Tribulation time period. At that time the Lord will establish His 1,000 year, (Millennial), reign here on earth.



Luke first notes a question from the Pharisees in **vs. 20-21**, and then the teaching Jesus gave to his disciples, **vs. 22-37**. According to Matthew and Mark the teaching to the Pharisees was done at the Temple in Jerusalem, and the teaching to the disciples occurred outside of Jerusalem at the Mt. of Olives. Mark also notes that the disciples who asked the question whom Jesus responded to included only Peter, James, John, and Andrew, **Mark 13:3-4**.

Mark 13:3, “As He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately. 4“Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled”?”

In this section, we will note:

- a. The Pharisees' question, "when is the Kingdom coming," and Jesus' response, **vs. 20-21**.
- b. The warning of judgement given to the disciples, **vs. 22-23**.
- c. The immediate sign of His 2nd Advent, **vs. 24**.
- d. Another prophecy of His crucifixion, **vs. 25**.
- e. It will be like the days of Noah, **vs. 26-27**.
- f. It will be like the days of Lot, **vs. 28-30**.
- g. The warning not to turn back, as Lot's wife did, **vs. 31-33**.
- h. The prophecy of the anti-rapture, **vs. 34-36**.
- i. The prophecy of Armageddon, **vs. 37**.

As you can imagine, we will note a lot of Biblical information in studying these passages, as we look back to the OT for warnings regarding the coming kingdom, and see passages in the book of Revelation that give more details for the end times that Jesus mentions here. It is going to be a wonderful and exciting study of eschatology, (the study of end times).

This final teaching culminates the building blocks in **Chapter 17** for the faithful believer's soul to be complete:

1. Have a heart of forgiveness, **vs. 1-4**.
2. Apply the faith you have and do great things. You do not need more faith, **vs. 5-6**.
3. Have the heart of a servant. Serve for service-sake, from love showing grace, **vs. 7-10**.
4. Be grateful for God's healing of your soul, (the forgiveness of your sins), and give thanks to Him, **vs. 11-19**.
5. Prepare for the imminent return of the Lord and the Kingdom of heaven, **vs. 20-37**.

This fifth teaching is a study for the preparedness of our Lord's Second Coming predominately for the unbeliever, but also for believers still alive at the end of the seven-year Tribulation time period.

It is also an encouragement for the believers of the Church Age, as it gives us the assuredness of our Lord's imminent return, which begins with the Rapture of the Church, **1 Thes 4:13-18; 5:9-10; 1 Cor 15:52; cf. Acts 1:9-11; Dan 7:13**.

1 Cor 15:51-52, "Behold, I tell you a mystery; we will not all sleep, but we will all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed."

At the Ascension of Jesus Christ, the angels prophesied how He would return, that aligns with the Rapture Scriptures. **Acts 1:11, "They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven"."**

Daniel prophesied similarly about His return, **Dan 7:13-14, "I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. ¹⁴And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed."**

In theology, the understanding that the Rapture of the Church will occur prior to the Tribulation time period, which occurs prior to the Millennial reign is called "Pre-Tribulational" and "Pre-Millennial." This is the belief that the resurrection for Church Age believers happens before these other two time periods. As such, there are two phases to the Second Coming of our Lord Jesus Christ:

1. The first phase is called the Rapture of the Church; Resurrection, **Phil 3:1**.

Phil 3:11, "If by any means I might arrive at the resurrection (*Rapture*), the one from the dead."

2. The second phase is called the Second Advent; when Christ physically steps onto planet earth again.

The Rapture of the Church means that all believers in the Lord Jesus Christ who physically died between the day of

Pentecost and the day of the Rapture have their resurrection bodies meet Jesus in the clouds of the air, **1 Thes 4:13-18; 1 Cor 15:51-58**. Then all believers who are alive on the day of the Rapture are transformed in body to a resurrection body and meet Christ in the clouds, **1 Cor 6:14; 1 Thes 5:9; 1 John 3:2-3**.

1 John 3:2, “Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.”

1 Cor 6:14, “Now God has not only resurrected the Lord, but he will raise us up through his power.”

All believers in the Lord Jesus Christ will be removed from planet earth at the Rapture and are with Christ in Heaven. At that time the bride, (Church Age believers, dead or alive), receives a body like Christ’s, **Phil 3:21; 1 Thes 5:23**. There are four theories as to when the Rapture will occur Pre-Trib., Mid-Trib., Pre-wrath; and Post-Trib. The correct view is a Pre-Tribulational Rapture.

1 Thes 5:9, “For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ.”

Anticipation of the Rapture must not overwhelm us. We need patience as the Lord prepares us for the event, **Titus 2:13; James 5:7-8**.

James 5:7-8, “Therefore be patient, brethren, until the coming of the Lord (*Rapture*). The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. ⁸You too be patient; strengthen your hearts, for the coming of the Lord (*Rapture*) is near.”

Titus 2:13, “Looking for the blessed hope (*Rapture*) and the appearing of the glory of our great God and Savior, Christ Jesus.”

Between the first and second phase of His coming is a time period of 7-years called the Tribulation; Daniel’s 70th Week, **Dan 9:27**. Once the Rapture occurs the Church Age is ended and the Tribulation begins, **Dan 12:1; Joel 2:2; Mat 24:21**.

Mat 24:21, “For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.”

The Tribulation, (a.k.a. Jacob’s trouble), has two distinct parts, the first 3 ½ years, **Rev 6-11**, and the last 3 ½ years, **Rev 13-19**. Cf. **Dan 9:27**. During the first 3 ½ years Antichrist will come on the scene. He will be highly intelligent and charismatic. He will appear to have all the answers that the world needs to solve the problem of the great catastrophe, which just occurred; the disappearing of millions of people. He will make treaties with all nations specifically Israel, garnering a truce between Israeli and Arab nations. At this time many previous unbelievers will have woken up to the facts of Bible prophecy and will become saved through belief in the Lord Jesus Christ. Specifically, there will be 144,000 Jews who will be the evangelists to the world, **Rev 7:4; 14:1**.

At the same time, God allows judgments to be poured out on mankind trying to wake up those who are still unbelievers. These judgments consist of Seven Seals with Seven Trumpets, **Rev 6:1-17; 8:1-21; 11:15-19**, and Seven Bowls, **Rev 16:1-21**. Despite Antichrist’s best efforts, he will not be able to control all that is going on in the world. People will be dissatisfied, what else is new? And He will get frustrated with them. This ushers in the second half of the Tribulation when things are greatly intensified and Antichrist unleashes horrific terror on earth, trying to stop the believer’s progression and to eradicate the Jews, **Rev 13-19**.

At the completion of the 7-year Tribulation, Christ will physically return to earth. This is called phase two of His coming. The second phase is called the Second Advent, when He physically comes again to plant earth to end the carnage and tyranny of Satan and to establish the Millennial reign, **Zech 14:1-7; 12-15; Mat 24:29-31; Luke 17:20-37**.

The bride, (you and I – Church Age believers), returns with Christ as a part of operation footstool, **1 Thes 3:13; Rev 19:6-8, 14; Psa 110:1**, which consists of:

1. Defeating the world armies led by Satan, (this is called the War of Armageddon). Armageddon is the campaign in the last world war of history. Jesus Christ comes back to slaughter the anti-Semitic armies, **Rev 19:17-21**, cf. **Luke 17:37**.
2. Locking up Satan and his demon army for 1,000 years, **Rev 20:1-3**.
3. Establishing the Millennial (1,000 years) reign of Christ here on earth, **Rev 20:6**.

a. The Pharisees' question, "when is the Kingdom coming," and Jesus' response, vs. 20-21.

Vs. 20

Luke 17:20, "Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed"."

The "**Pharisees**," PHARISAIOS, "**asked**," EPEROTAO (ask for, inquire, or interrogate) our Lord this question when He was visiting the Temple according to Matthew and Mark's account. They demanded to know "**when the Kingdom of God was coming**," POTE, (when or at what time), HO BASILEIA HO THEOS ERCHOMAI.

Jesus "**answered them**," APOKRINO AUTOS "**and said**," KAI EIPON, "**the kingdom of God is not coming with signs to be observed**," HO BASILEIA HO THEOS OUK ERCHOMAI META PARATERESIS.

PARATERESIS, παρατήρησις is the Greek Noun that means, "observation." It is only used here in the NT. It comes from PARA, "beside," with TERESIS, "custody, keeping, or observance," and means "close observation or scrutiny." It was used in the medical, military, and astronomy fields.

Interestingly, the verb form of this word, PARATEREO that means, "lie in wait for, observe carefully, or watch closely," is used by Luke 3 times, **Luke 6:7; 14:1; 20:20**, Mark also does in **Mark 3:2**. In each case, it is a derogatory use of the Pharisees "closely watching," or spying on Jesus to try to find fault in what He was doing so that they could arrest Him and condemn Him. Luke used it again in **Acts 9:24**, in a similar fashion for the Pharisees trying to entrap Paul. Finally, Paul used it to rebuke the Galatians for falling back into the Pharisees false religion of legalism, **Gal 4:10**.

Therefore, in our passage, Jesus is rebuking the Pharisees in several ways.:

1. First, by stating the Kingdom does not come as a result of self-righteous legalism in observing the Law, or cleaning up themselves or the world so that the Messiah will come.
2. Secondly, to rebuke their need for signs to be given so that they would know for sure that the Kingdom is coming or has arrived, **1 Cor 1:22, "For indeed Jews ask for signs and Greeks search for wisdom."**
3. Thirdly, to rebuke them for thinking their works would usher in the Kingdom as opposed to their faith.
4. Fourthly, since the King was standing right in front of them, the Kingdom was already in their midst. This plays to my theory that if they had accepted Jesus as their Messiah, in seven years the literal Kingdom of the Millennial reign would have begun.
5. Fifthly, Jesus had just performed a miraculous sign in healing the 10 Lepers, of which 9 went to the Pharisees and showed them their miraculous healing. Not to mention the many other signs and miracles He performed. This was more than enough to prove His Messiahship as the Savior / King, **Luke 4:19; Isa 61:1-2**.

Luke 4:18-19, "The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, ¹⁹to proclaim the favorable year of the Lord."

Therefore, the point is that even careful observations of visible events will not reveal the coming of God's kingdom; it was already right in front of them. But what they lacked was faith. All they had to do is believe in Jesus

as their Savior and they would have received the Kingdom, just as you and I do today.

Vs. 21

Luke 17:21, “nor will they say, ‘Look, here *it is!*’ or, ‘There *it is!*’ For behold, the kingdom of God is in your midst.”

Jesus’ response to the Pharisees is similar to that of the disciples in **vs. 23**. Yet, there Jesus expanded upon His teaching by giving them many signs as to when the Kingdom was coming. Why the difference then? Well, the Pharisees were unbelievers who needed to believe in Jesus in order to receive the Kingdom of God. He was right in front of them. No more signs were needed. Now they just needed faith. So, Jesus does not go into a lengthy discourse with them, because they would not understand it and it would therefore be a waste of time. People who reject the King do not need to know anything else about His government, because if they reject the King, they will reject His Kingdom too.

That is also a lesson for us for when we witness or evangelize to unbelievers. You see, the unbeliever cannot discern spiritual things, other than the Gospel of Jesus Christ, **1 Cor 2:10-16**.

1 Cor 2:14, “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised (*ANAKRINO, examined, judged, investigated or inquired*).”

Therefore, we should not spend a lot of time on other Biblical doctrines or matters when we are speaking with an unbeliever, because they will not be able to spiritually comprehend them. But they will be able to comprehend the Gospel of Jesus Christ, as the Holy Spirit’s ministry of Common Grace provides them the necessary spiritual discernment to understand the Gospel, giving them an opportunity to believe it.

Because man is born spiritually dead, he cannot be effective at the point of gospel hearing. He is totally helpless and cannot have a relationship with God. He is dichotomous, (body and soul only), and cannot understand spiritual phenomena. So, in evangelism and personal witnessing, God the Holy Spirit is the sovereign who acts as a human spirit so that the spiritually dead unbeliever can comprehend the Gospel message, cf. **John 16:8-11**.

John 16:8-11, “And He, when He comes, will convict the world concerning sin and righteousness and judgment; ⁹concerning sin, because they do not believe in Me; ¹⁰and concerning righteousness, because I go to the Father and you no longer see Me; ¹¹and concerning judgment, because the ruler of this world has been judged.”

Spiritually dead man cannot produce perfect righteousness or eternal life. It is the job of the Holy Spirit to make this clear. Therefore, God the Holy Spirit communicates the principle of righteousness at salvation or justification by faith, (i.e., the forgiveness of our sins for salvation through the Person and work of Jesus Christ). When that happens in the life of the unbeliever, some will believe in Jesus Christ and some will not.

No matter how smart someone is, as an unbeliever they cannot handle absolute truth, (the Gospel). Human I.Q. is not an issue in understanding the gospel, for we were all spiritually dead. Yet, God overcomes the lowest and highest I.Q. by the grace ministry of the Holy Spirit. There is no human frame of reference for spiritual information; it must be provided by God the Holy Spirit. None of us could have ever responded to the Gospel without the ministry of the Holy Spirit in Common Grace.

Therefore, there are two acts of human volition in Common Grace: hearing the Gospel and believing in Jesus Christ. You have to want to hear the Gospel and concentrate on its presentation. If you do, God the Holy Spirit will make that gospel information real in your soul so that you now have information on which to make a decision.

That is why Jesus responds this way to the Pharisees. They could not spiritually comprehend the signs of the literal coming of the Kingdom, so He sticks with the Gospel only, which, with the Common Grace ministry of the Holy Spirit, they could comprehend. And since they currently were rejecting the Gospel message through the common grace ministry of the Holy Spirit, (the King and the Kingdom standing right in front of them), they definitely would reject His teachings about the coming of the literal Kingdom, especially since they would not be able to spiritually

comprehend it. Yet, when Jesus speaks to believers below, He goes into greater detail because they are able to spiritually comprehend His teachings, **1 Cor 2:10-13, 15-16**.

1 Cor 2:15a, “But he who is spiritual appraises all things...” cf. **1 Cor 3:1**.

As such, when Jesus says to these unbelievers, “the Kingdom of God is not coming with signs to be observed,” He adds, “**nor will they say,**” OUDE EREO, “**Look, here it is!**” EIDON HODE “**or, ‘There it is!’**” E EKEI. This means they should not be looking elsewhere for the Messiah and the Kingdom, and do not believe in false teachings of who the false messiahs are.

Then Jesus gives them the Gospel, which is the only thing they could spiritually comprehend, “**For behold, the kingdom of God is in your midst,**” GAR EIDON HO BASILEIA HO THEOS EIMI HUMEIS ENTOS.

ENTOS means, “inside or within.” It is only used here and **Mat 23:26**. It is used as an improper preposition to refer to the inside of a man or the heart of a man, (the right lobe of his soul). In Matthew’s account, Jesus is rebuking the Pharisees for only cleaning up their outward appearance, while inside they were unbelievers filled with their sins. **Mat 23:26, “You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.”** As such, Jesus is telling them in our passage, that in order to be completely clean for salvation and entrance into the Kingdom of God, they need to accept the One that was in their midst. And, just as we Church Age believers received, so too would the Pharisees in the Church Age, the indwelling of all three members of the Trinity, thereby placing the Kingdom inside of them, and them in it, **Col 1:25-27**.

Col 1:25-27, “Of this church I was made a minister according to the stewardship (OIKONOMIA, DISPENSATION) from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, ²⁶that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, ²⁷to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”

Therefore, Jesus is teaching the unbelieving Pharisees that the kingdom is already in their midst. This refers to Jesus’ presence and the promise He brings. As such, Jesus is telling them about the beginning of the Kingdom coming. Later, to the believing disciples He will tell of its full arrival, as they will have the ability to fully comprehend it.

Vs. 22-37

Jesus answers the believer’s question about the Kingdom in a completely different way compared to how He answered the unbeliever’s same question. Because the believer is able to understand spiritual phenomenon, **1 Cor 2:10-16**, including end times prophecy, Jesus answers the believer’s question very differently and is able to give them much information about the signs of the coming Kingdom, (the Millennial Reign). Because the believer has already accepted Jesus as their King / Messiah / Savior, they are already part of the Kingdom of God and the Kingdom is in them through the indwelling of all three members of the Trinity. As such, Jesus can now give the believer more information about the spiritual life and eternity.

Remember that the information Luke is presenting here was given to Peter, James, John, and Andrew while on the Mount of Olives, **Mat 24:15-39; Mark 13:5, 14-27**. Luke does not provide that information or the question which they asked, **Mark 13:3-4**. Because the Pharisees just asked the same question in **vs. 20-21**, Luke assumes the reader understands the context of Jesus’ teaching to the “disciples,” here.

Mark 13:3-4, “As He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately. ⁴“Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled?””

“**Sign**” here is the Greek noun SEMEION, σημεῖον that means, “sign, token, signal, miracle, and portent,” as opposed to PARATEREO in **vs. 20**, that meant, “lie in wait for, observe carefully, or watch closely.” These are the actual events that will happen as indicators of Christ’s return.

SEMEION has been used by Luke in **Chapters 2 and 11**, and will be used again in **Chapter 21:7, 11, 25**, which is

a parallel to **Chapter 17**, but with a slightly different context, as it speaks to the prophecy of the destruction of Jerusalem in 70 AD and the diaspora, along with the Lord's Second Advent.

b. The warning of judgment given to the disciples, vs. 22-23.

Vs. 22

Luke 17:22, “And He said to the disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it.””

In **Chapter 19**, Jesus will again address the disciples because they continued to have questions about when the Kingdom would come, **Luke 19:11, “While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.”**

Even after His resurrection, just prior to His ascension and session, they asked him the same question, **Acts 1:6, “So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?””**

So here, Jesus tries to give them information so that they would know when the Kingdom, (the Millennial reign), was coming. He begins by stating it will be a time that is far worse than the present, and they would be “**longing for it,**” EPITHUMEO, “desire, long for, lust for or after, etc.” This word was used in **Luke 15:16**, for the Prodigal son longing for the pig's food to eat and **16:21**, for Lazarus' longing for crumbs from the rich man's table. So, we see the extreme difficulty of the future present situation believers and unbelievers of the Tribulation will be in, where they will be wishing that it were the days of His First Advent, rather than the impending Second Advent.

The phrase “**Son of Man,**” HUIOS ANTHROPOS continues to be a favorite of Luke for speaking of the Lord Jesus Christ. Even though it emphasizes His humanity and sonship of David the King, it continues to emphasize His Deity as the promised Messiah, **Psa 8:4; 80:17; 144:3; Isa 56:1-2; Dan 7:13; Mat 26:64; Acts 7:56; Rev 1:13.**

Isa 56:1-2, “Thus says the LORD, “Preserve justice and do righteousness, for My salvation is about to come and My righteousness to be revealed. ²How blessed is the man who does this, and the son of man who takes hold of it; who keeps from profaning the Sabbath, and keeps his hand from doing any evil.”

Dan 7:13, “I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.”

Mat 26:64, “Jesus said to him, “You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven.”

Acts 7:56, “And he said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God”.”

Rev 1:13, “And in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash.”

At this future time, they will desire to be back in the days of Jesus' First Advent, yet they “**will not see it,**” OUK HORAIO.

This is the principle of living in the moment. Even though we should be looking forward to the coming of the Lord, **2 Peter 3:13; 2 Thes 1:4-10; Rev 6:9-10**, the disciples, as well as the Pharisees, wanted to know when the future would arrive, and wanted to be a part of it. They wanted to be in that future time. By being overwhelmed and potentially obsessed about what the future might bring, they were missing out on the present, especially the time of actually being in the presence of the Lord during His First Advent. That is a principle for us too. Even though we are given much information about what the future will bring, we should not be living obsessed about it or in the sense of escapism from our present situation. Instead, we are to live in the day, living one day at a time, focused on

what God has for us today and letting tomorrow take care of tomorrow. This the principle of **Mat 6:34**, “**So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.**”

This reminds us to focus on the day the Lord has made, **Psa 118:24**, meaning to focus on our relationship with the Lord in the present and not day dreaming about tomorrow or the future. Because, if we do not focus on today, we will miss out on all that the Lord has for us today.

Psa 118:24, “This is the day the LORD has made; we will rejoice and be glad in it.”

The Pharisees missed out on their day to see and know their Lord / Savior / Messiah / King, even when He was in their midst. As such, they missed out on salvation for their souls. If we are overwhelmed with the future, we will lose out on that which we were actually longing for. Let us not have one ounce of regret in the future, wishing we had done better or more in the past. Instead, let us live each day unto the Lord and let the future take care of itself. If we do, we will be without regret, **2 Cor 7:10**.

And, in the case of the Tribulational Saints, there is going to be much trouble they will have to deal with each day. Therefore, focus on the day you are in, and do not be looking for other days, future or past, because it will be overwhelming.

Vs. 23

Luke 17:23, “They will say to you, ‘Look there! Look here!’ Do not go away, and do not run after them.”

Just as our Lord responded to the Pharisees question about the coming Kingdom in **vs. 21**, our Lord responds to His disciples in the same way, but with a different ending

In both responses, our Lord warns about false Messiah’s and not searching for or seeking them out, even when people say that they are the Messiah. To the unbelievers in **vs. 21**, Jesus did not say to not go after them, instead He said the Kingdom was in their midst. For them they had to believe in Jesus in order to enter the Kingdom. Yet, here, He is speaking to four of His closest disciples who are already believers, so they have already received the Kingdom of God and are part of it. Therefore, Jesus warns instead not to fall for the deception of false Messiahs.

This goes with the point of living for today, or one day at a time. If we are overwhelmed / obsessed with the Second Coming of Christ, whether because of escapism from the problems of life, or over zealousness for the future, we will be easily duped into thinking the Messiah has come via false teachings and false reports of false Messiah’s. This is how cults are formed. We are not a cult or of a cult. We are part of the living and breathing body of our Lord Jesus Christ.

“**Do not go away**” is the Greek negative ME plus the Aorist, Active, Subjunctive of the Verb APERCHOMAI that means, “go away, go, go out and spread, go in search of, etc.” The Subjunctive Mood is used like an Imperative for a command here and in the next phrase, but with the nuance of the volitional decision that needs to be made regarding the command.

Interestingly, APERCHOMAI has the idea that one “departs from” one place to “go back” or “return” to a former place. Its basic definition therefore includes both “to depart, leave” and “to return.” This is a warning for those who have already left a false teaching church to not go back to it based on some fanciful claims it may be making. This is the “**dog returning to its vomit, or the pig returning to wallow in the mire,**” **2 Peter 2:22**, cf. **Prov 26:11**. The Galatian Church was guilty of this after the Judaizers swooped in after Paul’s departure and led them back into legalism, as well as some who fell back into their false pagan religions, **Gal 3:1-5; 4:10-11**.

Gal 3:1, “You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?”

“**Do not run after them**” is the Greek negative compound MEDE with the Aorist, Active, Subjunctive of the Verb DIOKO that means, “persecute,” but also, “to pursue, follow or run after, press forward, try to achieve something, etc.” In the latter sense, it means the quest of Christianity and Christian values; to live the Christian way of life.

In Jesus' use here, it means to pursue false Christianity, false systems of worship, and false religions that are steeped in legalism.

Therefore, "to go away and run after," means to pursue old or new false teachings with their false gospels as to how one must be saved. There is only One Messiah / Savior / King, which is Christ Jesus our Lord. There is only one means of salvation, which is "believe in Jesus Christ as your Savior." There is only one Kingdom and that is found in the Person and Work of Jesus Christ. So, this is a warning not to go back to or fall for the false teachings of religion or others who say there are others ways to salvation and entrance into the Kingdom of God. The message is, avoid them like the plague!

Luke 21:8, "And He said, "See to it that you are not misled; for many will come in My name, saying, 'I am He,' and, 'The time is near.' Do not go after them."

Mat 24:23-26, "Then if anyone says to you, 'Behold, here is the Christ,' or 'There *He is*,' do not believe *him*.²⁴For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. ²⁵Behold, I have told you in advance. ²⁶So if they say to you, 'Behold, He is in the wilderness,' do not go out, *or*, 'Behold, He is in the inner rooms,' do not believe *them*."

Mark 13:21-23, "And then if anyone says to you, 'Behold, here is the Christ'; or, 'Behold, *He is there*'; do not believe *him*; ²²for false Christs and false prophets will arise, and will show signs and wonders, in order to lead astray, if possible, the elect. ²³But take heed; behold, I have told you everything in advance."

Paul also warned believers that the Antichrist will deceive many, **2 Thes 2:8-12**. Therefore, the first sign that the Messiah is coming, the Kingdom is coming, is that there will be great apostasy as people fall back to their old ways and false religions, even being deceived by the anti-Christ, **2 Thes 2:1-16**.

2 Thes 2:3, "Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction."

Principles of the Antichrist

The Synoptic Apocalypse contains Jesus' prophecies of the appearance in the last days of such false prophets and false Christs, who will perform signs and wonders, deceive the faithful, and lead many astray, **Mat 24:5, 23-24; Mark 13:6, 21-22; Luke 21:8**. These false prophets and false Christs are closely associated with the concept of the antichrist but are not equivalent. They do not demand worship, nor are they the cause of the suffering of those days; they only accompany the appearance of the desolating sacrilege mentioned.

In the Church Age, antichrist refers to any believer who resides and functions in the cosmic system of Satan. The Church Age is the only time to use God's Power System (GPS) to live the unique spiritual life and avoid being an antichrist. Antichrist is synonymous with the "enemy of the Cross" in **Phil 3:18**, "the enemy of God" in **James 4:4**, and "the hater of God" in **John 15:23**. These believers are called antichrist in **1 John 2:18, 22, 4:3; 2 John 7**.

1 John 4:3, "And every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world."

The Greek preposition "anti" has a dual connotation, "against" and "instead of or in place of." The connotation means conflict and against is the primary meaning, but we also see that the anti-Christ will try to counterfeit the true Christ and therefore is instead of or in place of. The specific term "antichrist" occurs only in John's letters, referring to both the man coming in the future and false teachers / witnesses throughout the Church Age, **1 John 2:18, 22; 4:3; 2 John 1:7**. The concept of "antichrist" appears in both the OT and NT, and also in intertestamental literature.

2 John 1:7, "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist."

The Antichrist in the Tribulation:

The ultimate counterfeit by Satan will be the coming Antichrist during the Tribulational Dispensation, whose activities will be in accord with Satan and who will pawn off on mankind “the lie,” **2 Thes 2:3, 7-11; Cf. 1 John 2:18, 22; 4:3; 2 John 1:7.**

1 John 2:18, “Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.”

1 John 2:22, “Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.”

2 Thes 2:9-10, “That is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, ¹⁰and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.”

The Scriptures anticipate the coming of a superman who will serve as Satan’s counterfeit of the King of kings and Lord of lords. Prophecy anticipates the coming of one outstanding false Christ among the very many that have been predicted. An “antichrist” is one who opposes and counterfeits Christ primarily through deception, **Psa 2:1-3; Mat 24:4-5, 23-24; John 5:43; 2 Thes 2:3-4; Rev 13.**

John 5:43, “I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him.”

This “antichrist” will be in opposition to Christ and will desire to be worshipped instead of or in the place of Christ, as Jesus said in **John 5:43**, the Antichrist will, “**come in his own name.**”

The Counterfeits by Satan through the Antichrist include the following:

1. Jesus came out of the water (river Jordan) to begin His ministry, **Luke 3:21-22.**

Counterfeit: The Antichrist came out of the water (sea) to begin His ministry, **Rev 13:1.**

2. Jesus has seven horns as the Lamb, **Rev 5:6.**

Counterfeit: The beast has ten horns, **Rev 13:1.**

3. Jesus has many diadems on His head, **Rev 19:12.**

Counterfeit: The beast has 10 diadems on his head, **Rev 13:1.**

4. Jesus has a unique name written on Him, **Rev 19:12, 16; 17:17, “King of kings, Lord of lords.”**

Counterfeit: The beast has blasphemous names written on him, **Rev 13:1.**

5. “**Who has seen (Jesus) has seen the Father,**” **John 14:9.**

Counterfeit: Who has seen the sea beast has seen the dragon, (both have seven heads, ten horns, and multiple crowns), **Rev 12:3; cf. 13:1.**

6. Jesus received authority from the Father, **Rev 2:27; cf. John 10:18.**

Counterfeit: The sea beast received authority from the dragon, **Rev 13:2.**

7. Jesus received a mortal wound, **Rev 5:6; “as if slain,” cf. Gen 3:15; Rev 5:9, 12; 13:8.**

Counterfeit: The sea beast received a mortal wound, **Rev 13:3, “as if it had been slain.”**

8. Jesus came back to life to be presented with great power and was received with intense worship, **Rev 5:11-14; cf. Mat 26:32; Mark 14:28; John 2:22; 21:4; Acts 2:24, 32.**

Counterfeit: The beast comes back to life to be presented with great power and is received with intense worship, **Rev 13:3-4.**

9. “**Who is like the Lord our God,**” **Ex 15:11; Psa 35:10; 89:6; 113:5; Isa 40:18, 25; 46:5.**

Counterfeit: “**Who is like the beast,**” **Rev 13:4.**

10. Jesus wages war against the wicked, against the fallen angels with His sword, **Rev 1:16; 2:16; 12:7-11.**

Counterfeit: The beast wages war with the saints and kills with a sword, **Rev 13:4, 7, 10.**

11. Jesus' ministry lasted for 3 ½ years.

Counterfeit: The beast's activities lasted for forty-two prophetic months, 3 ½ years, **Rev 13:5.**

12. Jesus uses his mouth to praise the Father, **Mat 11:25; Luke 10:21.**

Counterfeit: The beast uses his mouth to praise himself in blasphemies against God, His Tabernacle, and His people, **Rev 13:5-6.**

13. Jesus' territory includes, **"every tribe, and tongue, and people, and nation," Rev 5:9; 14:6-7.**

Counterfeit: The beast's territory includes, **"all tribes, and tongues, and nations," Rev 13:7.**

14. The Lord Jesus Christ will be freely worshipped by all those who believe; those whose names remain written in the Book of Life, **Rev 4:8, 11; 5:9-14.**

Counterfeit: The beast will be worshipped and served by those who do not believe; those whose names are blotted out of the Book of Life, **Rev 13:8.**

15. Jesus Christ is the Lion and the Lamb, **Rev 5:5-6, 12; 13:8.**

Counterfeit: Combining the Antichrist with the False Prophet, we see Satan's counterfeit of the lion and the lamb, **Rev 13:2, 11.**

The Antichrist of the Tribulation:

1. The antichrist in the tribulation is one person, an unbeliever functioning under Satan's cosmic system. He sells himself out to the devil more than any other person. He has seven or eight titles in the Bible. (The believer in the Church Age living in the cosmic systems is no better than the antichrist of the Tribulation.)
2. The antichrist is one of two great dictators who emerge in the tribulation. He is called by many titles.
 - a. He is "The beast out of the sea," (the sea of nations), **Rev 13:1-10** (his political title); cf. **Rev 11:7; 19:19-21; 20:10**, and "The beast on whom the scarlet woman rides," **Rev 17:3**. He is the gentile ruler of the revived Roman Empire. He is also the leader of ecumenical religion during the tribulation.

With him comes the "The beast from the earth," which is the false prophet, **Rev 16:13; 17:11-18; 19:20; 20:10**, the antichrist's religious puppet. This Jewish leader/dictator, also known as "Dan the serpent," **Gen 49:16-17**, might be called an antichrist because he leads others to worship the antichrist.

The false prophet will lead the world in worshipping the antichrist both religiously and secularly, especially by making people receive the mark of the beast, **Rev 13:16-18**. Below are some images of the current hypothesis regarding what the "mark" might be: from a tattoo of a bar code, to a microchip placed in the hand or forehead, to the scanning of the retina, etc. Yet, the real mark is not going to be a subliminal marking, but an overt mark that demonstrates and proves allegiance and worship of the Antichrist, which most likely will be his name. Therefore, retina or facial scans do not quite cut it, nor does the chip.



civil, religious, and political power satanically inspired. It is, so far as man can do it, the complete setting aside of God as the Supreme Ruler. The Antichrist is “the completeness of sinful incompleteness,” the ultimate in “coming up short.” He is good enough to deceive many, but he is nowhere close to good enough to displace Jesus Christ. Despite all of man’s imaginative calculations and suppositions, we must confess that no one knows the meaning of this number and name. Yet, no doubt believers on earth at that time will understand it clearly.

Our faith and confidence should be put in Christ and the kingdom of God, a bloody cross, and an empty tomb. We should put our trust in King Jesus and His gospel. Tragically, the world would rather believe a lie than the truth. They would rather align with an antichrist than Jesus Christ. They are quicker to follow a false prophet than a true prophet of God. Do not be deceived! Follow Him who is the way, the truth, and the life, **John 14:6**.

- b. “The man of sin, the son of perdition,” or “The man of lawlessness is revealed, the son of destruction,” **2 Thes 2:3**; cf. **John 17:12**.
- c. “The little horn of the king of fierce countenance,” **Dan 7:8-9, 19-26, 24-25; 8:23-25**.
- d. “The abomination of desolation,” **Mat 24:15**, cf. **Dan 12:11**. A statue of him is put up in the temple at Jerusalem, a sign for all believers to flee to the mountains.

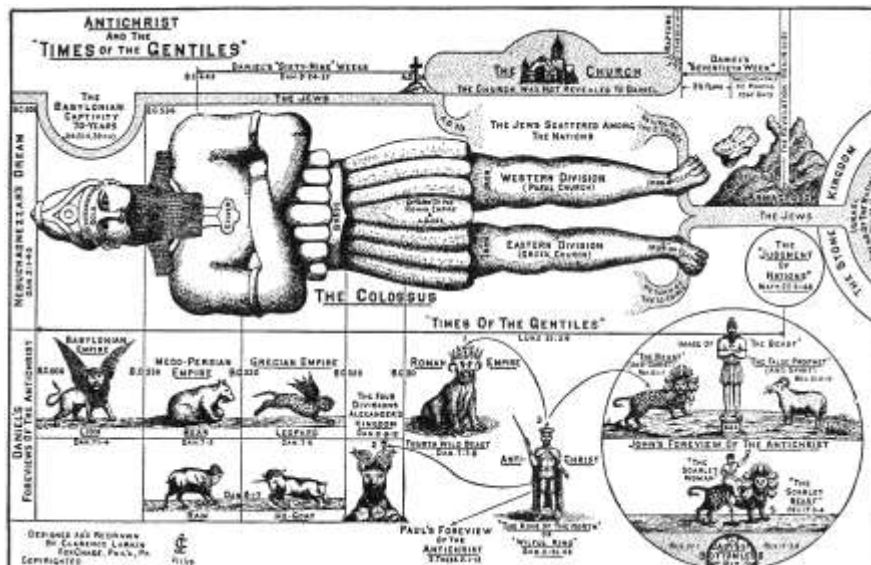
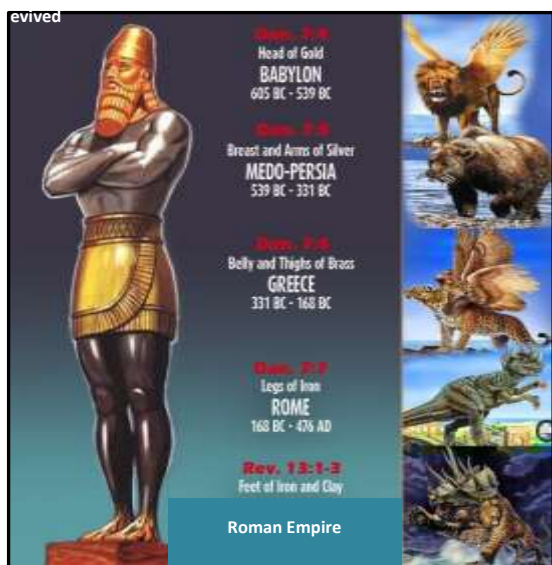
The image is the center of the false worship and the focal point of the final state of apostasy, the culmination of the idolatry which has been the false religion of so many generations. This is a rendition of what the idol could look like in the reign of the Antichrist.







“It is interesting to note that the Lord Jesus did not permit anything connected with His physical appearance to survive. But the likeness of the Antichrist will evidently be placed in the temple at Jerusalem.” (Thru the Bible with J. Vernon McGee).



- e. “The prince that shall come,” **Dan 9:26-27**.
- f. “The willful king,” **Dan 11:36-45**.
- g. “The prince of Tyre,” **Ezek 28:1-10**. He is given this title because of the Phoenician Satan worship.
- h. “The feet of the image,” **Dan 2:31-45**.



There are basically three major prophecies of the Antichrist; three scriptural portraits from which the larger picture of the Antichrist is drawn, **Dan 7:12; 2 Thes 2; Rev 13-19**. The personal Antichrist of the end times is a prophetic figure who will be empowered and controlled by Satan, **Rev 13:2, 4**, to oppose Christ and usurps His place among mankind here on earth. He is the individual culmination of many antichrists that have already arisen, **1 John 2:18; cf. 4:3; 2 Thes 2:3, 7-8**. The Book of Revelation refers back to the Book of Daniel. The description of the beast in Revelation exactly corresponds with the portrayal of the fourth beast and the little horn in **Dan 7**, with the addition of important details. This mighty ruler figures largely in **Rev 13-19**. John sees him as the first rider upon a white horse, **Rev 6:2**, and the “beast risen up out of the sea,” **Rev 13:1-8**. He will deceive humanity with false teaching, signs, and wonders, **2 Thes 2:9**, in order to obtain allegiance that only Christ deserves. He opposes Christ and persecutes Christians who maintain their proper allegiance to Christ alone. The chart below is from Clarence Larkin’s book “Dispensational Truth,” 1919.

THE ANTICHRIST			
<p>Daniel's Foreview</p> <p>Fourth Wild Beast Dan. 7: 7, 8, 19, 20, 23-25.</p>  <p>“After this I saw in the night visions, and behold a FOURTH BEAST, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue (the 3 preceding Beasts) with the feet of it; and it was diverse from all the Beasts that were before it, and it had TEN HORNS. I considered the HORNS, and, behold, there came up among them another LITTLE HORN, before whom there were THREE of the FIRST HORNS plucked up by the roots, and, behold, in THIS HORN were eyes like the eyes of a MAN, and a mouth speaking great things.”</p> <p>“Then I would know the truth of the FOURTH BEAST, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the TEN HORNS that were in his head, and of the OTHER which came up, and before whom three fell; even of THAT HORN that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows.”</p> <p>“Thus he said, the FOURTH BEAST shall be the FOURTH KINGDOM, upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the TEN HORNS out of this Kingdom are TEN KINGS that shall arise; and another (King) shall rise after them; and he shall be diverse from the first, and he shall subdue THREE KINGS. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a TIME and TIMES and the DIVIDING OF TIME.”</p>	<p>Daniel's Foreview</p> <p>The Little Horn Of The He-Goat Dan. 8: 8-12, 23-25.</p>  <p>“Therefore the He-Goat waxed very great; and when he was strong, the GREAT HORN was broken; and for it came up FOUR NOTABLE ONES toward the four winds of heaven. And out of one of them came forth a LITTLE HORN, which waxed exceeding great, toward the south and toward the East, and toward the Pleasant Land (Palestine). And it waxed great, even to the Host of Heaven; and it cast down some of the Host and of the Stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the Host and by him the daily sacrifice was taken away, and the place of his Sanctuary was cast down. And on him was given him against the daily sacrifice by reason of transgression, and it (the LITTLE HORN) cast down the truth to the ground; and it (the LITTLE HORN) prospered and prospered.”</p> <p>And in the LATTER TIME of their Kingdom, when the TRANSGRESSORS ARE COME TO THE FULL, a King of FIERCE COUNTERANCE, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the Holy People. And through his policy also he shall cause craft (all kinds of business) to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the PRINCE OF PRINCES (Christ), but he shall be broken without hand.”</p>	<p>Paul's Foreview 2 Thes. 2: 3-12</p> <p>The Wilful King Dan. 11: 36-39.</p>  <p>“And the KING shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak many things against the God of gods, and shall prosper till the indignation be accomplished; for that, that is determined, shall be done. Neither shall he regard the God of his fathers, nor the desires of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the God of fathers; and a god whom his fathers have not shall be honored with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.”</p>	<p>John's Foreview Rev. 13: 1-7</p> <p>Beast Out Of The Sea</p>  <p>“I saw a BEAST rise up out of the SEA, having SEVEN HEADS and TEN HORNS, and upon his horns TEN CROWNS, and upon his heads the NAMES OF BLASPHEMY. And the BEAST which I saw was like unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION; and the Dragon gave him his power, and his seat, and great authority. And I saw one of his HEADS as it were wounded to death; and his deadly wound was healed; and all the world wondered after the BEAST. . . . And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue FOURTY AND TWO MONTHS. And he opened his mouth in blasphemy against God, to blaspheme His Name, and His Tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.”</p>

He appears in the future Tribulation period as a world ruler with his empire possibly centered in a restored form of the Roman Empire, **1 John 2:18; Rev 13; 17:7-18; cf. Dan 7:23-25**. He is the one who will federate kingdoms here on earth during the Tribulation.

The stage of the empire depicted by the beast is the period after the emergence of the little horn, the future world ruler, displacing three of the horns, **Dan 7:8; 8:9**.

Dan 7:8, “While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man, and a mouth uttering great boasts.”

Dan 8:9, “Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land.”

The beast “rising out of the sea” means he comes from the great mass of humanity, namely the Gentile powers of the world, cf. **Rev 17:15**, and possibly of Mediterranean descent. It also counterfeits Jesus’ baptism coming out of the water in the river Jordan, and receiving the visible manifestation of the Holy Spirit. The latter is to be counterfeited by the false prophet, in vs. 11f.

Comparing John's vision to Daniel's, it is clear that the empire of the Antichrist, the Beast out of the sea, is the revival of the Roman Empire, **Rev 17:3-15**. The seven heads seem to be successive rulers when compared to **Rev 17:3-11**. They refer to successive kings or emperors. They represent the great world empires of the Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, Roman, and the revival of the Roman Empire during the Tribulation. The antichrist emerges from the revived Roman Empire and is therefore part of the seventh but actually is an eighth, **Rev 17:10-11**.

The ten horns with ten diadems or crowns are different in that they represent ten kings who will reign simultaneously in the revival of the Roman Empire, similar to the European Economic Union we are seeing today. The beast that was, (at the time of John's vision), and is not, (i.e., will fall), is the Roman Empire that has since fallen but is to be revived one day. In **Rev 17:12**, we see that the revived Roman Empire made up of ten kings is said to be those "**who have not yet received a kingdom, but they will receive authority as kings with the beast for one hour.**" Then comparing **Dan 7:8** with **Rev 17:13**, the Antichrist will take control over this ten-king federation and establish his final world empire.

Now, compare this to **Rev 12:3**, regarding the dragon. The dragon is Satan. He has seven heads, ten horns, and seven crowns. The seven heads with seven crowns, tells us he was the ruler behind those seven kingdoms noted above, including the revived Roman Empire. When the beast / Antichrist comes, Satan gives him his power and authority, **Rev 13:4**, and the beast will then rule the ten federated-kingdom of the revived Roman Empire. That is why the beast has ten crowns, which are really one empire made up of ten kings, compared to the seven crowns the dragon has that were successive empires noted above, (i.e., Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, Roman, and the revival of the Roman Empire during the Tribulation).

In addition, the beast is described as a combination of Daniel's beasts, **Dan 7**, a leopard with the feet of a bear and the mouth of a lion, receiving his power, throne, and authority from the dragon, i.e., Satan. Daniel's beasts were the successive world empires described by; the lion, referring to Babylon, the bear, referring to Medo-Persia, and the leopard, referring to Greece under the Alexandrian Empire. The fourth empire, Roman, gathers all these elements and characteristics in itself and is far more dreadful in its power and blasphemy than the preceding empires. Combined into one, this beast, as later becoming the revived Roman Empire in the great tribulation, has the majesty and power of the lion, the strength and tenacity of a bear, and the swiftness of the leopard.

In addition to the natural symbols of strength of the antichrist, is the added factor of satanic power coming from the dragon, Satan himself. This beast out of the sea represents a very real and terrible person whose cruelty and destructiveness, is like a wild animal's. His purpose will be to gain religious, political, and economic power over the entire world when he appears in the tribulation period, cf. **Dan 7:4-6; 8:25; 9:27; Rev 13:1-10; 17:13**.

The purpose of Satan to counterfeit and take the place of God by means of the Antichrist in this future great Tribulation is the motivating power behind Satan's activities today. Satan's desire to be like God originally plunged the universe into sin, **Isa 14:14**. His program has never changed, and he is seeking today, as throughout his career, to lure men to obey him instead of God. In the great Tribulation, this purpose will be transparently clear, and after its manifestation it will be brought into Divine judgment, **Rev 19:20**.

Paul said in **2 Thes 2:1-12**, that the "mystery of iniquity," (that ultimately will produce "the lawless one," or as the KJV says, "that Wicked"), is active already, (compare the "spirit of antichrist," **1 John 4:3**). However, there is a power preventing the coming and revelation of the wicked one that being the Holy Spirit who indwells every believer. When He who withholds is taken away, by means of the rapture / resurrection of the Church, Satan will send forth "the lawless one" with all the power of lying, signs, and wonders. When God permits such seductions to spread, it is because men have rejected the love and truth of God. Reviewing **2 Thes 2:4-10**, reveals important disclosures about the career of the Antichrist:

1. The Day of the Lord cannot come before the man of sin is revealed, **vs. 3**. Reference to the Day of the Lord is an extended period of a one thousand and 7-years long period; the combination of the Tribulation and the Millennium.
2. The man of sin declares himself to be God.

3. He sits in the temple, **vs. 4**, evidently a restored Jewish temple.
4. He can be revealed only in God's appointed time, **vs. 6**.
5. He is destroyed by Christ at His glorious appearing.
6. He exercises Satan's power, **vs. 9**.
7. He deceives all who "**do not receive the love of the truth.**" Upon such, God Himself imposes a "strong delusion" to the end that He may bring into outward manifestation that which is concealed and latent in the evil heart.

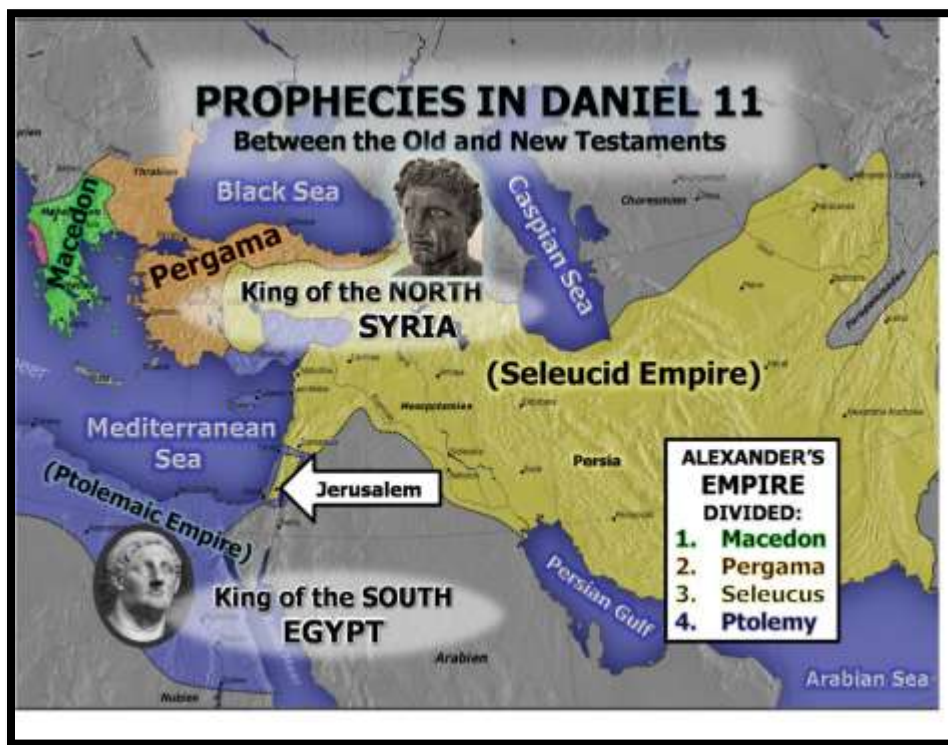
Taken as a whole, the first ten verses of **Rev 13**, predict a future world government, which from God's point of view will be a continuation of the ancient Roman Empire expanded ultimately to cover not only the area of the ancient empire, but "the entire world." This government will be empowered by Satan, and its primary objective will be forcing the whole world to worship Satan and his human representative, the world dictator, the Antichrist.

The Reign of the Antichrist is noted in Scripture:

1. Duration of his reign; the 7-year Tribulation, especially the last 3 ½ years, **Dan 7:25; 12:7; Rev 11:2; 12:6, 14; 13:5; cf. 17:10**.
2. Universality of his reign, **Rev 13:7, 16**.
3. Restrictions under his reign, **Rev 13:16-17**.
4. Type of reign, (i.e., Antiochus IV Epiphanes), **Dan 8:9-12; cf. 8:23-25**.
5. Miraculous signs related to his reign, **Mat 24:24; 2 Thes 2:9; Rev 13:13-15; 19:20**.
6. He is expressed in denial of the Father and the Son, **1 John 2:22**.
7. He denies the Messiahship and incarnation of Jesus, **1 John 2:22; 4:3; 2 John 7**.
8. Followers of the antichrist are noted in **2 Thes 2:10-12; Rev 13:8, 12; 19:20-21; 20:15; cf. John 5:43**.

Several clear identifications of this ruler are:

1. As the head of the federated empire he makes a seven-year covenant with Israel, which is broken after 3 ½ years, **Dan 9:27**.
2. In the midst of the great Tribulation, he will be seen to "stand in the holy place," according to the prophecy quoted from **Dan 9:27; 11:31; 12:11**, by Christ, **Mat 24:15**, note the context, and "sitting in the temple," doubtless a restored Jewish temple, as predicted by Paul, **2 Thes 2:1-12**.
3. He introduces an idolatrous worship in which he sets himself up as god, **Dan 9:27; 11:36-37; 2 Thes 2:4; Rev 13:5**.
4. He has a deadly wound and yet lives, **Rev 13:3**.
5. He is accompanied by a miracle-working "false prophet," **Rev 13:11-18; 19:20**.
6. There will come an alliance against him, **Ezek 28:7; Dan 11:40-42**, which will contest his authority. In the ensuing conflict he will gain control over Palestine and adjacent territory, **Dan 11:42**, and will make his headquarters in Jerusalem, **Dan 11:45**.



7. He is primarily identified through Scripture by his blasphemous assumption of deity, giving expression to the master passion of Satan which is revealed in Satan's own words, **"I will be like the most High," Isa 14:14.**

The final judgment of Antichrist is seen in **2 Thes 2:8-9; Rev 17:11; 19:11-22**, especially **vs. 20-21; 20:10**, where he and the false prophet will be thrown into the Eternal Lake of Fire at the conclusion of the Tribulation, prior to the beginning of the Millennial reign of Jesus Christ on earth. His end is also seen in **Ezek 21:25-27; 28:7-10; Dan 7:11, 26-27; 8:25; 9:27; Hab 3:13**. It is strange that almost every passage that makes reference to the activities of the Beast also includes a notice of his final doom. God is going to overthrow this satanic masterpiece of delusion and imitation violently.

Hab 3:13, "You went forth for the salvation of Your people, for the salvation of Your anointed. You struck the head of the house of the evil (*the antichrist*) to lay him open from thigh to neck. Selah."

c. **The immediate sign of His 2nd Advent, vs. 24.** The second sign of His Second Advent.

Vs. 24

Luke 17:24, "For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day."

This is the second sign of the coming Christ and His Kingdom. This is paralleled in **Mat 24:27**, where Matthew writes, **"For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be."**

As you can see, they differ slightly in that Matthew states the lightning, **"comes from the east and flashes to even the west,"** where Luke states, **"it flashes out of one part of the sky, shines to the other part of the sky."**

Both state that the coming of the Kingdom, Jesus' Second Advent, is **"like lightning,"** ASTRAPE, "lightning, light, or ray." It is only used in **Mat 24:27; 28:3; Luke 10:18; 11:36; 17:24; Rev 4:5; 8:5; 11:19; 16:18.**

Though this word describes the manifestation of God's presence, symbolizing His power and glory, it also speaks to the suddenness of the event. Therefore, even though there will be various signs pointing to the coming of Christ, it will happen suddenly. As such, Jesus is also saying in a sense that it is a waste of time to be looking for the signs, since it will happen before you even know it is coming. For the believer in Jesus Christ, nothing is more important

than the appearance of Christ!

This also reminds us of the prophecies of His Second Coming; from the clouds of the air, **Acts 1:9-11**. Therefore, as lightning comes out of the clouds, this supports Jesus' coming from the clouds. The interesting part is, lightning also depicts power and fear. As such, in this analogy, Jesus is telling of His 2nd Coming as one of judgment with power that should be feared by men. Yet, when speaking of the Rapture of the Church, it is the light, fluffy, happy clouds that are spoken of, because that will be a time of great joy and happiness for the believer.

But here, Jesus says His coming is with lighting that flashes. From this we could assume, based on other verses that use ASTRAPE, there will be peals of thunder.

"When it flashes" is the Verb cognate of the Noun ASTRAPE, which is ASTRAPTO, in the Present, Active, Participle, Nominative that means, "flash, be lustrous, flash like lightning, to gleam, to be brilliant, or to lighten." It is only used here and in **Luke 24:4**, for the two angels at the tomb of Jesus after He had risen. Therefore, we see the link between the cloud with lightning and resurrection. In addition, the image of lightning flashing across the sky illustrates both dramatic suddenness and broad visibility. It also carries strong supernatural inferences.

"Out of one part of the sky" in the Greek is EK HUPO HO HOURANOS reading, "from under the heaven." This refers to the first heaven (cf. **2 Cor 12:2**), our atmosphere or "the sky," as HO HOURANOS is also used in the second part.

"Shines" is the Verb LAMPO that means, "to shine, shine forth, or illumine." It is used in **Mat 5:15-16**, for the believer who is a light shining in the darkness, **Mat 17:2**, for the transfiguration face of Jesus, **Acts 12:7**, for the angel's appearance that freed Peter, and twice in **2 Cor 4:6**, for the light of God and Jesus that shines in our hearts.

2 Cor 4:6, "For God, who said, 'Light shall shine out of darkness,' is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."

All of the above describes the event of Jesus' literal 2nd Coming when He put His feet on planet earth once again. That is why He then states, **"So will the Son of Man be in His day,"** which is HOUTOS (an Adverb, "so, in this manner, etc."), the Future, Middle Deponent, Indicative of the Verb EIMI ("will be"), HO HUIOS ("the Son") HO ANTHROPOS ("of man"), EN HO HEMERA AUTOS ("in the day of Him" or "in His day"). **"Son of Man"** is once again a Messianic reference to the King of Israel.

The Middle Deponent if EIMI has an Active Voice sense of Jesus's "being" with emphasis of His presence here on earth, as He comes to wipe out evil and establish His Kingdom on earth. As such, His coming will not be in obscurity or limited to one local area, but all the "tribes of the earth" will see Him coming with power, **Mat 24:30**.

Mat 24:30, "And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory."

The apostle John recorded that every eye will see Him, **Rev 1:7, "BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen."**

Therefore, this speaks to the second sign given, "flashes of lighting," which speaks to the suddenness or instantaneous appearing of our Lord, who comes in great power and authority to judge the evil within the evil and establish His Millennial Kingdom. The arrival of the Son of Man, who signals the coming of the kingdom in judgment, will not come by people pointing out where it or He is or coming from, but it will happen quickly or suddenly and will be visible to everyone like a flash of lightning in the sky. His coming will not be in obscurity or limited to one locality, but all the "tribes of the earth" will see Him coming with power. As such, when the kingdom comes in the person of its King, there will be no mistaking it. Therefore, they will not have to question, worry, or doubt as to whether it has already happened or not, because there will be no doubt that He and it has come **Zech 14; 2 Thes 2:1-3; Rev 1:7**.

2 Thes 2:1-3, “Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, ²that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. ³Let no one in any way deceive you, ...”

Rev 1:7, “Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.”

d. Another prophecy of His crucifixion, vs. 25. The third sign of His Second Advent.

Vs. 25

Luke 17:25, “But first He must suffer many things and be rejected by this generation.”

This is another great sign that the Kingdom of God would come, the sign of His crucifixion. Remember, that the OT saints had a hard time seeing the difference in time line between the Cross and the Crown. Peter later explained that even the OT prophets had difficulty harmonizing the predictions of Messiah’s suffering and reigning, **1 Peter 1:10-11**; cf. Isa 9:6, 7; 52:13; 53:12; Psalms 22.

Isa 53:12, “Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; Because He poured out Himself to death, and was numbered with the transgressors; Yet He Himself bore the sin of many, and interceded for the transgressors.”

They saw prophetic history like this:



When we can see it like this:



As such, Jesus states that the “**first**,” PROTON, (“first, at first, or before,” used as an Adverb of time), thing to happen or sign, (even though it is the 3rd sign in this passage), is that “**He must suffer many things**.” In the Greek it reads, DEI AUTOS POLLA with the Aorist, Active, Infinitive of the Verb PASCHO. It could read “**It is necessary for Him to suffer much, greatly, or many things**.”

The Verb PASCHO means, “experience, endure, or undergo suffering or punishment.” Used 40 times in the NT, it speaks here and other places of Jesus’ suffering upon the Cross in the payment of the penalty of our sins, cf. **Luke 17:25; 22:15; 24:26, 46; Acts 1:3; 3:18**; especially as prophesied in **Isaiah 53**.

Luke 22:15, “And He said to them, “I have earnestly desired to eat this Passover with you before I suffer.””

Luke 24:46, “And He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day.””

Acts 1:3, “To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.”

Acts 3:18, “But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled.”

Remember that this is not the first or last time Jesus would tell His disciples this. And Remember that here He is only speaking with Peter, James, John, and Andrew at this time, but did speak to them all about this on other occasions, **Mat 16:21-28; Mark 8:31-9:1; Luke 9:22-27**; cf. **Mat 12:40; 17:9, 12, 22; 20:18ff; 27:63; Mark 9:12, 31; Luke 18:32; 24:7; John 3:32**.

Mat 16:21, “From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.”

Mark 9:12, “And He said to them, “Elijah does first come and restore all things. And yet how is it written of the Son of Man that He should suffer many things and be treated with contempt?”

Mark 9:31, “For He was teaching His disciples and telling them, “The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later”.”

Luke 18:31-33, “And He took the twelve aside and said to them, “Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. ³²For He will be delivered to the Gentiles, and will be mocked and mistreated and spit upon, ³³and after they have scourged Him, they will kill Him; and the third day He will rise again”.”

Jesus told them once again at the last Passover Supper in **Luke 22:15, “And He said to them, “I have earnestly desired to eat this Passover with you before I suffer.”**

To the believing Pharisee Nicodemus He stated in **John 3:14, “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.”**

John 12:32, “And I, if I be lifted up from the earth, will draw all men to Myself.”

John 2:18-19, “The Jews therefore answered and said to Him, “What sign do You show to us, seeing that You do these things?” ¹⁹Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up”.”

Mat 12:40, “For just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth.”

To the women at the empty tomb of Jesus the two angels reminded them of what Jesus taught in **Luke 24:7, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”**

After His resurrection, to the two men on the road to Emmaus Jesus said in **Luke 24:26, “Was it not necessary for the Christ to suffer these things and to enter into His glory?”**

Not only would Jesus suffer but He would “**be rejected by this generation,**” KAI APODOKIMAZO APOL HO GENEIA HOUTOS.

APODOKIMAZO, ἀποδοκιμάζω is a Verb in the Aorist, Passive, Infinitive, as He would receive the action of being, “rejected, declare useless, or disapproved of.” This word is used 9 times, (the number of judgment), in the NT, in **Mark 8:31; Luke 9:22**, as noted above, and in **Mat 21:42; Mark 12:10; Luke 20:17; Heb 12:17; 1 Peter 2:4, 7**. It is the opposite of DOKIMAZO, “to approve,” (after testing), and implies that what is rejected has undergone close examination and has been found unworthy or unfit. As you know, we have noted how the Scribes and Pharisee closely scrutinized Jesus, even to the point of spying on Him and trying to entrap Him, as they rejected Him. But for them, they could find nothing wrong with Him, yet they still rejected Him.

This word is used in **Mat 21:42; Mark 12:10; Luke 20:17**, for Jesus’ prophecy of His own rejection as, “the Corner Stone that would be rejected,” “**Jesus said to them, “Did you never read in the Scriptures, (Psa 118:22f.), ‘The Stone which the builders rejected, this became the chief corner stone; this came about from the Lord, and it is marvelous in our eyes’?” Cf. 1 Peter 2:4, 7.**

The only other use that does not refer to Jesus is found in **Heb 12:17**, that is also speaking to the promised Kingdom of God. There we see that Esau was “rejected” by God because he had rejected his birthright (a picture of God’s plan of salvation for him). Therefore, Esau was “rejected” from sharing in the inheritance after he had sold his birthright. As **vs. 16** tells us, Esau was a “godless” man.

Finally, Jesus' suffering and rejection was **"by this generation,"** GENE that can mean, "generation, offspring, family, race, or kind." Here, we see He suffered and was rejected by His own people, the Jews of His time.

John 1:11, "He came to His own, and those who were His own did not receive Him."

Therefore, before the Kingdom could come, Jesus had to suffer and be rejected by His own people, which lead Him to the Cross. As such, before the Kingdom could come, Jesus had to win the strategic victory of the Angelic Conflict by going to the Cross and paying for our sins. After His subsequent death upon the Cross, He was buried for three days and three nights, like Jonah, and then resurrected to eternal glory. Having demonstrated the victory over sin and death, Jesus could now bring His kingdom to planet earth as promised. That is most likely why the apostle asked Him upon His ascension if the Kingdom were coming now in **Acts 1:6, "And so when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?""**

But as we know, there were still more things that needed to happen as part of God's plan inside the Angelic Conflict before He would bring His Kingdom to earth. Those things are the Church Age and the Tribulation dispensations.

Next, we enter into two object lessons that are signs of the Second Advent of our Lord; the days of Noah and the days of Lot. We begin with the Days of Noah.

e. It will be like the days of Noah, vs. 26-27. This is the fourth sign that our Lord gives regarding His Second Advent.

This is paralleled in **Mat 24:37-39**, it tells the story of the perverse generation of Noah's day in analogy for the generation of the Tribulation.

Mat 24:37-39, "For the coming of the Son of Man will be just like the days of Noah. ³⁸For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be."

Then, in **vs. 42**, it eerily parallels what happened to the generation of Noah when the flood hit, **"Therefore be on the alert, for you do not know which day your Lord is coming."**

The story of Noah is given to us in the first book of the Bible, **Genesis Chapters 6-9**. Interestingly, the story of Noah is sandwiched between two sets of genealogies; the first in **Chapter 5**, from Adam to Noah, and in **Chapter 10**, the extended genealogy of Noah's three sons, Japheth, Canaan, and Shem.

In Jesus' genealogy in **Luke 3:23-38**, we see His lineage going back to Noah, even back to Adam. It is also given in **Mat 1:1-17**, but only back to Abraham.

In Matthew's genealogy it goes back to Abraham, to show Jesus is a Hebrew from the line of Abraham, Isaac, and Jacob. This line is the line of Joseph, **vs. 16**, Jesus' adoptive father. This line goes through Judah, down to David and Solomon, and in **vs. 11**, to Jeconiah, (Jehoiachin Coniah), where there was a prophecy of no one sitting on the throne due to his evil, **Jer 22:30**. In theology, this is called the Coniah curse. Therefore, the lineage from David to Jesus, through Jeconiah does not go directly to Jesus in blood, only through adoption. That is why we are also given the lineage of Mary in **Luke 3**, to show the true heirship of Jesus Christ to the throne of David, as promised by God in the Davidic Covenant.

In Luke's genealogy, the line depicts Mary's heritage, **vs. 23**, showing Joseph's father-in-law Eli, which is Mary's father. This line goes all the way back to Adam and his third son Seth, down to Noah, including Jacob's son Judah, and David's son Nathan, **vs. 31**, as the line through Solomon was cut off due to the "Coniah Curse."

Therefore, in Luke's genealogy, we see our Lord's ancestry traced all the way back to Noah, where in Noah's genealogy of **Gen 5:29**, it says uniquely of Noah, **"This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed."** This is a prophecy of our Lord, who would come to earth as a man and pay for the sins of world upon the Cross to lift the curse upon the ground and man that

was given back in **Gen 3:17**. This curse said that man would have to work/toil the ground to provide food for himself. This curse was due to the fact that while in the Garden of Eden, a type of the Kingdom of God, Adam, in disobedience to God's command, **Gen 2:16-17**, willfully ate from the tree of "the knowledge of good and evil." This sin and curse spread to all humanity because all humanity is descended from Adam and bears responsibility both for Adam's first sin and their own sins, as well, **Rom 5:12**. Therefore, Jesus paid for our sins so that we and the ground could have rest from our sins and live in the Kingdom of God forever. This is the prophecy regarding Noah's genealogy of **Gen 5:29**, "**This one will give us rest, (NACHAM, "to repent, relent, or take comfort), from our work and from the toil of our hands arising from the ground which the LORD has cursed.**" Cf. **Psa 38:3; 2 Thes 1:7; Heb 4:1-9, cf. 2 Cor 1:3-7; 7:6-7.**

Psa 38:3, (KJV), "There is no soundness in my flesh because of Your anger; neither is there any rest (SHALOM) in my bones because of my sin."

2 Thes 1:7, (NASB), "And to give relief, (ANESIS – "rest, relaxation, remission"), to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire."

2 Thes 1:7 (NKJV), "And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels."

Heb 4:3, "For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world."

Heb 4:10, "For the one who has entered His rest has himself also rested from his works, as God did from His."

Rev 6:11, "And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also."

Rev 14:13, "And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them'."

As Jesus stated in **Mat 11:28**, "**Come to Me, all who are weary and heavy-laden, and I will give you rest (ANAPAUO, "rest, take or give rest, or refresh").**"

In regard to the sense of being "comforted" from our sins, the NT states:

Mat 5:4, "Blessed are those who mourn, for they shall be comforted."

2 Cor 1:3, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort."

2 Thes 2:16, "Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace."

And, in regard to being comforted post-salvation, the Holy Spirit, the great "Helper" / "Comforter" (PARAKLETOS), was given to every believer, **John 14:16, 26; 15:26; 16:7.**

John 16:7 (KJV), "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I do not go away, the Comforter will not come to you; but if I depart, I will send him to you."

And finally, after giving instruction as to the events of the Rapture of the Church that ushers in the Tribulation and the Second Advent of our Lord, Paul was inspired by the Holy Spirit to write in **1 Thes 4:18**, "**Therefore comfort one another with these words.**"

As such, the first thing we note and takeaway regarding the analogy of the Days of Noah, is the rest or comfort the

believer will receive because of Jesus' payment for the penalty of our sins, just as Noah and his family received that comfort/rest as a type, by entering the ark and being saved from the judgment of God upon the sinful world through the flood.

Yet, our Lord uses this analogy of Noah being a man that would give us rest/comfort from our sins via his son Jesus Christ, to highlight what the sinful world would be like in the time of His Second Advent. As the world is given a promise of comfort and rest if they would believe upon God's plan of salvation, there is also the promise of judgment for those that do not. Those that do not receive God's plan for salvation are then illustrated in the analogy of the "Days of Noah," which typifies the generation of unbelievers in the Tribulation prior to our Lord's return at the end of the Tribulation. Therefore, Jesus illustrates the attitudes of unbelievers during this time using this familiar story from the OT, along with the one about Lot, his wife and Sodom and Gomorrah.

Vs. 26

Luke 17:26, "And just as it happened in the days of Noah, so it will be also in the days of the Son of Man."

This passage starts with the connecting Conjunction, KAI, to include this fourth sign of our Lord's return with the previous three. Then it uses a Conjunction of Comparison KATHOS, "just as," to compare "**the days of Noah**," HO HEMERA NOE, with "**the days of the Son of Man**," HO HEMERA HO HUIOS ANTHROPOS, which speaks to the Second Advent of Jesus Christ, when He comes to establish His Kingdom on earth.

With that conjunction, we have "**it happened**," the Aorist, Middle Deponent, Indicative of the Verb GINOMAI, "to be, to come into being, to be done, etc.," to speak of what the society was like during the days of Noah. In comparison, "**so it will be also**," HOUTOS with the Future, Middle Deponent, Indicative of the Verb EIMI, "to be," with the comparative Conjunction KAI, to compare what the society will be like just before "the days of the Son of Man," (i.e., His Second Advent).

So, what does the Bible say about the society in "the days of Noah?" Well, first off, we have **vs. 27**, and the parallel in **Mat 24:38**.

Vs. 27

Luke 17:27, "They were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all."

The parallel reads, **Mat 24:38, "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark."**

Here, we have two pairs of analogy, "eating and drinking," and "marrying and given in marriage."

"**Eating and drinking**" uses the Imperfect, Active, Indicative for incomplete action, (continuous or ongoing action), for both Verbs. First with ESTHIO, "eat or get sustenance," and PINO, "to drink." We have noted both of these words a number of times in the Gospel of Luke. And when they are combined as here, "eating and drinking," it is a derogatory analogy of gluttony and drunkenness.

In **Luke 7:34**, the Pharisees falsely accused Jesus of living a sinful lifestyle, "**The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!'**" Cf. **Mat 11:19; Mark 2:16**.

In **Luke 10:7**, Jesus commanded the disciples in their first missionary journey, to eat and drink whatever they were given from their hosts, so that they would not be accused of being sinners.

In contrast to a worldly and sinful lifestyle, Paul stated in **Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."**

As we see, in these passages, "eating and drinking," is used in analogy to a sinful lifestyle, one that lives with the

exclusion of God in their lives. It is also one that is without care or concern as to what else may be going on around them. It is a sinful carefree or blithe lifestyle, that is only concerned about themselves, in that they do not think about their Creator and Savior, never mind not giving Him the homage He is due. It indicates a form of rest and comfort, but rest and comfort inside a sinful world or lifestyle of self-reliance, self-indulgence, and arrogance, inside of Satan's cosmic system.

Therefore, we see eating and drinking in the sinful analogy, as a counterfeit lifestyle to God's rest and comfort provided through the Savior. In addition, this sinful comfort and rest is achieved by man's own hand in the toil and labor of the ground to provide food and drink for himself, due to the curse of **Gen 3:17**. It is man providing for man with the exclusion of God in their lives. As such, "in the days of Noah" they were trusting and relying upon themselves for comfort and rest, and "in the days of the son of Man," people will be trusting in themselves and the world to the exclusion of a right relationship with God in their lives.

As noted above, the people of Noah's generation, based on their lifestyle, were not concerned about their relationship with God their Creator and Savior. They ate and drank sinfully in revelry and merriment without a care for or relationship with God. Yet, the believer is not to live this way, and instead live with joy, peace, and happiness inside of their relationship with God their provider and Savior. To do so they must walk in Christ and give thanks to Him for His work upon the Cross. One way we do this is by celebrating the Eucharist, the Communion Supper of our Lord. In this celebration, we "eat and drink." As Scripture tells us, we eat the bread and drink the cup that are memorials to Jesus' completed work upon the Cross, and signifies our ongoing relationship with Him. Our Lord stated this in **John 6:35-58**.

That is also why He instituted the Communion Supper, at the Last Supper before He went to the Cross, cf. **Mat 26:26-28; Mark 14:22-24; Luke 22:17-20; 1 Cor 10:16; 11:23-26**.

1 Cor 10:16-17, "Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? ¹⁷Since there is one bread, we who are many are one body; for we all partake of the one bread."

1 Cor 11:23-26, "For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; ²⁴and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." ²⁵In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."

We are also warned in Scripture to not participate in the false systems of worship and worldly living with the analogy of "eating and drinking," in **1 Cor 10:21**.

1 Cor 10:21-22, "You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons."

Therefore, "in the days of Noah," they were "eating and drinking" in a false or negative sense, as they were living their lives without a relationship with God. They did not hear the Word of God nor apply it, as Noah was teaching them through his words and his actions of building the ark. As such, when the flood came, they were caught off guard due to their negative volition towards God and His Word, and were overcome by the flood.

Next, we have the second analogy, "**they were marrying, they were being given in marriage.**" This too is not evil by itself. It is a normal part of life that is typically good, holy, and righteous. But, once again, as a normal aspect of human life, it is used by our Lord to indicate that people are living life, yet with the exclusion of God being in their life. And, just like "eating and drinking," "marrying and given in marriage," is used both positively and negatively in the Bible. This same phrase is used in the analogy of the "days of Lot."

In our passage, the Greek is in the Imperfect, Active, Indicative of the Verb GAMEO, "marry," where in the Active Voice it refers to the man. Then we have the Imperfect, Passive, Indicative of its cognate Verb GAMIZO, "give in marriage or marry," where in the Passive Voice it refers to the female. They come from the root GAM or GEM which means, "fit together or joined in a pair." So, here we see both the male and female regarding marriage.

In other words, everyone is involved.

Luke previously used GAMEO in **Luke 14:20; 16:18**, first for one man's excuse for not entering the banquet of the kingdom, and then about unlawfully divorcing a wife and marrying another, which is tantamount to committing adultery. In the former, we see those that view the world as more important than their relationship with God. And, in the latter, we see the analogy of committing adultery against God in rejecting their Creator and Savior and instead being totally consumed by life and the things of this world. This is tantamount to idolatry.

What is unsaid in our passage by our Lord, but most likely intended, as his hearers should have known well what the days of Noah were like, is that the people of the world in Noah's generation became a hybrid of half human and half angels according to **Gen 6:2**. As a result of fallen angels marrying / having sex with humans, their offspring became a hybrid race called the Nephilim, which were super human/angelic beings, **Gen 6:4**. As such, the sacred marriage process of a man and woman joining together to become one, **Gen 2:24; Mat 19:5; Eph 5:31**, etc., was totally destroyed and counterfeited. Therefore, their marrying and given in marriage is more than just living life to the exclusion of God, it was a complete counterfeit to God's plan and will for mankind. It was the destruction of Divine Institution # 2, (Marriage), and represented a complete disregard of God and His Word in their lives. It was a willful disobedience to God, their Creator and Savior.

Therefore, in the analogy of the "days of Noah," except for Noah, his sons, and their wives, the entire generation was caught up in the world with "normal life" even as Noah built the ark. Noah's generation lived blissfully in the moment and planned for the future to the willful disobedience and exclusion of God in their lives. They watched as Noah labored on his ark for 120 years, and they lived as though the world would always be as it was. And then, the Flood came and they all perished.

As such, just like "eating and drinking," "marrying and given in marriage," is a commentary on the willful disobedience of the generation of Noah towards God, including worshiping the things of this world and themselves over God. They demonstrated excessiveness and idolatry, as they lived life without God.

And finally, rather than being joined to God in faith for salvation, being married to God, they rejected their right man, Jesus Christ, and replaced Him with their love for self and the things of this world. So, too will it be like in the days of the Tribulation, cf. **Rev 11:10**.

Rev 11:10, "And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth."

Next, we have, "until the day that Noah entered the ark," ARCHRI HOS HEMERA NOE EISERCHOMAI EIS HO KIBOTOS.

"Noah," NOE, is used only 8 times in the NT, **Mat 24:37-38; Luke 3:36; 17:26-27; Heb 11:7; 1 Peter 3:20; 2 Peter 2:5**. Eight is the number of new beginnings and resurrection in the Bible. As such, God, through the preaching of Noah, was offering the people of his generation a new beginning, since the world had become so corrupted at that time. It also symbolizes resurrection to a new life, once they passed through the flood waters. Yet, the people were rejecting the new resurrection life that was being offered to them.

The usages of "Noah" in the NT include, as noted above, **Mat 24:37-38**, the parallel to our passage **Luke 17:26-27** and **Luke 3:36**, which is the lineage of Jesus through Noah to Adam. The remaining three usages:

1. His name is used to tell us about the great faith Noah had in God, in what is called the hall of fame of OT saints or the OT heroes of faith in **Heb 11:7**.
2. Next, his name is used regarding the criminal fallen angels who cohabitated with women during Noah's generation that we noted above, **1 Peter 3:20**.
3. And finally, "Noah" is used regarding the destruction of the world by the flood in **2 Peter 2:5**. Interestingly, Peter goes on to use the example of Lot and Sodom and Gomorrah in **2 Peter 2:6-8**, which we will note below.

Looking closer at these last three usages of “Noah,” in the NT they show us:

1. **Noah’s great faith in contrast to a faithless generation, as a type of the faithlessness of the people of the Tribulation generation.**

Heb 11:7, “By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.”

In this passage, we see the contrast of the life Noah lived versus the rest of society of His generation:

- a) He had “**reverence**,” EULABEOMAI, for God and His Word, which is synonymous with PHOBEO and means he had great awe, fear, respect, or was being reverent regarding God and His Word, while the rest of society did not fear or respect God and His Word. As believers, and as a society, all people should have fear and respect for their Creator and Savior, cf. **Heb 12:28; Rom 1:18-29.**

Heb 12:28, “Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.”

Rom 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

- b) Having reverence for God led him to be obedient to the Word in his actions and deeds as he “**prepared an ark for salvation.**” “**Prepared**” is the Verb KATASKEUAZO that means, “prepare thoroughly, make ready, build, furnish, or equip.” Noah did so to build the “**ark**,” KIBOTOS, which is used for this ship, **Mat 24:38; Luke 17:27; Heb 11:7; 1 Peter 3:20**, the Ark of Covenant in the Tabernacle, **Heb 9:4**, and our Lord Jesus Christ who purchased our sins, **Rev 11:19.**



Rev 11:19, “And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.” Cf. Heb 8:6; 9:11-14, 24-28.

The people of Noah’s generation did not prepare their souls for God’s plan of salvation through the Ark, just as the people of the Tribulation will not prepare their souls to receive God’s plan of salvation at the Second coming of His Ark for salvation, the Lord Jesus Christ.

Rev 11:19, is the scene at the time of our Lord’s Second Advent, Rev 11:18, “**And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who**

destroy the earth.”

c) Through Noah’s Ark, God “**condemned the world,**” (KATAKRINO that means, “condemn, pass sentence on, or judge against”), wiping out all living creatures that He had created because of the corruption of sin in the hearts of Noah’s generations. Just like in the days of Noah, where our Lord destroyed the people of the earth through the flood, in His Second Advent He will destroy the people of the earth with the “sword of His mouth,” **Rev 19:15.**

d) At the same time, God spared Noah and His family where Noah, “**became an heir of the righteousness which is according to faith.**” In other words, he was destined to enter the Kingdom of God in contrast to the unbelieving world that would be condemned to the Lake of Fire, because there was no “**righteousness,**” DIKAIOSUNE, “righteousness, equity, or justice,” in them that comes by means of having “**faith,**” PISTIS, in God and His Word.

2. God’s judgment on the criminal fallen angels who cohabitated with women during Noah’s generation, 1 Peter 3:18-22.

Right away, we see the linkage with marriage here, as the women of the world were unnaturally joining themselves to fallen angels who were able to manifest themselves during Noah’s generation. We will see more of this below, when we discuss **Gen 6-9**. In essence, this was a false or adulterous type of marriage, as the fallen angels were breaking God’s mandates by cohabitating with women. Likewise, the women were wrongly joining themselves to the fallen angels. Therefore, the phrase in **Luke 17:27**, takes on a whole other meaning. Rather than just blithely marrying in the world, it represents the breaking of God’s command and speaks to idolatry, in that neither the fallen angels nor the women of the world were joining themselves to God through faith in His plan of salvation.

1 Peter 3:19-20, “In which also He went and made proclamation to the spirits now in prison, ²⁰who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.”

This first speaks to Christ’s visitation to the underworld after His death upon the Cross and prior to His resurrection. He did so to proclaim the victory of the Angelic Conflict that He won upon the Cross. The “spirits now in prison,” PNEUMA EN PHULAKE, “guarded, prison, etc.,” were the fallen angels also mentioned in **2 Peter 2:4; Jude 6**, as we will see below. This ties in with **Eph 4:8-10**, that tells us of Christ’s proclamation of victory to those in Hades and other lower compartments, as prophesied in **Psa 68:18**.

This verse also reminds us of God’s extreme patience and Noah’s remarkable faithfulness. God waited 120 years before sending judgment, giving all the people of Noah’s generation more than enough opportunity to repent. How merciful is He! And Noah, despite ridicule and opposition, preached to his generation during that entire time with his words and his actions. At least he had the satisfaction of his family being saved.

As such, God always gives a full opportunity to mankind to accept His mercy. He does not send people to hell; they go in spite of all the provisions He has made for their redemption.

3. God’s judgment of the unbelieving people of Noah’s generation, 2 Peter 2:5, cf. Jude 1:6.

2 Peter 2:4-5, “For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; ⁵and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly.”

Jude 1:6, “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.”

This and **2 Peter 2:4**, speaks to the criminal demon angels incarcerated in a place called Tartarus. Here, we have an “a fortiori” principle where if God can do the greater, He can do the lesser. As God cast the criminal demon/fallen angels who cohabitated with women into “hell or pits of darkness,” He is able to cast false teachers and unbelievers in the Eternal Lake of Fire too.

“**Pits of darkness**” is the Noun SEIRA, “cord, rope, chains,” and the Noun ZOPHOS, “darkness or thick gloom of the underworld, or hell.” We could say, “chains of hell.” And, “hell” here is the Verb TARTAROO that means, “to hold captive in or send to Tartarus.”

“In Greek mythology Tartarus was the place of punishment for the wicked. Homer described it as “a black hole, a bottomless pit” with iron gates and bronze walls; it was as far below Hades as heaven was above the earth (Iliad 8:13). Thus, Greeks believed Tartarus lay under the earth.” (Complete Biblical Library Greek-English Dictionary).

Using these descriptions of God’s judgment against the criminal demon angels of Noah’s day, it is a warning to the human race of God’s ability to judge their unbelief as well. **Ezekiel** stated in **26:20** ...

Ezek 26:20, “Then I will bring you down with those who go down to the pit, to the people of old, and I will make you dwell in the lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not be inhabited; but I will set glory in the land of the living.”

And, in the days of Noah, God brought a flood onto the world so that every member of the human race who was not in the ark, would receive His judgment because of their sin and wickedness, i.e., living life unto themselves with the exclusion of God in their lives. Therefore, this is the warning for the Tribulation generation, as well as all generations, that the Lord is coming back. And when He does, it will be to judge the unbelieving world at that time by wiping them off the face of the earth and casting them into Hades, **2 Peter 3:3-7**.

2 Peter 3:3-7, “Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, ⁴and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation. ⁵For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, ⁶through which the world at that time was destroyed, being flooded with water. ⁷But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.”

That is what we have in the last phrase of **Luke 17:27**, “... and the flood came and destroyed them all.” This too is paralleled in **Mat 24:39**, “And they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.”

The Greek reads, KAI ERCHOMAI HO KATALUSMOS, “flood, deluge, inundation” (only used in **Mat 24:38-39; Luke 17:27; 2 Peter 2:5**), KAI APOLLUMI, “destroy, ruin, kill, lose, be lost, perish, to put to death, etc.,” PAS, “them all.”

Therefore, the Second Advent of the Son of Man will be in the midst of life going on as normal for the unbelievers of the world, even though it will be a catastrophic time in human history. To those without a relationship with the Lord, His Second Advent will come suddenly like the flood waters came upon the generation of Noah, where God’s judgment will wipe them off the face of the earth.

Yet for the believers, they have the ongoing promise and protection of our Lord as noted in **Isa 54:9-10**, “**For this is like the days of Noah to Me, when I swore that the waters of Noah would not flood the earth again; so I have sworn that I will not be angry with you nor will I rebuke you. ¹⁰For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you, and My covenant of peace will not be shaken,**” Says the LORD who has compassion on you.”

Other than the flood story and various genealogies in the OT, Noah is mention only here, and in **Ezek 14:14, 20**, stating he was a great man of faith and righteousness as also noted in the hall of fame of faith heroes in **Hebrews 11**.

Ezek 14:12-14, “Then the word of the LORD came to me saying, ¹³“Son of man, if a country sins against Me by committing unfaithfulness, and I stretch out My hand against it, destroy its supply of bread, send famine against it and cut off from it both man and beast. ¹⁴Even *though* these three men, Noah, Daniel and Job were in its midst, by their *own* righteousness they could *only* deliver themselves,” declares the Lord GOD.”

Ezek 14:19-20, “Or if I should send a plague against that country and pour out My wrath in blood on it to cut

off man and beast from it, ²⁰Even *though* Noah, Daniel and Job were in its midst, as I live,” declares the Lord GOD, “they could not deliver either *their* son or *their* daughter. They would deliver only themselves by their righteousness”.”

Next, we see what it was like in the “**Days of Noah**,” by understanding **Genesis 6**.

Gen 6:1, “Now it came about, when men began to multiply on the face of the land, and daughters were born to them...”

“**Men**” is the Hebrew word HA ADAM that means, “the humankind,” or “man or mankind.” It is speaking about humans. They first began to “**multiply**,” RAVAV, “to be great or numerous,” “**on the face of the land**,” AL PANIM ADAMAH, a feminine noun meaning, “dirt, ground, earth, or clay” that which ADAM was created from. Next, we see that “**daughters**,” BAT, “**were born to them**,” YALADH LE.

Therefore, we see that members of the human race were having offspring including female offspring called daughters. Human men begat human daughters.

Gen 6:2, “...that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

The phrase “**sons of God**,” in the Hebrew is BEN ELOHIM. It is understood here as a reference to the angelic race, cf. **Job 1:6; 2:1; 38:7; Psalms 82:6**. This particular group of angels is the criminal fallen angels we have spoken about above.

Interestingly, in the NT, the phrase, “sons of God” is only used for believers in Jesus Christ, as He is the Son of God and we are in union with Him, therefore, we are given the title and honor of being called sons of God, just as the angels were, **Matthew 5:9; Luke 20:36; Romans 8:14, 19; Galatians 3:26**.

Luke 20:36, “For they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.”

Gal 3:26, “For you are all sons of God through faith in Christ Jesus.”

These fallen angels “**saw**,” RA’AH, “**that the daughters of men**,” ET BAT HA ADAM, “**were beautiful**,” TOV, “good, pleasant, useful, or proper.”

Notice that in **Genesis 6:2**, it DOES NOT say that ADAM (man) “saw” BAT of ADAM (daughters of man) “as beautiful.” Instead, it says BEN ELOHIM (sons of God) did. Some believe “sons of God” is the righteous line of Seth; Adam and Eve’s third son. But that is not accurate. Sons of God here and in the passages noted above, refers to the angelic race. They are the ones who “**took wives for themselves**,” LAQACH NASHIM, “women or wives,” LE.

And apparently, they did not have a hard time doing it or convincing the women, as it states, “**whomever they chose**,” MIN KOL, “from all,” ASHER, “which,” BACHAR, in the Qal Perfect for, “they chose or selected.” BACHAR has the concept of careful, deliberate, or thoughtful choice arising out of actual need. In Hebrew it is used to convey, “What is chosen is what is preferred.” That is why we have the word “beautiful” for TOV in the English translation rather than just “good or proper.” It is also used to express the specific act of choosing which has eternal significance or consequence. Therefore, we see they were choosing more than just women to have sex with, but to choose a wife. Therefore, in a negative sense, the sons of God “chose or preferred” daughters of men to become their wives. And as we will see in the parallel example of the “Days of Sodom and Gomorrah” or the “Days of Lot” below, in a non-theological frame of reference, Lot chose the Jordan Valley as his dwelling place, **Genesis 13:11**.

Therefore, angelic creatures, not humans, took wives for themselves. These are the criminal demon/fallen angels of the angelic race, who are now incarcerated in Tartarus, **1 Peter 3:19-20; 2 Peter 2:5; 3:3-7; Jude 1:6**.

This passage also confirms the corruption of Divine Institution #2, Marriage, that was designed by God for the

freedom and protection of the human race back in **Gen 2:18-24**; cf. **Mat 19:5**; **Mark 10:7-8**; **1 Cor 6:16**; **Eph 5:31**. This was the destruction of the D.I. #2, and defines further why our Lord chose the phrase, “**Marrying and given in Marriage**,” in **Luke 17:27**, to explain the days of Noah and the days of His 2nd Advent.

In addition, the deterioration of society in the antediluvian (pre-flood) period saw the fallen angels making a bold attempt to prevent the Son of God becoming a human being. This was the master plan of Satan by attempting to prevent God the Son becoming a human being, to fulfill God’s promise to Eve after the fall to give her a “Seed” who would destroy the works of the devil, **Gen 3:15**.

Gen 3:15, “And I will put enmity between you (*Satan*) and the woman (*Eve*), and between your seed (*sin*) and her seed (*Jesus Christ*); He (*Jesus Christ*) shall bruise you (*Satan*) on the head (by winning the strategic victory of the Angelic Conflict upon the Cross), and you shall bruise him on the heel (the suffering of the Cross).”

Therefore, Satan’s original plan to stop God’s plan of defeating sin and Satan through the person of His Son Jesus Christ, by becoming a man and going to the Cross, was to destroy the human race by co-mingling the DNA of angels and humans. Later, when the promise of the Messiah was given to Abraham and his seed, the Israelites, Satan would try to kill off the Jewish race through various holocausts that we have seen throughout history. Now that sin has been defeated at the Cross of Jesus Christ, the next thing Satan is trying to stop is the coming of the Kingdom promise to the Jews. That is why Jewish holocausts have continued since the Cross including most recently in WWII, and will be the case during the Tribulation as well, so that there is not a people / kingdom for the returning king.

We also note that in **Mat 22:30** it states, “**For in the resurrection they (*resurrected humans*) neither marry nor are given in marriage, but are like angels in heaven.**” This speaks to the eternal state of believers in heaven. We will not be married to or get married to one another, because we are married to our Lord Jesus Christ, and we will not have sexual relations either, just as “angels in heaven” do not. Some use this passage to refute the “sons of God” in Genesis being angels, because they do not have sex or marry according to **Mat 22:30**. But notice Jesus adds an important aspect, “**in heaven.**” That is the designed mode of operation for angels and resurrected man in heaven. But some of the fallen angels broke that order and came to earth to cohabit with women of the human race, first to destroy the human race so that it could not bring forth the Savior to “crush the head” of the Serpent / Satan. Therefore, we cannot use this Scripture to refute what the angels did in the Antediluvian era here on earth.

Nevertheless, God in grace and love and in judgment first thwarted Satan’s attempt by destroying every human being on the earth that was of mixed race and not a believer by means of the flood, in order to ensure that His promise to Adam and Eve would be fulfilled. The fulfillment would come through Noah and his offspring. Likewise, throughout history, God has always saved a remnant of Jews regardless of the holocaust they have endured, and will throughout the Tribulation, so that when the King returns there will be a kingdom of Jewish believers to receive Him.

Gen 6:3, “Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.”

“**Lord**” is YHWY in the Hebrew, and “**Spirit**” is RUACH. This represents two members of the Trinity, the Father and the Holy Spirit. “**Shall not strive**” is the Negative LO with the Qal Imperfect of DIYN, “to administer justice, judge, contend, plead, to be at strife, or to quarrel.” Then we have “**with man forever**,” which is BE ADAM, “man or humankind,” LE OLAM, “forever, eternity, or everlasting.” In other words, God is not going to continue the trial with this group of people. What trial are we talking about? The appeal trial of the Angelic Conflict. As you know, God created man in order to resolve the Angelic Conflict, (i.e., Satan and the angel’s rebellion against God in eternity past). In eternity past, God sentenced those who remained in rebellion (i.e., fallen angels), to the Eternal Lake of Fire, **Mat 25:41**.

Mat 25:41, “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels’.”

This sentencing was apparently appealed by them, and God granted the appeal by creating man and human history to conduct and finalize the appeal trial. Because the appeal trial was to be conducted by means of the human race, as certain fallen angels cohabitated with women causing an offspring of non-human nature, see **vs. 4**, God would have to wipe them out and start over with true humanity going forward.



When God then states, **“because he also is flesh,”** BESHAGGAM HU BASAR, “flesh or body,” He is reminding us and the angels of the appeal trial of the Angelic Conflict that is to occur through the human race made of “flesh,” not spirit like the angels.

“Nevertheless his days shall be one hundred and twenty years,” this is God’s prophecy for how much longer this portion of the appeal trial will go on with this group of mixed angels, humans, and half-breeds.

Gen 6:4, “The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who were of old, men of renown.”



“Nephilim” is a transliteration from the Hebrew NEPHILIM, נְפִילִים. It is thought to mean “giants,” yet the word passed down by the Masoretes does not fit any known verb, and therefore the derivation can only be theorized by scholars. The common view is that NEPHILIM is from the Hebrew verb NAPHAL that means, “to fall,” and supposedly in participial form here means, “fallen ones.” Another possible root is PALAH, “to be separated or distinct.” Therefore, we see that these were a unique, distinct, or separate form of creation made up of half fallen angels and half fallen humanity.

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It is only used here and in **Num 13:33** in the Bible. That is why Moses wrote here, **“and also afterward.”** In Numbers, it refers to a race of very tall people, (i.e., the sons of Anak), that the faithless spies of Israel called Nephilim in order to scare Moses and Aaron so they would not attack them, cf. **Num 13:25-33**. But in our passage, it is the offspring of certain fallen angels and human women, **“when the sons of God came in to the daughters of men, and they bore children to them.”**

If you think about it, how could the Nephilim as a literal race of people in **Genesis 6**, continue to be on the earth afterwards, when we also see all of creation being wiped out by the flood? Therefore, in this passage, it was a commentary on the giants of the earth after the flood that came by natural procreation of humans with humans. Like the sons of Anak, Goliath, and his brothers, they were very tall people on earth after the flood as a result of natural genetics in human-to-human copulation. But, during the days of Noah, there were not just giant people on the earth, there was a mix breed of fallen angels and humans uniquely called Nephilim.

Further, we see that certain pagan gods, goddess, and creatures of ancient mythologies are based on these offspring; the Nephilim as, **“those were the mighty men who were of old, men of renown.”** The Hebrew uses the Noun GIBBOR, “valiant, powerful, or warrior,” with ISH, “man or individual,” and SHEM, “a name, fame, or reputation.”

The pantheons of Greek mythology have distorted the record of the Nephilim mentioned in **Gen 6:4**, complete with accounts of gods descending to earth to cohabit with beautiful women. The half-human half-angel offspring of these unions were the demigods and heroes like the Greek Orpheus, Minos, Hercules, Perseus, etc.

Interestingly **Ezek 32:27**, may speak about this race as it says in the NASB, **“Nor do they lie beside the fallen heroes of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were laid under their heads; but the punishment for their iniquity rested on their bones, though the terror of these heroes was once in the land of the living.”**

In the Journal of Biblical Literature, there is a quote from Robert S. Hendel’s book, “Of demigods and the deluge: Towards an interpretation of **Gen 6:1–4**,” 1987, that translates **Ezek 32:27**, as such, **“They lie with the warriors, the Nephilim of old, who descended to Sheol with their weapons of war. They placed their swords beneath their heads and their shields upon their bones, for the terror of the warriors was upon the land of the living.”**

Gen 6:5, **“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.”**

YHWH then understood the amount of **“wickedness and evil,”** RA, “bad or evil,” that was in man’s **“every thought of his heart continually,”**

RA, “bad or evil,” first means the opposite of good, and the opposite of God. It has a wide range of meaning like our English word “bad,” but can denote immorality or evil of all sorts. It also means, “poor quality, inferior, harmful, rotten, dangerous, etc.” It is often used to describe some kind of harm, hurt, injury, or damage. The heart of evil is idolatry or unfaithfulness in a person’s relationship with the Lord, **Deut 17:2f**. Therefore, all of this is in view, as our Lord describes the generation of Noah. Because of the mixing of fallen angels, who are inherently evil, with woman, who willingly accepted their evil intentions, the human race had been corrupted to a point of no return. Their **“thoughts,”** MACHASHAVAH, “thoughts, plans, intentions, or inventions,” are characterized as being nothing but **“evil.”** This is what was cycling through their **“heart,”** LEB, “heart, will or mind,” their stream of consciousness, and was occurring **“continually,”** KOL HA YOM, that literally means, “all the day.”

As such, there was no thinking in terms of God and Divine view point, only humanistic and cosmic system viewpoint, which is evil or satanic in nature.

Gen 6:6, **“The LORD was sorry that He had made man on the earth, and He was grieved in His heart.”**

Next, we see that YHWH, the Lord God, was **“sorry,”** the Verb NACHAM also used in **vs. 7**, that means, “to repent, relent, or take comfort,” (which we noted in the prophecy of Noah in **Gen 5:29**), that **“He had made (ASAH) man (ADAM) on the earth (ERETS).”**

“Made” is the Hebrew word ASAH, one of the words for creation that means, “to do or make.” It emphasizes the fact that God is the doer and maker of all things and the supreme subject of creation and of the verb ASAH. As such, the theory of evolution and the Big Bang theory are just that theories, (philosophies, concepts, models, ideas or notions), and are not factual. Yet, God as THE Creator is a fact, as He and He alone is the “maker” of man, the universe, and all that is within it. As we compare Scripture, we see that the Lord Jesus Christ, as God, is the Creator of the heavens and the earth, **John 1:3, 10; Rom 11:36; 1 Cor 8:6; Col 1:16-17; Heb 1:2.**

John 1:3, “All things came into being through Him, and apart from Him nothing came into being that has come into being.”

1 Cor 8:6, “Yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.”

Col 1:16, “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.”

Heb 1:2, “In these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.”

Therefore, we see another aspect of man’s evil / wickedness. They did not honor God as “The Creator”. In fact, with the fallen angels cohabitating with women, they were trying to create a new creation called Nephilim, when God is the one who creates all creations including the New Creation of the believer of the Church Age, **2 Cor 5:17; Gal 6:15**, which we also call the new spiritual species of the Church Age.

2 Cor 5:17, “Therefore if anyone is in Christ, *he* is a new creature; the old things passed away; behold, new things have come.”

Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new creation.”

“And He was grieved (ATSAV) in His heart, (LEB - thoughts).” The Verb ATSAV means, “to plait, to shape, to copy, or to grieve.” In the first meaning, it also has the sense of making something in the image of something else.” As you know, God created man in His own image, **Gen 1:26-27**, using the word TSELEM meaning, “model or image.” Yet, the meaning of “grieved” is the stronger aspect in this verse. This is what we call an anthropopathism. It is ascribing to God a human emotion that God does not have, so that we can understand the concept being presented.

In other words, because God is absolute happiness, immutable - “unchanging,” and omniscience - “all knowing,” He cannot be grieved or sad about something, nor can He change His mind about something. God had always known, even from eternity past, that mankind would rebel against Him in the generation of Noah, just as the angels had in eternity past. Therefore, He was not caught by surprise regarding the continual evil in man’s heart. Nevertheless, because God created mankind and loves every member of the human race, it is hard for Him to see man rebel and act with evil. As such, it is described here as grieving Him just as the sinful believer does to the Holy Spirit in the Church Age according to **Eph 4:30**.

Eph 4:30, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

Grieving the Holy Spirit occurs when the believer enters into sin and loses the filling of the Holy Spirit temporarily, until they confess their sin(s), cf. **1 John 1:9; Eph 5:18**. It means we frustrate Him because He cannot operate within us freely to teach us Bible Doctrine and/or to recall it and apply it to the situations of life. When we grieve the Holy Spirit, we are left to our own ways and means to solve our problems, which is not a problem solving at all.

Similarly, God was grieved by the generation of Noah’s day because He could not help them in their daily walk, as they rejected Him and His Word from being in their lives. As such, it frustrated Him to the point where He was “saddened” that He had created mankind where He “repented” or wanted to change His mind about it. Yet, the Angelic Conflict had to continue, so God took corrective action in judging the sinfulness of Noah’s generation through the flood, to restore mankind back to its proper mode of creation as in the Garden of Eden.

Gen 6:7, “The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them”.”

“**Sorry**” is NACHAM once again, as in **vs. 6**, where God was second guessing His action regarding the creation of mankind to resolve the Appeal Trial of the Angelic Conflict. Yet, rather than wiping man out completely, He enacted a “reboot” as it were, through the judgment of the Flood. To enact that judgment and take the corrective action to restore the Appeal Trial of the Angelic Conflict, “**the Lord**,” YHWH, “**blotted out**,” MACHAH, “**man**,” ADAM.

MACHAH means, “to wipe or to wipe out, or to destroy.” This term is in the Qal Imperfect for incomplete or ongoing action by God that would occur in the future. This word is often connected with Divine judgment, as it is used here for God wiping out all life in the flood, cf. **Gen 7:23**.

Gen 7:23, “Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.”

MACHAH is also used for “blotting out” of names in the book of life, **Ex 32:32-33; Psalms 69:23**; cf. **Rev 3:5; 20:12, 15**. These are the names of unbelievers who will be erased from the “book of life,” upon their death.

Ex 32:32, “But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!” Here, Moses was pleading on behalf of the people of Israel to have their judgment be placed on him and therefore erase his name from the Book of Life, which God would not do.

Psalms 69:28, “May they be blotted out of the book of life and may they not be recorded with the righteous.” Here, David was asking God to erase the names of his adversaries, who were also adversaries of God.

Rev 3:5, “He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.” This is the promise to the believer that they will be in heaven forever and not be erased from the Book of Life.

Rev 20:12, “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.”

Rev 20:15, “And if anyone’s name was not found written in the Book of Life, he was thrown into the lake of fire.”

Here, because the unbelievers’ names have been “blotted out” or erased from the Book of Life, when they stand before the Great White Throne judgment seat of the Jesus Christ, their name will not be in that book and as a result will be cast into the eternal Lake of Fire. Everyone’s name is originally written in the Book of Life. But, for those who never believe in the Savior/Messiah, upon their death, their names are erased from the Book of Life, signifying their rejection of God’s Plan for their salvation. Because their name does not remain in the Book, they will be cast into the Lake of Fire.

But, back in **Gen 6:7, “The LORD said, “I will blot out man,”** is speaking of erasing their presence from planet earth. We can only assume that for those people who were destroy / killed by the Flood that they also will be “blotted out of the Book of Life,” because if they were believers, they would have heeded Noah’s warning and entered into the Ark. In any case, God blotted out all living life, except for Noah and his family because of the rampant evil in their hearts.

“**Whom I have created**” in the Hebrew is ASHER BARA. BARA means, “to create,” and emphasizes the initiation of the object. Interestingly, in the Qal stem, God is the only subject of this verb in the OT, which has the connotation of creating something out of nothing. Thus, it is a purely theological term. The magnitude of God’s power is exemplified in creation, **Psalms 89:12; Malachi 2:10**.

Mal 2:10, “Do we not all have one father? Has not one God created us? Why do we deal treacherously each

against his brother so as to profane the covenant of our fathers?”

God created heaven and earth, **Gen 1:1**; humankind, **Gen 1:27**; Israel as a nation, **Isa 43:15**, and the wind, **Amos 4:13**. This word can be used for the creation “of new things,” such as salvation and righteousness, **Isa 45:8**, or transformations such as a new heart, **Psa 51:10**. This reminds us of the Church Age believer being made into a “new creation,” a new spiritual species, as noted above in **2 Cor 5:17**; **Gal 6:15**.

The action involved with the word is the first activity of Biblical history, and refers exclusively to God’s creative work, as it refers to creating things EX NIHILO, the Latin for saying “out of nothing.” Only in the Qal stem as here, does BARA mean, “to create out of nothing.”

“As a special theological term, BARA is used to express the incomparability of the creative work of God in contrast to all secondary products and likenesses made from already existing material by man. Parts of Isaiah connect the theology of creation with that of election, causing the word to take on a soteriological character as well,” (TDOT, 2:246). God’s creative work is so profound that even this special word cannot totally express the true significance of it.

As we have seen in **vs. 6**, God “**made**,” ASAHed man, which emphasizes creating or making man from the dust of the ground, and here, God “**created**” BARAed, mankind emphasizing both the soul and spirit in creation of man out of nothing, as well as starting a new race that did not exist before. Interestingly, the book of Genesis begins with the story of God’s creation of man and ends with man being in a coffin, **Gen 50:26**. A third term used in creation is YATSAR that means, “**to fashion**,” as a potter molds the clay and as God formed man and every form of animal from the dust of the ground, **Gen 2:7-8, 19**. These three are also used regarding God’s creative act in **Isa 43:17**; **45:18**.

Isa 45:18, “For thus says the LORD, who created (BARA) the heavens (He is the God who formed (YATSAR) the earth and made (ASAH) it, He established it *and* did not create (BARA) it a waste place, *but* formed (YATSAR) it to be inhabited), “I am the LORD, and there is none else”.”

Isa 43:7, “Everyone who is called by My name, and whom I have created (BARA) for My glory, whom I have formed (YATSAR), even whom I have made (ASAH).”

Therefore, God created, made, and formed, both the earth, man and all that dwell on the earth. He created them in perfection, (i.e., without sin), but man corrupted himself with sin. This corruption became rampant, so much so that God grieved over His creation of man. Therefore, He would have to destroy the widespread corruption upon the earth and start over.

As such, through the Flood, He would blot them out, “**from the face of the land**,” PANIM ADAMAH, “dirt, ground, earth, etc.” This destruction would be all encompassing, “**from man to animals to creeping things and to birds of the sky**,” ADAM, “man,” BEHEMAH, “beast, cattle, animals,” REMES, “creeping things,” OPH SHAMAYIN, “birds of the sky/heaven”

Each of these is also noted in their original creative act by God: Man - ADAM, **Gen 1:26-27**; Animals - BEHEMAH, **Gen 1:24-26**; Creeping things - REMES, **Gen 1:24-26**; Birds of heaven – OPH SHAMAYIN, **Gen 1:20-22, 26, 28, 30**.

In addition, these things that God alone created, made, and fashioned, cf. **Job 12:7-9**; **Psa 19:1-6**; **Jer 5:21f**, have become the objects of worship from man’s evil heart according to **Rom 1:18-32**.

Rom 1:21-23, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ²²Professing to be wise, they became fools, ²³and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.”

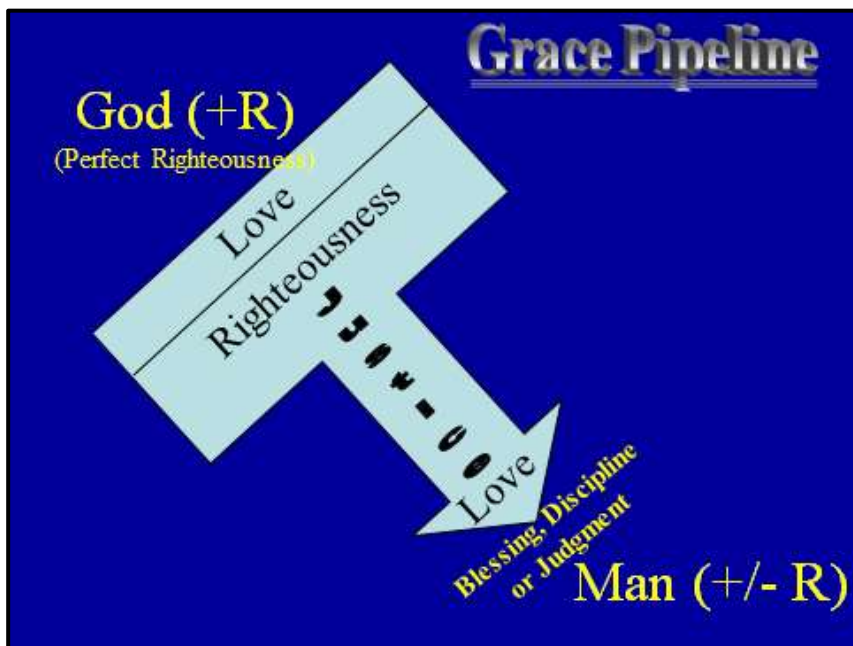
These are just a few of the various types of statues that man has formed throughout history to worship the creation rather than the Creator.



And there is no doubt that this was the case in Noah's generation too, as part of **vs. 5**, **"every intent of the thoughts was only evil continually."** Unfortunately, because of this kind of corruption in man's heart due to sin being in the world, this is part of the reason why God stated, **"for I am sorry (NACHAM) that I have made (ASAH) them."** As stated about God in **vs. 6**, the Lord states Himself that He was sorry or regretted that He had made man, because He so desires to have a relationship with all of His creation, yet was not able to with that generation because of the wickedness in their hearts. So too, will it be like in the days of the Tribulation, leading up to our Lord's Second Advent.

Gen 6:8, "But Noah found favor in the eyes of the LORD."

The Hebrew for **"Noah"** is NOACH, which literally means "rest or quiet," which aligns with the prophecy about him in **Gen 5:29**. He is sometimes called the second father of the human race, and was the son of the second Lamech, and the grandson of Methuselah. He is mentioned tenth in the descent from Adam, as the number 10 in the Bible means perfect order, and God would bring about perfect order of the human race once again to resolve the appeal trial of the Angelic Conflict through Noah. This was accomplished both by restoration of only human DNA in humans and through his son Jesus Christ as a result to His work upon the Cross.



Noah, **"found favor in the eyes of the Lord"**, **"MATSA**, "find or found," **CHEN**, "grace or favor," **BE AYIN**, "in the eyes or appearance," **YHWH**, "of the Lord." God's grace was able to be poured out on Noah because of his belief and ongoing faith in God as his Creator and Savior, as we will see below.

This tells us of the principle of God's "grace pipeline." It means that God is able to bless man when he has the righteousness of God in him and walks in it. As we will see in the next verse that Noah was a righteous man, therefore God was able to bless him. See doctrine and charts for the Grace Pipeline.

Gen 6:9, “These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.”

Here we have the beginning of the “**records of the generations,**” TOLEDOTH, “generation, account, or birth record,” “**of Noah,**” NOACH. This is the beginning of his genealogy for his progeny. It is interrupted or more fully explained by the Flood account and then restarted in **Chapter 10**.

Noah is ascribed as having three wonderful traits as a believer in God. This is in stark contrast to the other people of his generation. Three being the number of Divine Perfection indicates the spiritual life that Noah excelled at.

First, NOACH “**was a righteous man,**” HAYAH, “to be, was,” TSADDIQ, “righteous or just,” ISH, “man.” Having the imputation of Divine righteousness from the moment of his salvation, he applied that righteousness by being obedient to the Word of God. This means he kept God’s Word resident in his soul and acted upon it.

Second, NOACH was “**blameless in his time,**” TAMIN, “complete, without blemish, or faultless,” BE DOR, “age or generation.” Therefore, he was “without fault or blemish in his generation.” This means he did not sin frequently, living in his righteousness. And when he did sin, he repented, (changed his thinking and confessed his sin to God).

Thirdly, “**Noah walked with God,**” NOACH HALAK, “go, walk, act, etc.,” ETH ELOHIM, “God.” This means he had a wonderful relationship with God living the spiritual life that God had provided for him. Interestingly, only Noah and Enoch are said to have “walked with God,” as you may know Enoch did and God brought him to heaven without dying; a “Rapture” as it were. Yet, instead of God taking Noah to heaven, God left him here to continue the human race, which was a fantastic blessing to be the 2nd father of the human race, as well as the blessing of being the human father of the Savior of the world.

Therefore, Noah is celebrated as just or righteous and perfect, meaning sound, mature, having integrity. He consistently responded to God in obedience and repented when he sinned. Walking with God means he maintained a close relationship of faith, fellowship, and obedience.

We too are commanded to “walk with God,” in **Col 1:10, “So that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God.” Cf. 1 Thes 2:12; 4:1.**

Gen 6:10, “Noah became the father of three sons: Shem, Ham, and Japheth.”

Having three wonderful traits of the spiritual life, Noah also had three sons: The order of these three is typically always in this order, Shem, Ham, and Japheth.

“**Shem**” transliterated from the Hebrew SHEM, which means “name,” probably another form of “son,” from the Assyrian-Babylonian usage, as he was the eldest son of Noah. From Shem’s line the Jewish and other Semitic peoples are descended, cf. **1 Chron 1:1-27**.

“**Ham**” also transliterated from HAM means, “black.” Ham is the youngest son of Noah. He is the father of Canaan which became the Canaanites. In addition, he is the father of Mizram (Egypt), cf. **Psa 78:51; 105:23, 27; 106:22**, Cush (Sudan), and Put (most likely Libya), cf. **Gen 10:6**.

“**Japheth**,” YEPHETH, his name means, “fair.” He is the second son of Noah who became the ancestor for all ethnic groups north of Canaan. This includes,

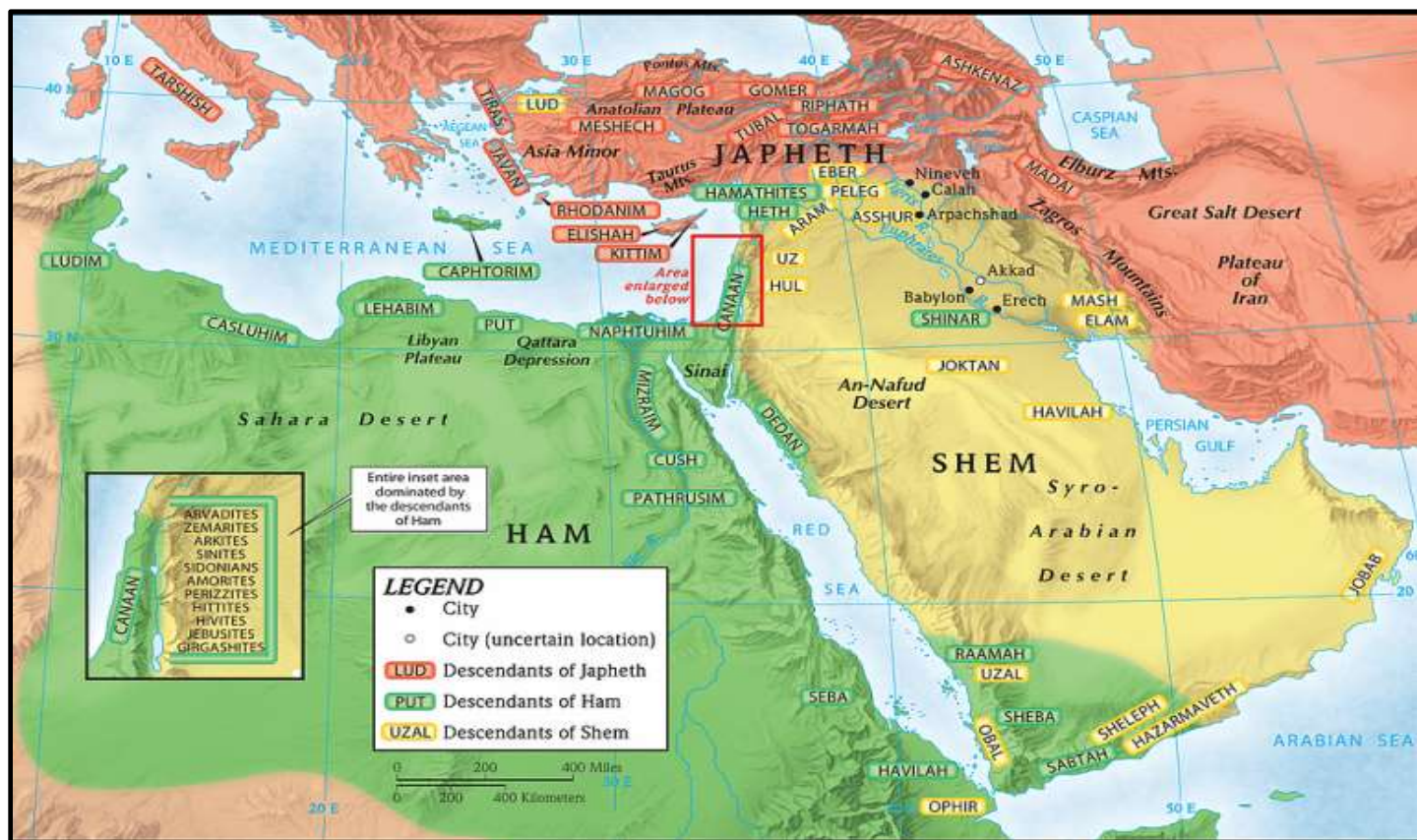
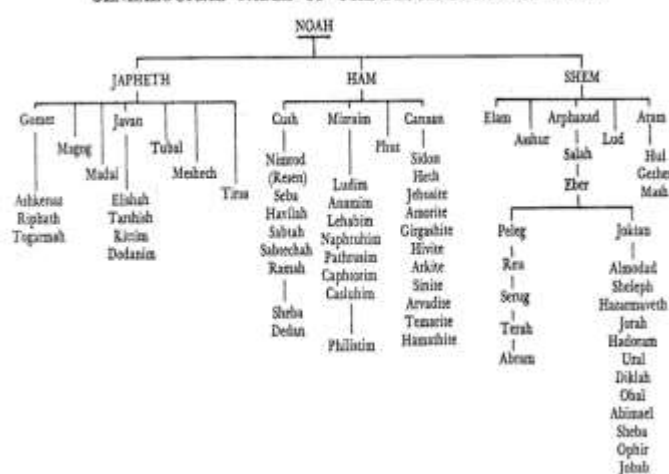
“Gomer, (Cimmerians, north of the Black Sea until the eighth century B.C.); Madai, (the Medes of northwest Iran); Javan, (the Ionians, one of the Greek peoples); Tubal (Assyrian Tabal, a region in central Asia Minor); Meshech, (Assyrian Musku, a region in central Asia Minor); Tiras, (the Tursha, one of the Sea Peoples who invaded the entire eastern Mediterranean coast around 1200 B.C.; the Philistines were another of these Sea Peoples); Ashkenaz, (Armenia; known as Scythians by the Greeks); Togarmah, (a region in Asia Minor); Elishah, (Alashiya, the ancient name of Cyprus); and Kittim, (ancient Kition, modern Larnaca, a city in Cyprus).” (Complete Biblical Library

Hebrew-English Dictionary.) Rabbinic tradition also believes his descendants populated the regions west and east as well, including ethnic groups from Europe to the Pacific, cf. Jubilees 8:25ff.

He and Shem were the two who covered their father's nakedness, (which means their mother who was naked), when he had passed out as a result of being drunk, **Gen 9:21ff**. As a result, he and Shem were blessed, but Ham, who told his two brothers of the nakedness, was cursed to be a slave to both brothers, **Gen 9:27**. This was seen later in the political situation of Israel, as both the Philistines (the descendants of Japheth) and the Israelites (descendants of Shem) controlled and enslaved members of the descendants of Canaan.

In **Genesis 10** we have what is called the “Table of Nations.” This is the expression frequently used to indicate “the generations of the sons of Noah.” These occupy the whole chapter, and are supplemented by **Gen 11:1-9**, which explains how it came about that there were so many languages in the world known to the Hebrews. The remainder of **Genesis 11**, traces the descent of Abram, (later called Abraham), and repeats a portion of the information contained in **Genesis 10**, on that account only. The whole is seemingly intended to lead up to Abraham the patriarch's birth. See the “Table of Nations,” in **Genesis 10**, for more detail on each group. As you can see, Noah certainly did repopulate the world which was one of the many blessings God had blessed him with.

GENEALOGICAL TABLE OF THE DESCENDANTS OF NOAH



Next, getting back to the corruption in the world, outside of Noah and his family, we understand further the generation of Noah and the reason for the Flood.

Gen 6:11, “Now the earth was corrupt in the sight of God, and the earth was filled with violence.”

Here, we have two (The number of division, separation, difference, and where man is involved, it testifies to his fall with opposition, enmity, and oppression.) aspects of the evil that was in the world at this time.

First, **“the earth was corrupt,”** HA ERETS SHACHATH that means, “to be corrupt,” but also, “to be destroyed, ruined, or ravaged.” This word is used similarly twice in **vs. 12**, and then for God “destroying” the world through the Flood in **vs. 13, 17**. Because man had destroyed the world with his sin, God would destroy the world through the Flood.

“In the sight of God,” literally states, “towards the face of God,” LE PANIM ELOHIM. It means a personal attack against God. “in his face,” as it were. It signifies the rejection of God and His plan for their lives as they lived in evil all day, every day. It also signifies, “in contrast to God,” meaning God is absolute holiness, righteousness, and justice, yet the people of the world in Noah’s day were the complete opposite of that, as they lived by and for their Old Sin Natures (OSN), in complete insolence towards God.

Second, we see that **“the earth was filled with violence,”** with the Verb MALE, “to be full or to fill,” with CHAMAS, “violence or wrong,” also in **vs. 13**. It means, “an injury that is suffered by violence and extreme destructive or uncontrollable force, especially of natural events.” It speaks to the wickedness of humans and therefore we see the injury that man’s sin brought against the world, especially by cohabitating with fallen angels in regard to the appeal trial of the Angelic Conflict, as well as living in sin continually. This violence is the product of calloused hearts, **Psa 73:7**. And we know that God hates human violence, **Mal 2:16**.

As such, we have in this chapter the first three of five great Satanic attacks against God and the human race that resulted in the corruption of mankind both mentally and physically:

1. Satan’s attack on Volition through angelic infiltration, **Gen 6:5**.
2. Satan’s attack on the principle of right man - right woman; Marriage, **Gen 2:23; 6:2**.
3. Satan’s attack on the Laws of Divine Establishment, including family, **Gen 3; 6:4**.
4. Satan’s attack on nationalism, **Gen 11**.
5. Satan’s distortion of Bible doctrine, **Gen 3:4-5**.

Because of the satanic infiltration of sin in mankind, God would have to wipe out mankind and start over.

Gen 6:12, “God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.”

David sang about this type of corruption in **Psa 14:1-3; 53:1-3; Rom 3:10-12**.

Psa 14:1-3, “The fool has said in his heart, “There is no God.” They are corrupt, (SHACHATH) they have committed abominable deeds; there is no one who does good. ²The LORD has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God. ³They have all turned aside, together they have become corrupt; there is no one who does good, not even one.”

The earth was not only corrupt but people were working hard at making it more and more corrupt. People wanted to be open in their sin and their sinful lifestyles to be accepted. In addition, they encouraged others to partake of their sins. So too will it be of the people towards the end of the Church Age and into the Tribulation, prior to our Lord’s Second Advent.

As a result, God would destroy them through the Flood to wipe out the evil that was in the world and reboot the appeal trial of the Angelic Conflict.

Gen 6:13, “Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.”

“End” is the noun QES, “end of time, to finish, a final point, etc.” This end was the end of **“all flesh,”** KOL BASAR, meaning humans.

“Violence” is the noun CHAMAS, “violence or wrong,” as in **vs. 11**, which speaks to the wickedness of mankind during the generation of Noah. As a result of the violence and corruption in the world brought by man’s sinfulness, God was about to **“destroy,”** SACHATH, mankind and the earth, meaning all things living on the earth, as the planet

remained throughout the Flood. At the end of the Millennial reign, Jesus will destroy planet earth with intense heat, but then create a new one, **Rev 21:1; Psalms 102:25-26; Isaiah 34:4; 51:6; 65:17; 66:22; 2 Peter 3:7, 10-13; Rev 20:11.**

After this, God gave Noah instructions for building the ark, which would take 120 years to complete, as well as instructions for gathering all living things that would enter the ark and survive the Flood. Read **Gen 7:10, 16, 23; Gen 8:20-22; 9:11-17.**

The Flood is a type of the death and resurrection of our Lord Jesus Christ.

We have been studying **Luke 17:22-37**, which is our Lord speaking to several of His disciples about the signs of His Second Coming, which occurs at the end of the seven-year Tribulation time period. Most recently, we have been noting **vs. 26-27**, the fourth sign He gave which states, **“It will be like the days of Noah,”** cf. **Mat 24:37-39.** Noah and the Ark are a type and foreshadowing of our Lord’s saving work upon the Cross that provides a new life for those who would believe. As the prophecy concerning Noah stated in **Gen 5:29**, **“Now he called his name Noah, saying, “This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed”.”** This is a prophecy not only of Noah building an Ark to provide salvation from the judgment of the Flood for all who would enter, but also of what his son Jesus Christ would provide for all of mankind; eternal salvation to all who would believe.

In our Lord’s prophecy of His Second Advent, the sign of the “Days of Noah” was a prelude to impending judgment upon the world, as in the Flood, God wiped out mankind due to sin being all controlling of their souls, **Gen 6:5**, **“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.”**

And in fact, the Flood was God wiping out sin in the world, **Gen 6:11-13**, **“Now the earth was corrupt in the face of God, and the earth was filled with violence. ¹²God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. ¹³Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth”.”**

As we noted in **Gen 5:29**, the prophecy about Noah himself was that **“This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.”** And in fact, Noah’s name literally means, “rest.” This prophecy is twofold: 1) That Noah would build an ark and preach the gospel for 120 years offering safe passage and rest to anyone who would believe. 2) Noah’s progeny, Jesus Christ, would give eternal rest to all who would believe in Him.

You see, there was no rest in the world because sin was in man and in world. Sin actually creates toil and restlessness, **Gen 3:17-19.** It never provides true rest. Because of the restlessness of sin in the world, God judged the world through the flood, so that rest could come to it once again, as Noah and his family and the animals from the ark began anew after the Flood waters of judgment had subsided.

Unfortunately, the world continues to groan in pain and suffering because of sin being in the world, **Rom 8:19-22**, **“For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it (Gen 3:17; 5:29), in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now.”**

Likewise, we too groan because of sin being in the world and in our lives, **Rom 8:23-24**, **“And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body. ²⁴For in hope we have been saved.”**

The judgment of sin in Noah’s generation, by wiping it out through the Flood, was only a type, foreshadow, or prelude to what God would actually accomplish for all of mankind through Noah’s descendant, the Son of God, our Lord and Savior Jesus Christ. You see, God sent His Son Jesus Christ into the world so that He would go to the Cross and take upon Himself the sins of the entire world and receive the judgment or penalty for those sins.

John 3:16-17, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. ¹⁷For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”

Gal 1:4, “Who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father.”

1 John 2:2, “And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

1 John 4:9, “By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.”

By judging our sins in the Person of Jesus Christ, the penalty of sin would be paid for once and for all, thereby wiping out any further necessity for sin to be judged.

Rom 6:10, “For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.”

Heb 7:27, “Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.”

Heb 9:12, “And not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.”

Heb 10:10, “By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”

Just as He did temporarily in the Flood of Noah, God wiped out the sins of the world once and for all time by judging them in the person of Jesus Christ. But the difference is, after the flood, man continued to sin and sin continued to be in the world and corrupt the world. Therefore, sin was not eradicated as a result of the flood, only temporarily cleansed. On the other hand, when our Lord Jesus Christ paid the penalty for our sins, they were eradicated positionally, once and for all time, in the eyes of God, which nullified the need to condemn anyone in the future based on their sins. That is why when the unbeliever stands before the Great White Throne Judgment Seat of Jesus Christ, their sins are never mentioned, only their good deeds and the fact that they rejected Jesus Christ as their Savior. This is demonstrated by means of their name not being found in the Book of Life, **Rev 20:11-15**. The only sin Jesus could not pay for was the sin of unbelief in Him.

Therefore, because Jesus paid for the sins of the entire world, anyone who believes upon Him as their Savior receives eternal life, i.e., eternal rest, **Heb 4:1-3, 10-11**.

Heb 4:1, “Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. ²For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. ³For we who have believed enter that rest...”

Hebrews 4:10, “For the one who has entered His rest has himself also rested from his works, as God did from His. ¹¹Therefore let us be diligent to enter that rest...”

Communion

As Noah and his family entered the Ark, a type of the Cross of Jesus Christ, they were saved from the judgment the sinful world received, just as the believer in Jesus Christ is saved from the judgment the unbeliever will receive in **Rev 20:15**. As Noah and his family left the Ark after the judgment upon the sinful world, they stepped out to a new world and a new life, just as the believer on the day of their salvation steps out into a new life in Christ, **2 Cor 5:17; Gal 6:15**.

2 Cor 5:17, “Therefore if anyone is in Christ, he is a new creation; the old things passed away; behold, new things have come.”

This new life given to the believer was signified in the resurrection of Jesus Christ three days after His death upon the Cross. On the third day, Jesus was resurrected to a new life, as the first fruits of all that would believe upon Him. Likewise, on the day that we believe in Jesus as our Savior, we are entered into the new life in Christ, and wait eagerly for our resurrection when we will leave behind the sin of this world and the sin nature in our bodies; resurrected to eternal glory, **1 Cor 15:20-23**.

1 Cor 15:20-23, “But now Christ has been raised from the dead, the first fruits of those who are asleep. ²¹For since by a man came death, by a man also came the resurrection of the dead. ²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.”

Therefore, when the Flood waters of judgment subsided the Ark landed on solid ground. Then Noah and his family left the Ark. As they did, they entered into a new world with a new creation and a new life. These are all symbols of what the believer receives by believing upon Jesus Christ as their Lord and Savior. When we accept Jesus as our Savior our sins are forgiven, we are made a new creation, and we receive a new life in Christ that will be culminated in our own personal resurrection to eternal glory.

1 Thes 4:14-18, “For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵For 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 not precede those who have fallen asleep. ¹⁶For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. ¹⁸Therefore comfort one another with these words.”

Bread and Wine

1 Cor 11:23-26, “For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; ²⁴and when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me,” ²⁵In the same way *He took* the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me.” ²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.”

Vs. 28

Luke 17:28, “It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.”

This fifth sign is not given in the other Gospels. Our Lord begins this sign by joining it with the previous one regarding the generation of Noah. He states **“In the same way,”** KAI HOMOIOS, which mean they were just as rebellious and oblivious to God in Lot's time as they were in Noah's. **“As happened in the days of Lot,”** HOS GINOMAI EN HO HEMERA LOT, sets up the next example of willful disobedience, evil, and sin in the days of Lot.

Lot is only mentioned in these two passages, **vs. 32**, and **2 Peter 2:7**, which is the passage about God sending the fallen angels who cohabited with women in Noah's generation to Tartarus, as well as a promise of rescue from judgment for the faithful believers like Lot. The poignant story of Lot is found in **Genesis 19**, but the back ground related to Lot, including his lineage, is found in **Genesis 11-14**, as he was the nephew of Abraham. We will study Lot in more detail in the next verse.

In this analogy, our Lord gives us three pairs of common everyday living that indicate a sinful lifestyle to the exclusion of any relationship with God; their Creator and Savior. Here we have six, (the number of man), Verbs, all in the Imperfect, Active, Indicative, for incomplete or ongoing action performed by the people of Sodom and

Gomorrah in the generation of Lot. They emphatically stress the indifference of the people of Lot's generation.

1. First, our Lord states as He did in "the days of Noah," that this generation will be **"eating and drinking,"** ESTHINO PINO. This pair is used once again for the sinful lifestyle, without care or concern as to what else may be going on around them, where they are only concerned about self. It indicates a form of rest and comfort, but rest and comfort inside a sinful world or lifestyle of self-reliance, self-indulgence, and arrogance, inside of Satan's cosmic system. It is a counterfeit lifestyle to God's rest and comfort provided through the Savior. In addition, this sinful comfort and rest is achieved by man's own hand in the toil and labor of the ground to provide food and drink for himself, due to the curse of **Gen 3:17**. It is man providing for man with the exclusion of God in their lives.

As we also previously noted, for the faithful believer, **Rom 14:17**, **"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."**

Interestingly, in this analogy, our Lord does not say, "they were marrying and given in marriage," as in the day of Noah, where the fallen angels were cohabitating with human women. The reason for this is the fact that tied to the story of Lot are the twin cities of Sodom and Gomorrah. As we will note below, the sinfulness that was rampant in those places was homosexuality where marriage was not an option for them, as it wrongfully is today. So, our Lord does not use that analogy here, even though their sin also was an attack on Divine Institution #2, Marriage.

2. In the second analogy, we see, **"they were buying, they were selling,"** AGORAZO, "to buy or purchase in the marketplace," it is used of any form of buying in the marketplace from food to slaves. Then we have POLEO, "to sell." Many-times in normal living, these two words go together in the NT. Yet, there was one specific storyline that occurred twice where these words are combined. It is the story of Jesus turning over the money-changers tables in the Temple, as they were more concerned with worldly wealth than their relationship with God, **Mat 21:12; Mark 11:15; Luke 19:45; John 2:14-16**.

"Buying" by itself also reminds us that Jesus purchased us from the slave market of sin. We have been redeemed from our sins, **1 Cor 6:20; 7:23**; cf. **Gal 3:13; 4:5**.

1 Cor 6:20, "For you have been bought with a price: therefore glorify God in your body."

1 Cor 7:23, "You were bought with a price; do not become slaves of men."

The price paid to purchase us was the sacrifice of Jesus Christ upon the Cross, **Rev 5:9**.

Yet, for the unbeliever, even though Jesus paid for their sins upon the Cross, because they have rejected Him, they have not been redeemed from the slave market of sin. Therefore, in our analogy of the Days of Lot, we see people having rejected their Savior and instead buying worldly possessions to try to satisfy their sinful souls, yet to no avail.

"Selling" although used both positive and negatively in the NT, is also predominately used in reference to lusting after worldly possessions. Our Lord instructs us to sell that which is hampering our relationship with God so we can "buy" the kingdom of heaven by means of faith, **Mat 13:44; 19:21; Mark 10:21; Luke 12:33; 18:22**. Also, in the infamous story of Ananias and Sapphira, **Acts 5:1ff.**, they falsely claimed they gave to the church what they had sold and secretly kept back some of what they said they gave. They lusted for money while wanting to appear righteous. Therefore, they were immediately disciplined by God with the 3rd stage of Divine Discipline for the believer.

Combining the two, in **Rev 13:17**, it refers to the economic controls over buying and selling in the Tribulation during the reign of the Antichrist, where the "Mark of the Beast" will be required to buy or sell. Therefore, "buying and selling," speaks to the sinful worldly lifestyle lusting for the material possessions of Satan's cosmic system rather than having a relationship with God.

3. In the third analogy, **"they were planting, they were building,"** PHUTEUO, "to plant," with OIKODOMEO, "build, erect, or edify," or by analogy, "to encourage."

“**Planting**” used in **Mat 15:13; 21:33; Mark 12:1; Luke 13:6; 17:6, 28; 20:9; 1 Cor 3:6-8; 9:7**, speaks to an agricultural or farming lifestyle, and “**building**” to a construction lifestyle. Both of these words have similar meaning in that something is placed in a specific area, has roots or a foundation, and then grows upward. Like the others, there is nothing wrong with planting and building, but if done so without a relationship with God is a wasteful, empty, and futile lifestyle. If done without God, it signifies an inordinate preoccupation with these things.

Yet for the believer, we are to build our lives on the solid foundation of Jesus Christ, **Mat 7:24**, “**Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.**” Likewise, in Paul’s letters, OIKODOMEIO takes on an important theological emphasis. Metaphorically it denotes the growth and development of the community of believers through the enabling power of the Holy Spirit. It speaks to the spiritual growth of believers individually and collectively as we sometimes call it building the Edification Complex of the Soul, cf. **1 Cor 8:1; 14:12; 2 Cor 10:8; 13:10; Eph 4:16; 1 Thes 5:11; 1 Peter 2:5**.

1 Peter 2:5, “**You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.**”

Therefore, for the unbeliever or reversionistic believer, they are not building up their souls, or the souls of others with the Word of God through the filling of the Holy Spirit, and instead are building up worldliness in their souls, as they live inside of Satan’s cosmic system.

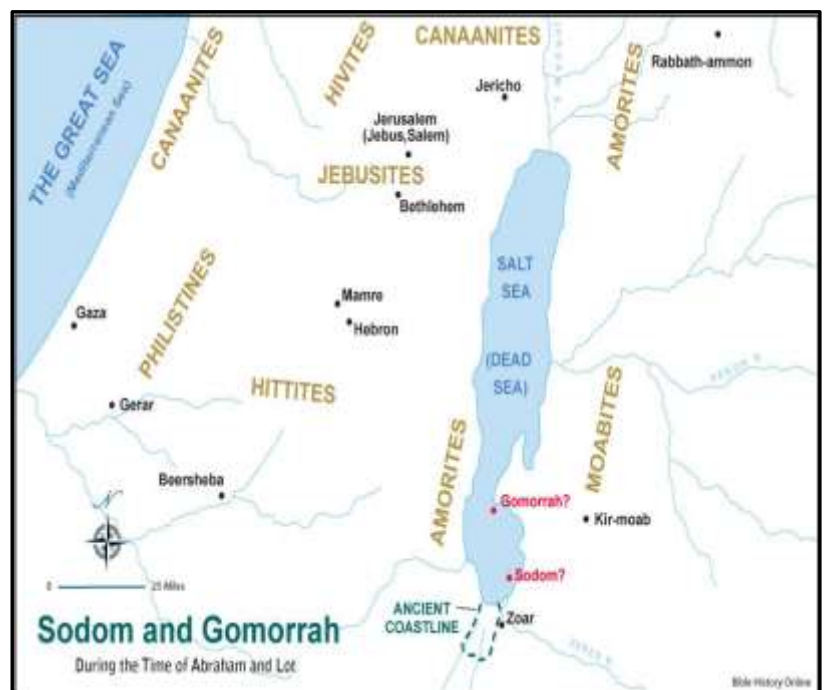
Using all three pairs in this sign, our Lord was describing His Second Advent as a thief in the night, **1 Thes 5:2; 2 Peter 3:10**. Jesus was saying that His coming will be unexpected because humanity will be carrying on life as normal without considering God.

Vs. 29

Luke 17:29, “**But on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.**”

In this passage, our Lord describes the destruction of the city Sodom, SODOMA, that we know is linked with Gomorrah from the OT account. Sodom is mentioned 9 times in the NT, **Mat 10:15; 11:23-24; Luke 10:12; 17:29; Rom 9:29; 2 Peter 2:6; Jude 1:7; Rev 11:8**. The KJV added a sentence in **Mark 6:11**, which uses the statement found in **Mat 10:15; 11:24; Luke 10:12** using Sodom, but it is not found in the most reliable texts. Nine is the number of judgment in the Bible and the story of Sodom reminds us of God’s judgment upon evil in the world. Gomorrah is mentioned four times, (the number of materialism), in the NT, not including the addition of **Mark 6:11**, all with Sodom **Mat 10:15; Rom 9:29; 2 Peter 2:6; Jude 1:7**.

Sodom and Gomorrah are possibly located under or adjacent to the shallow waters south of Al-Lisān, a former peninsula in the central part of the Dead Sea in Israel that now fully separates the sea’s northern and southern basins. They presumably were devastated about 1900 BC. Archaeological evidence indicates that the area was once fertile, in the Middle Bronze Age, c. 2000–1500 BC, with fresh water flowing into the Dead Sea in sufficient amounts to sustain agriculture. Because of the fertile land, Lot selected the area of the cities of the Valley of Siddim (the Salt Sea, or Dead Sea) to graze his flocks. The present-day industrial site of Sedom, Israel, on the Dead Sea shore, is located near the presumed site of Sodom and Gomorrah.



We have noted two of these passages in the study of the Days of Noah, which remind us of the judgment God brought against the criminal fallen angels who cohabitated with women.

2 Peter 2:6, “And if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter.”

Jude 1:7, “Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.”

Jude tells us of the great sin and evil the people were overcome by and unrepentant from that led to their destruction, **“indulged in gross immorality and went after strange flesh.”**

“Strange flesh” is the Adjective HETEROS, “other or another,” with the noun SARX, “flesh, human, etc.” Therefore, their sexual lust and desire was for that which is other than what is right and proper. **“Went after strange flesh,”** is a link to the Days of Noah, as some of the fallen angels went after human women to have sex with them. Human women were “strange flesh” compared to the angels. This was there “gross immorality.” In Sodom, we see the rampant sexual immorality of homosexuality where human men went after human men and women after women to have sex with each other, which also constitutes “strange flesh,” and “gross immorality.”

“Gross immorality” is the Greek verb EKPORNEUO from the root PORNEUO where we get our words pornography and pornographic from. It means, “to indulge in sexual immorality or give oneself to fornication.” It is only used here in the NT, which emphasizes the significance of this statement, by intensifying the root word PORNEUO, “to commit fornication,” and points to excessive indulgence in and giving oneself completely to immorality. Other cognates in this word group include the Noun PORNEIA, “unchastity, prostitution, fornication, or immorality;” the Noun PORNE, “prostitute or harlot;” and PORNOS meaning, “fornicator or immoral person.” Cf. **1 Cor 5:9-11; 6:9, 18; 10:8; Eph 5:5; 1 Tim 1:10; Heb 12:16; 13:4; Rev 2:14, 20; 17:2; 18:3, 9; 21:8; 22:15.**

1 Cor 10:6-11, “Now these things happened as examples for us, so that we would not crave evil things as they also craved. ⁷Do not be idolaters, as some of them were; as it is written, “THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY.” ⁸Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. ⁹Nor let us try the Lord, as some of them did, and were destroyed by the serpents. ¹⁰Nor grumble, as some of them did, and were destroyed by the destroyer. ¹¹Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.”

1 Cor 6:9, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals.”

1 Tim 1:10, “And immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching”

In the latter two verses, “homosexuals,” is the Noun ARSENOKOITES that means, “a male homosexual or sodomite.” It is a compound noun formed from ARSEN, “male,” and KOITE, “bed.” Thus, an ARSENOKOITES is a man who lies with another man. *“Greek has different words to distinguish between the active and passive roles in a homosexual relationship,”* (Louw and Nida, Greek-English Lexicon). ARSENOKOITES expresses an active homosexuality, while MALAKOS connotes an “effeminate,” a passive homosexuality, in which a man allows others to exploit him sexually, cf. **1 Cor 6:9.**

The name “sodomite,” as you can imagine, comes from the city which this form of sexual immorality was performed and judged.

Paul wrote in **Rom 1:27, “And in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.”** He was stating that this kind of sin is a punishment from God because one had forgotten God.

By itself EKPORNEUO intensifies any form of sexual immorality, as noted above, but linked with “strange flesh,” it indicates homosexuality as the immorality in view. We will see more of this when we read the storyline in Genesis, cf. **Jer 23:14**.

Jer 23:14, “Also among the prophets of Jerusalem I have seen a horrible thing: The committing of adultery and walking in falsehood; and they strengthen the hands of evildoers, so that no one has turned back from his wickedness. All of them have become to Me like Sodom, and her inhabitants like Gomorrah.”

Then we have, **“It rained fire and brimstone from heaven,”** which begins with the Verb BRECHO, “rain, cause to rain, etc.” In the LXX, BRECHO is used in a somewhat figurative sense of burning sulfur the Lord “rained down” upon Sodom and Gomorrah, **Gen 19:24**. Alluding to the OT destruction of Sodom and Gomorrah, Luke utilized the term of the Septuagint: fire and brimstone “rained down” from heaven, as judgment from God, just as it will be at the Second Coming of the Son of Man. Rather than raining “rain/water” as the judgment of God brought during the Flood of Noah’s day, our Lord “rained down,” fire and brimstone upon them.

“Fire” is the common word PUR, and **“brimstone”** is the noun THEION that means, “sulfur, burning sulfur, or brimstone.” “Brimstone” is an archaic term for Sulfur, *“a nonmetallic element that exists in several forms, the ordinary one being a yellow rhombic crystalline solid, and that burns with a blue flame and a suffocating odor: used especially in making gunpowder and matches, in medicine, in vulcanizing rubber, etc.”* (Dictionary.com). It is only used here and in **Rev 14:10; 19:20; 20:10; 21:8**, which describes what the Lake of Fire will be like, and in **Rev 9:17-18**, for the torment of the Sixth Trumpet Judgment by the four criminal fallen angels bound at the river Euphrates and their horsemen that kill one third of mankind during the Tribulation.

In our passage, this fire and brimstone is **“from heaven,”** APO HOURANOS, which means it was sent by the hand of God. It was God’s judgment upon the cities and people of the cities.

“And destroyed them all,” KAI APOLLUMI PANTAS. APOLLUMI means, “destroy, ruin, kill, lose, be lost, perish, or to put to death.” It is equivalent to the Hebrew SHACHATH in **Gen 13:10, “destroyed,”** which means, “to be corrupt,” but also, “to be destroyed, ruined, or ravaged.” This word was used similarly in the “Days of Noah,” in **Gen 6:12**, twice, and then for God “destroying” the world through the Flood in **vs. 13, 17**. Because man had destroyed the world with his sin, God would destroy the world through the Flood. Likewise, because man had destroyed the sanctity of right sexual relationship between a man and a woman who are married, (which made evident a complete lifestyle and society of immorality, sin, and evil), God would destroy these cities.

This is shown historically in the OT in **Deut 29:23; Isa 1:9-10; 13:19; Amos 4:11; Zep 2:9**.

Amos 4:11, “I overthrew you, as God overthrew Sodom and Gomorrah, and you were like a firebrand snatched from a blaze; Yet you have not returned to Me,” declares the LORD.”

Zeph 2:9, “Therefore, as I live,” declares the LORD of hosts, The God of Israel, “Surely Moab will be like Sodom and the sons of Ammon like Gomorrah—a place possessed by nettles and salt pits, and a perpetual desolation. The remnant of My people will plunder them and the remainder of My nation will inherit them.”

Not only did God destroy Sodom and Gomorrah but other cities, towns, or villages nearby, cf. **Deut 29:23; Jer 49:18; 50:40; 51:43**. Deuteronomy mentions four cities destroyed, yet some believe there were five cities destroyed according to the apocryphal book of The Wisdom of Solomon 10:6, which was written by a Jew in Alexandria sometime during the 1st century BC.

We also note that *“Sodom and Gomorrah were politically allied with three other cities, Admah, Zeboiim, and Bela or Zoar. These five cities were known as the “cities of the plain”. They were situated along the coastline of the Jordan River to the south of Canaan. The coastline of the Jordan River is now believed to be the Dead Sea. This place was well-watered and green enough to raise animals. Cities of the plain had their own kings and these kings, namely; King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela worked together to revolt against the Elamite Kingdom who ruled over them for 13 years. The battle was won by the Elamite Kingdom until Abram the uncle of Lot killed the armies of Elam’s king thus freeing the five cities from Elam.”* (AmazingBiblicalTimeline.com)

Jer 49:18, “Like the overthrow of Sodom and Gomorrah with its neighbors,” says the LORD, “no one will live there, nor will a son of man reside in it”.”

Jer 50:40, “As when God overthrew Sodom And Gomorrah with its neighbors,” declares the LORD, “No man will live there, nor will any son of man reside in it.”

Jer 51:43, “Her cities have become an object of horror, a parched land and a desert, a land in which no man lives and through which no son of man passes.”

Deut 29:23, “All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.”

Wisdom of Solomon 10:6-7, (KJV Apocrypha), “When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. ⁷Of whose wickedness even to this day the waste land that smokes is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.”

Vs. 30

Luke 17:30, “It will be just the same on the day that the Son of Man is revealed.”

This tells us of the sudden and unexpected nature of the Second Advent of our Lord Jesus Christ upon an unbelieving world. I believe that believers in that day will absolutely know, understand, and be prepared for our Lord’s return as we have much Scripture that will educate them. But, for the unbelieving who do not know or have a relationship with God, they will be totally caught off guard when the Son of Man is “**revealed**,” APOKALUPTO, a Verb used about 26 times that means, “to reveal, uncover, unveil, or disclose,” and has the meaning of something being made known. It is used for the revelation of Jesus Christ at His Second Coming here and in **1 Peter 5:1**.

1 Peter 5:1, “Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed.”

Its Noun cognate, APOKALUPSIS, is used for the Rapture of the Church in, **1 Cor 1:7; 1 Peter 1:7, 13; 4:13**, and for the Second Advent of Jesus Christ in **Col 3:4; 2 Thes 1:7**. Therefore, at the Second Advent of our Lord, the unbelievers will know who Jesus is, but then it will be too late.

“The righteous Noah warned his generation, but no one believed him. Lot attempted to warn his sons-in-law, but no one believed him. And in a moment—as the world continued on without expecting—the floods began in Noah’s day and fire began falling from the sky in Lot’s day. When the rain and the fire came in those two judgments, it was already too late for those who thought life would continue as usual. So, captivated with the hum of a busy world, they failed to consider the announcement of God’s salvation from God’s judgment. The judgment of God came against the world and against Sodom and there was no escape. God “destroyed them all” (vv. 27, 29). God’s judgment against sin is so complete and perfect there will be no escape unless we escape through Jesus Christ.”
(Christ-Centered Exposition - Exalting Jesus in Luke).

Yet for the believer, it will be a time of rejoicing, glory, and praise, **2 Thes 1:7; 1 Peter 1:7; 4:13**.

2 Thes 1:7, “And to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire.”

1 Peter 1:7, “So that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.”

1 Peter 4:13, “But to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.”

Next, we turn to the OT story of Lot and Sodom and Gomorrah. In **Gen 11:27**, we see that Lot's father was Haran, who was Abram's (Abraham's) brother. Lot's grandfather was Terah. Lot's name means, "veil or concealed." His father Haran's name means, "mountainous or mountaineer." Abram or Abraham means, "father of a multitude." And Terah means "to breathe or ibex," who was the father of Abram, Nahor and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites and Ammonites.

Because Lot's father Haran had died in their homeland of Ur, Lot became the head of the family and migrated from Ur with his grandfather and Abraham to the land of Canaan, but only made it as far as the land of Haran, on the Balikh River, where Terah died, **vs. 31**. Terah was a priest and worshipper of the moon god, Sin.

When the true God spoke to Abram to leave Haran and go to Canaan with his relatives, Lot went with him, **Gen 12:1-5**. After arriving in Canaan, a severe famine hit and Abram brought them all down to Egypt, **vs. 10-20**. After being sent away by the Egyptian Pharaoh, they went to the Negev and then to Bethel and Ai, **Gen 13:1-3**. Because of the magnitude of their flocks Abram and Lot had to separate, **vs. 5-8**. In **vs. 9-12**, Lot chose the better land in the Jordan valley where Sodom and Gomorrah were, **"like the garden of the Lord..."**

In **vs. 13**, we see that the men of the city of Sodom, where Lot had settled, were already **"wicked exceedingly and sinners against the Lord."**

In **Gen 14:2, 8**, we see the five allied city states with their kings that make up the cities destroyed by our Lord. These five went to war with four kings of nearby cities and lost. In the defeat, Lot was taken along with his possessions, **vs. 12**. When Abram heard this, he gathered his forces and defeated the King of Elam and his forces and retrieved Lot and his possessions, **vs. 13-17**.

We do not see Lot again until **chapter 19**, at the destruction of Sodom, Gomorrah and the other three cities. But prior to this, in **Gen 18:16-33**, we have the story of our Lord Jesus Christ in a Christophany, along with two other angels, appearing as men coming to Abraham at Mamre to tell him about the destruction of the cities. In **vs. 20**, our Lord states, **"The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave."** Cf. **Ezek 16:49-50**.

In **vs. 20**, **"outcry"** is the Noun ZE'AQAH, "outcry or lamentation," which is the outcry of sin in the presence of God, not the outcry of the people turning to God because of their or other's sin. In **vs. 21**, it is the noun TSE'AQAH, "outcry." It is frequently used to denote a desperate cry caused from deep despair or unhappiness, cf. Esau forsaking his birthright, **Gen 27:34**. It also is used to denote the call for help from injustice or other forms of oppression, usually explicitly or implicitly directed to God, **Ex 3:7-9; 22:23; 1 Sam 9:16; Neh 5:1; Isa 5:7**.

Ezek 16:48-50, **"As I live," declares the Lord GOD, "Sodom, your sister and her daughters have not done as you and your daughters have done. ⁴⁹Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy. ⁵⁰Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it."**

Cries of deep distress, TSE'AQAH, will be a feature of the Day of the Lord, **Zeph 1:10**.

Zeph 1:10, **"On that day," declares the LORD, "There will be the sound of a cry from the Fish Gate, a wail from the Second Quarter, and a loud crash from the hills."**

Next, we see that Jesus sent the two angels to Sodom and Gomorrah to witness the evil first hand, **vs. 13**, yet the Lord remained with Abraham. Abraham knowing what the Lord was planning began to barter with the Lord so that his nephew Lot would not be destroyed with everything else in the cities, **vs. 23-33**.

Now, in **Chapter 19**, the two angels arrived in Sodom and met Lot at the city gate. Lot immediately recognized their importance and invited them to his home. The two angels/men wanted to stay in the city square but Lot convinced them to come to his home, **vs. 1-3**. That very night many men from Sodom approached Lot's home knowing that the two angels/men were there and demanded that they be able to have **"relations"** or sex with them. It is the Hebrew word YADAH that means, "to know," and here is used euphemistically for knowing them sexually, cf. **Gen 4:1**, **"Now the man (Adam) had relations with his wife Eve, and she conceived and gave birth to Cain, ..."** This is

sexual relations, as in **Gen 19**, for the men of Sodom regarding their desire to know the angels sexually who had the form of men.

Here, we see a link to the Days of Noah where fallen angels desired to have sexual relations with human woman. Here, human men wanted to have sexual relations with elect angels who appeared in the form of men. It is a double negative emphasis of strange flesh. 1) Men desiring to have sex with strange flesh called angels. 2) Men desiring to have sex with strange flesh called other men, as we have noted above.

Given this doubly unnatural request, Lot tried to intervene to stop the men of the city from forcibly taking these angel/men. He even offered his own daughters in their place, but the men of the city got angry at Lot and tried to force their way in, **vs. 6-9**. Then the two angels grabbed Lot and brought him inside and then struck the men of the city with blindness, **vs. 10-11**.

After this, the angels asked Lot who was with him and instructed them to leave the city because they were about to destroy it. Lot went to his daughter's fiancés but they rejected his warning. The next morning the angels forced Lot, his wife, and his two daughters outside of the city and allowed them to go to the village of (Bela) Zoar before the destruction would occur. They also instructed them not to look back, **vs. 12-23**.

After their escape, God "**rained down brimstone and fire from heaven**," MATAR, "to rain," GOPHRITH, "Sulphur," ESH, "Fire," MIN SHAMAYIM, "from heaven," on Sodom and Gomorrah and the other three cities, **vs. 24-25**. Cf. **Deut 29:23; Psalms 11:6; Isaiah 13:19; Ezekiel 16:49-50; Luke 17:29; Jude 7**.

"**Fire and brimstone**" are used regarding the prophecies leading up to our Lord's 2nd Advent, **Ezekiel 38:22; Revelation 9:17-18; 14:10**.

Rev 9:18, "A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone which proceeded out of their mouths."

It is also used for those who will be cast into the Lake of Fire:

- 1) For the Antichrist and False Prophet, **Rev 19:20**.
- 2) For Satan, **Rev 20:10**.
- 3) For unbelieving members of the human race, **Rev 21:8**.

Next, we note that even though they were all warned not to look back, Lot's wife looked back and was turned into a pillar of salt, which is also noted in **Luke 17:32**, which we will note below. All of this is part of the warnings regarding the judgment to come upon the earth at our Lord's 2nd Advent.

Yet, as the Lord saved Lot, He was keeping His promise and blessings to Abraham by not destroying Him with the others in the cities, **vs. 29**. After this, Lot went to the mountains with his two daughters who deceptively conceived sons from their father creating the Moabite and Ammonite races, **vs. 30-38**. Lot is not mentioned again in the book of Genesis.

Later, in the days of Moses, the Lord continued to bless Abraham through Lot, by not allowing the Israelites to overthrow or take possessions from the Moabites or the Ammonites, **Deut 2:9, 19**. Finally, the blessing continued later in a Psalm by Asaph, where "the children of Lot were helped by the Assyrians," **Psalms 83:8**. Lot is not mentioned again in the OT.

As our Lord destroyed the five cities including Sodom and Gomorrah, He did so because of their unbelief and gross immorality represented by their sin of homosexuality.

Next, I have included an article by Earl L. Henn, written 25 years ago back in July of 1996. In that article, he speaks to the then current progression of the gay rights community throughout the world and their future goals, which many have been accomplished in our day, 2021.

As in the Days of Lot

By Earl L. Henn (1934-1997)

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"It is axiomatic that a dominant characteristic of Sodom's culture was rampant homosexuality. English has borrowed the words sodomy and sodomite to describe homosexuality and those who practice it. When angels came to Lot in the form of human men to inform him that God would overthrow the city, the men of Sodom came to Lot's door, demanding that the visitors come out and have a homosexual relationship with them (Genesis 19:1-5). The angels struck these Sodomites with blindness to drive them away (verse 11).

Most people would look upon such behavior as unthinkable. However, the men of Sodom apparently regarded it as "normal"; they did not view it as evil at all! Today, a similar attitude is slowly and insidiously beginning to work its way into our society. Increasingly, homosexuality is considered to be an ordinary lifestyle. Instead of being viewed as a horrible perversion, homosexuality is more and more being regarded as an "orientation" just as left-handedness is an orientation, for example. As usual, the Western world, composed primarily of the nations that have descended from Israel, is leading the way in this radical change in attitude.

*An article appearing in the January 6-12, 1996, edition of *The Economist* entitled "It's Normal to be Queer" describes the radical changes in attitude toward homosexuals that have occurred worldwide over the last thirty years. As often happens, the changes have occurred gradually, one step at a time. First, many societies decriminalized homosexuality, and people slowly stopped considering it an illness or perversion. This led many to abandon the traditional view that homosexuality is shameful, opening the door to the idea that gays and lesbians are simply a cultural minority—like a racial or ethnic minority. Finally, some cultures are beginning to regard homosexuality as a normal but different lifestyle—simply an "orientation."*

Of all the items on the gay agenda, none is more important than homosexual marriage. Traditionally, marriage is regarded as a mark of stability and normalcy. State-sanctioned marriage does more than legally bind two people together. It confers upon partners unique rights of inheritance, the sharing of economic and medical benefits, and the guardianship and care of one another. Probably no other single "gain" could confer upon gays the attributes of "normalcy" than the right to a civil ceremony legally binding together two people of the same sex in a marriage union. Those behind the gay-rights movement are pressing hard to achieve this.

*Andrew Sullivan wrote a book entitled *Virtually Normal: An Argument About Homosexuality*. A review, also published in *The Economist*, clearly outlines the author's conclusions:*

The core conclusion of the book is simple enough. All discrimination against homosexuals by the state should end: meaning in particular that open homosexuals should be allowed into the armed forces, and that they should be allowed a civil ceremony of marriage. Mr. Sullivan reasons that when homosexuals are revealed as deeply traditional, patriotic and indeed conservative, there is no reason why society should not embrace them as different but valued parts of the whole. Homosexuals (being largely free of the distraction of children, which fetter heterosexuals) can become the movers and shakers, the volunteers, the inspiring teachers: as, indeed, many are already. (ibid., p. 71. Emphasis ours.)

Here we see an avowed homosexual telling us that, once the state eliminates all discrimination against gays, and once they obtain the right to marry openly and bear arms, they can then become the leaders and molders of society! Clearly, this is the direction this world is headed.

Many would undoubtedly applaud this push to bring homosexuals out of the closet and allow them to practice their lifestyle openly with the same rights as "straight" people. Many would argue that this is an "enlightened" and "progressive" movement that all decent human beings should advocate. But what does God say about this? How does He see and regard homosexuality? Does God advocate gay rights?

God sees things quite differently than most people in this world. He clearly states that homosexuality is wrong

(Leviticus 18:22); it is an abomination of which people must repent! In no uncertain terms, He decrees that homosexuals will NOT inherit the Kingdom of God (I Corinthians 6:9).

Many thousands of years ago, God knew that this type of movement would occur in the end time among His people, the modern-day descendants of Israel. Through the prophet Isaiah, God thunders a warning to His people today, calling them by a name that unmistakably brands them with the sin of homosexuality: "Hear the word of the LORD, you rulers of Sodom; give ear to the law of our God, you people of Gomorrah" (Isaiah 1:10). God prophesies as to where this open acceptance of the homosexual lifestyle would lead:

For Jerusalem stumbled, and Judah is fallen, because their tongue and their doings are against the LORD, to provoke the eyes of His glory. The look on their countenance witnesses against them, and they declare their sin as Sodom; they do not hide it. Woe to their soul! For they have brought evil upon themselves. (Isaiah 3:8-9)

God reveals that when His people accept the attitude that homosexuality is "normal," they have begun to tread the path that will ultimately lead to their destruction.

As we see the same conditions that existed "in the days of Lot" developing today, we can take comfort that the glorious second coming of Jesus Christ is drawing near. When He comes, He will make the Spirit of God available to all (Joel 2:28-32), and homosexuals will be taught that they can repent and change. Jesus is described "like a refiner's fire and like fuller's soap. He will sit as a refiner and a purifier of silver" (Malachi 3:2-3). He will cleanse the earth from all unrighteousness and perversion, and show all people how to live the way that leads to peace, happiness, and joy. Then—and only then—will the homosexual lifestyle be eradicated from the earth forever."

This takes us to understanding the principles of **"Sexual Relations as Designed by God,"** which is partially based on the Doctrine of Sex, by the late R.B. Thieme Jr.

Sexual intercourse is a wonderful expression of love, unity, intimacy, and privacy as designed by God our Creator and Savior. In that designed, He designed it to be between one adult man and one adult woman after they have been joined together in marriage, **Gen 2:24; Mat 19:5; Mark 10:7-8; Eph 5:31.**

Eph 5:31, "For this reason a man shall leave his father and mother and shall be joined to (have sex with) his wife, and the two shall become one flesh."

In **Mark 10:9**, it also states, **"What therefore God has joined together, let no man separate."** This tells us, among other things, that man should not be the one to determine what a "marriage" should be, as in a man marrying a man, or a woman marrying a woman, as we have done in many states throughout our country and with various laws at the national level too.

Marriage and sexual relations were designed by God for several reasons including, as mentioned above, a special relationship of unity, intimacy, and privacy between one adult man and one adult woman.

Sex in marriage is described under the quote **"one flesh"** in **Gen 2:24; Eph 5:31.** Using the illustration of a castle, marriage and sexual relations are the fortification around the relationship between a man and a woman that first has its foundation in Jesus Christ, who performed the first marriage in history. As such, that foundation is based on having Bible doctrine in the soul, which is the thinking of Jesus Christ, **1 Cor 2:16.** Hence, "one flesh" describes the invisible walls of the castle.

We also note that personal love is the superstructure of the castle. It too builds the walls for protection of both the husband and wife as it provides unity, privacy, intimacy, love, affection, virtue, and happiness. For the woman those walls protect her from any outside encroachment in the form of seduction, distraction, or transference of affection and admiration to someone other than her husband. This does not imply social withdrawal from friends, peers, or society in general, nor does it imply aversion to the conformity to the conventional standards of social behavior.

Personal love is the mechanism for the husband to protect his wife by fulfilling her needs and desires, **Eph 5:25, "Husbands, love your wives just as Christ also loved the Church and gave Himself as a substitute for her."**

Likewise, the wife is to respect her husband and provide for his needs and desires so that he does not wander lustfully looking for fulfillment in other areas. Therefore, part of the invisible walls of protection inside of marriage is sexuality, which was invented by God to be the monopoly of marriage. This relationship of one man and one woman is different from all other human relationships including relationship with fathers and mothers.

As such, sex is the invisible castle walls that isolate the husband and wife from all other persons in their periphery. The sexual relationship in marriage is the invisible walls of the castle, which constitute the unity, the privacy, the intimacy, love, affection, virtue, and happiness of Divine Institution #2, Marriage.

Sex also portrays the beauty of interdependence in marriage, just as Bible doctrine emphasizes the believer's total dependence on God and His grace policy. Sex is a return to the Garden of Eden, when the coalescence of bodies is accompanied by the coalescence of souls. The coalescence of bodies is a vacation from the first two laws of marriage: 1) The man's authority over the woman is set aside in sex. 2) The woman's obedience to the man is set aside in sex. Each spouse has the authority over the other person's body, **1 Cor 7:1-5**. Each can initiate in sex and the other can respond. This gives both of them a vacation back to the Garden of Eden.

A second part of the invisible walls of protection in marriage is the integrity envelope, which provides the coalescence of souls to accompany the coalescence of bodies. The invisible wall created by sexual intimacy not only establishes an inner dependence between husband and wife, but adds a fantastic interaction by which spirituality and sexuality combine to form the most fantastic relationship in life. The invisible walls of the castle of marriage isolate husband and wife in marriage and cause their relationship to be unique.

Now, as we know and understand from the Scriptures, there are two categories of sex operational in history:

1. Legitimate sex, which God invented for the invisible walls of protection inside of marriage.
2. Illegitimate sex, which is man's sinful and evil distortion of what God has so graciously provided. The issue with Sodom, Gomorrah and the other three cities is that they abandoned God's legitimate design of sexual relations and choose rather for illegitimate sexual relations.

The problem with illegitimate sex is that it destroys the castle walls of marriage, **1 Cor 7:2**, "**But because of immoralities, (every kind of unlawful sex), let each man have his own wife, and let each woman have her own husband.**" Cf. **Rom 1:24-27**.

Rom 1:26-27, "**For this reason God handed them over to degrading passions; for their women exchanged the natural function for that which is unnatural (*lesbianism*), ²⁷and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.**"

Notice that in **vs. 25**, the reason they fall into this degradation is because they worship creation rather than the Creator – God.

Rom 1:25, "**For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.**"

Sex outside of marriage is always classified as a sin, **Lev 18; 20:10-23; Num 5:12-13; Deut 5:22-23**. There are five categories of sexual sins:

1. Adultery, which is voluntary sexual intercourse of a married person with someone other than his wife.
2. Fornication, which is voluntary sexual intercourse between two unmarried persons or two persons not married to each other.
3. The sexual sins of degeneracy:
 - a. Homosexuality, which is voluntary sexual intercourse directed toward a person of one's own sex.
 - b. Bestiality, which is sexual relationship between a human being and an animal.

- c. Necrophilia, which is erotic attraction to a corpse.
- 4. The sexual sins of crime, including:
 - a. Rape, which is to force a person to have intercourse.
 - b. Incest, which is sexual intercourse between parents and children.
 - c. Pedophilia, which is sexual desire or relationship of an adult toward a minor.
 - d. Prostitution, which is the practice of engaging in sexual intercourse for money.
 - e. Pandering, which is the function of a pimp, a go between who profits from the vices of others related to illicit sexual intercourse.
- 5. The sexual sins related to evil. This includes the phallic cult, demonism, and demon cults related to sex.

Therefore, sex is the monopoly of marriage, and was invented by God to portray seven things about marriage:

1. The interdependence of the husband and wife.
2. The unity of marriage.
3. The equality of marriage.
4. The privacy and intimacy of marriage.
5. The virtue of marriage: thoughtfulness, tenderness, self-control, and the virtue love of the husband in performing the sexual act.
6. The recreation of marriage.
7. The procreation of the human race.

Sex in marriage can be the fulfillment of desire or an expression of true love and rapport. It can be either the fulfillment of lust, of normal desire, of libido, or the expression of true love with soul rapport. Yet, outside of marriage it is sin, evil, and degeneracy, and can also be crime. Therefore, sex outside of marriage is forbidden, **Ex 20:14; Mat 5:27f, 19:18; 1 Cor 6:9, 13, 18; 1 Thes 4:3-4; Heb 13:4; Eph 5:3;** etc.

In the 7th (Spiritual Perfection) Commandment in **Ex 20:14**, it simply says, **“You shall not commit adultery.”**

1 Cor 6:13, “Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for (*sexual*) immorality, but for the Lord, and the Lord is for the body.”

1 Cor 6:18, “Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.”

1 Cor 6:9, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals.”

1 Thes 4:3, “For this is the will of God, your sanctification; that is, that you abstain from sexual immorality.”

Heb 13:4, “Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.”

Since God created mankind to resolve the prehistoric Angelic Conflict, marriage has a great deal to do with that. God created mankind to resolve the Angelic Conflict through a series of systems which are part of human life: the function of your volition, the function of your relationships, the function of marriage, the function of faith in Christ for eternal salvation. God created mankind to resolve the Angelic Conflict through thinking related to volition and values of the soul, not emotion. Therefore, God invented sex for marriage only, which makes marriage a unique institution in the human race. God invented marriage for one man and one woman, which means that homosexual or lesbian “marriages” are not legitimate in the eyes of God.

If spiritual things are going to be first in your life, sex has to take a back seat. Unless the spiritual part of your life, Bible Doctrine, is first, then your sex is going to be illicit and it is going to be the source of tremendous misery.

Homosexuality was especially considered degenerate. While it was tolerated by the peoples of Sodom and Gomorrah, and others as part of the phallic cult, the religion of the Canaanites, it was definitely not tolerated by God.

Lev 18:22-23; “You shall not lie with a male as one lies with a female; it is an abomination. ²³Also you shall not have intercourse with any animal (*bestiality*) to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion.”

Vs. 24-30 gives the warning of national punishment for the people who practice these things.

Homosexuality was a basis for capital punishment. **Lev 20:13; “If *there is* a male who has sex with a male as those who have sex with a woman, both of them have committed a detestable act; they shall surely be put to death. Their blood guiltiness is upon them.”**

When people become preoccupied with sex, they actually destroy their capacity for life. They make decisions with regard to illicit sex and these decisions actually destroy the functions of their soul and their capacity for happiness. Therefore, sex without the proper Biblical concept is a source of self-induced misery and making your own unhappiness. You make wrong decisions with regard to fornication.

In addition, if you have a religion, such as in the ancient days called the Phallic cultic religions, that says sex is the way to worship god and when you are having sex with someone, that is as close as you come to God, you can see how that would be quite attractive to a lot of people. Yet, it was a destroyer of the mentality of the soul in the same way that we see chemical murder today in drug addiction.

Eph 4:18-19, “Having become darkened in their way of thinking, having been estranged from the life of their God, (*cosmic involvement*), because of the ignorance which keeps on being in them; who now having become callous with scar tissue of the soul, have betrayed themselves through promiscuous debauchery, (*lasciviousness*), resulting in the practice of every kind of immorality in the sphere of insatiable lust.”

Eph 5:3; “But fornication and all promiscuous debauchery (*illicit sex*) or any insatiable lust (*frantic search for happiness*) should not even be mentioned among you, as is proper with reference to the believers.”

Therefore, the destructive force of promiscuity not only destroys the soul, but it destroys the body. Because sex was invented by the Lord for good when properly performed, anything outside of the areas defined by the Lord for sex result in self-destruction along with resultant Divine judgment for the unbeliever and Divine discipline for the believer.

Jude 1:7, “Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh (*homosexuality and Lesbianism*), are exhibited as an example in undergoing the punishment of eternal fire.”

In each of the three instances in the OT where homosexuality is shown in society, destruction immediately follows. The city of Sodom gave its name to this vile practice, and has served as the preeminent example of God’s displeasure with it and those who perform it, **Gen 18:20-21; 19:1-29**. The two lesser-known cases also show that a rise in homosexuality signals a quick decline and fall.

1. During the period of the Judges, the tribe of Benjamin was nearly exterminated because of a horrifying incident that began with this perverse sin, **Judges 19-21**. When the fighting was over, only six hundred Benjamite men remained alive, and their cities and all their wealth were destroyed. It is a reasonable assumption that homosexuality was not confined to Benjamin among the tribes of Israel. If so, this may explain the astounding losses suffered by the other tribes, **Judges 20:18-25**.
2. Later, in the reign of Rehoboam of Judah, the son of Solomon, the Bible records in **1 Kings 14:24**, “**And there were also perverted persons (*male cult prostitutes*) in the land. They did according to all the abominations of the nations which the Lord had cast out before the children of Israel.**” “Perverted persons,” is a translation of the Hebrew QADESH, meaning “those practicing sodomy and prostitution in religious rituals; male

temple prostitutes.” The next verses reveal the result of their sin: Pharaoh Shishak of Egypt marched against Judah and conquered Jerusalem, carrying away all the treasures of the Temple and the royal house, **vs. 25-26**.

When a nation descends into perversions like homosexuality, its decline accelerates, its fibers weaken, and it becomes ripe for disasters; natural, political, or military. If the leadership of a nation participates in these perversions, the immorality spreads like a cancer among the people, accelerating the collapse. The leaders, already perverted personally, make immoral and unwise decisions regarding the nation’s direction and conditions grow worse, cf. **Rom 1:26-32; 2 Tim 3:13**.

2 Tim 3:13, “But evil men and impostors will proceed from bad to worse, deceiving and being deceived.”

Fortunately, the sin of homosexuality and lesbianism are sins that God has made provision for upon the Cross of Jesus Christ providing for homosexuals and others to repent if their minds have not been totally perverted, **2 Peter 3:9**.

g. The warning not to turn back, as Lot’s wife did, vs. 31-33.

In these passages, our Lord pauses from giving His disciples signs of His Second Advent to give them, or better, the Tribulational believers, a warning as to what not to do when He does return. This warning is part of our Lord’s provision to save the remnant of believers, especially Jewish believers, at His Second Advent so that they are not completely annihilated by the Antichrist and his forces. As such, this is a pause to warn the believer about the wrong and right priority of life.

Vs. 31

Luke 17:31, “On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.”

This passage is closely associated with **Mat 24:17-18; Mark 13:15-16; Luke 21:21**, that speak of the escape of the Tribulational believers into the wilderness when they see the Antichrist coming onto the scene during the Tribulation. Yet, our verse speaks specifically about the event of Christ’s return.

“On that day,” refers to the 2nd Advent of Jesus Christ, which will occur at the end of the 7-year Tribulation. The 2nd Advent of Christ is referred to as the “Day of the Lord” in **Zech 14:1-7**, cf. **Isa 13:6-9; Joel 2:1; Mal 4:1**.

Zech 14:1-5, “Behold, a day is coming for the LORD when the spoil taken from you will be divided among you. ²For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. ³Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. ⁴In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. ⁵You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him! ⁶In that day there will be no light; the luminaries will dwindle. ⁷For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.”

Zech 14:6-7, is similar to **Mat 24:29-31**, cf. **Rev 16:13-16**.

Rev 16:13-16, “And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; ¹⁴for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty. ¹⁵(“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.”) ¹⁶And they gathered them together to the place which in Hebrew is called Har-Magedon.”

Next in Luke, we have the two warnings not to stop or go back and collect your things / stuff:

1) “The one who is on the housetop and whose goods are in the house must not go down to take them out.”

2) “Likewise the one who is in the field must not turn back.”

“Whose goods,” SKEUOS, “vessels, implements, or utensil used for a variety of purposes.” These are things used to cook, farm, sew, etc. They are things used to sustain daily life. In addition, the one in the field is not to go back to their house to grab any of these items either. **“Do not turn back,”** is the Greek negative ME and the Verb EPISTREPHO, “turn, turn back, or return,” as a command from our Lord in the Aorist, Active, Imperative of Command. Therefore, they are not to return to the house and take things from it as they escape.

The reason they are not to get these things is because God will provide all of their needs! It is also a great test of faith. Are they willing to leave all behind and trust that God will provide for them, or do they need to gather these things to care and provide for themselves?

That is a test for each of us daily. Do we trust in God to provide for us or do we trust in ourselves, our intellect, our personality, our skills, our abilities, etc.? It is interesting how we are conditioned in this world, to provide for ourselves rather than trusting in God to provide for our every need. It is like the old question, “If your house were on fire, what would you take with you as you escape?” We have all thought of this and probably have a list of things in priority. But the command for these believers is, take nothing and get out. Anything they may stop to retrieve is just a keep-sake of the things of this world. And if they stopped to take them, they might get caught in the fire and perish.

So, in regards to the Second Advent of our Lord, He is commanding them to take nothing. God’s mandate is to take nothing, which means we will trust in Him completely and whole-heartedly! The reason for this is because stopping to take things as you escape is like looking back to Sodom, as in Lot’s wife’s case, or looking back to Egypt, in the case of the Israelites, as they both desired to return to their old life style of worldliness and sin.

Therefore, at the 2nd Advent of our Lord, the people in Jerusalem are told to flee immediately towards His refuge and not take anything with them. Both scenarios of being on the **“housetop,”** DOMA, and **“in the field,”** AGROS, represent those doing their daily work or daily routine.

“While the roof was adaptable to drying and storing grains (Joshua 2:6), it served other fundamental purposes. The Jews used the roof as a place to retreat (2 Samuel 11:2), commemorate deliverance from captivity (Nehemiah 8:16), publicly mourn the loss of loved ones (Jeremiah 48:38; Isaiah 22:1), privately worship (2 Kings 23:12; Acts 10:9), conduct meetings (1 Samuel 9:25), and shout public announcements (Luke 12:3).”

(Complete Biblical Library Greek-English Dictionary)

As noted above, the command to not take anything or turn back is reminiscent of Israel wandering in the wilderness when they complained against God and Moses because they were looking back to their old life in Egypt, **Num 11:4-6, 18-20; 14:1-4; 20:2-5.**

Num 11:4-6, “The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, “Who will give us meat to eat? ⁵We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, ⁶but now our appetite is gone. There is nothing at all to look at except this manna.”

Num 11:18-20, “Say to the people, ‘Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the ears of the LORD, saying, “Oh that someone would give us meat to eat! For we were well-off in Egypt.” Therefore the LORD will give you meat and you shall eat. ¹⁹You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, ²⁰but a whole month, until it comes out of your nostrils and becomes loathsome to you; because you have rejected the LORD who is among you and have wept before Him, saying, “Why did we ever leave Egypt?””

Num 14:1-4, “Then all the congregation lifted up their voices and cried, and the people wept that night. ²All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that

we had died in the land of Egypt! Or would that we had died in this wilderness! ³Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" ⁴So they said to one another, "Let us appoint a leader and return to Egypt"."

Num 20:2-5, "There was no water for the congregation, and they assembled themselves against Moses and Aaron. ³The people thus contended with Moses and spoke, saying, "If only we had perished when our brothers perished before the LORD! ⁴Why then have you brought the LORD'S assembly into this wilderness, for us and our beasts to die here? ⁵Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink."

These were people who had rejected God and His Word, over and over again, coming from Moses. These were people who did not like the change that Moses, a man of Bible doctrine, made. As we have seen, they wanted to go back to Egypt. They wanted to go back to the way things used to be. They had that slave mentality. They did not want freedom because freedom demands responsibility. Just like today, many believers do not want freedom and liberty and privacy and grace. It is too much pressure. Most believers today want a set of rules and do's and don'ts to follow rather than the responsibility of being free and responsible for what they do with their freedom. So, these were people who listened to Moses but were looking for an excuse to reject his message. They were people who were jealous, vindictive, bitter, and implacable where nothing could ever please them. They wanted their old lives back, even though they were in slavery in their old lives.

Therefore, this is the looking back at the old life, a worldly life which is insignificant compared to the life that God has for each of us. That is why He tells these believers to not stop or go back to take anything with them. If they did, it would be a clinging to their old life of worldliness and sin. This is the same lesson seen in the story of Lot's wife, when the angels told Lot and his family not to look back upon their escape from Sodom, **Gen 19:17**.

Gen 19:17, "When they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away."

Yet, we know that Lot's wife did look back at her old life in Sodom with desire for it, and as a result was destroyed too.

Vs. 32

Luke 17:32, "Remember Lot's wife."

"Remember" is the Verb MNEMONEUO, μνημονεύω that means, "remember, recollect, recall, or be mindful." In the NT, it usually implies a warning similar to "Now don't you forget."

The exhortation is to "remember Lot's wife" as an example of what not to do, and reminds us to recognize the danger of looking back to our old way of life of sin and worldliness. Those who seek to carry their old life, typified by their possessions, will lose their lives even as Lot's wife lost hers because she longed for the things of Sodom, **Gen 19:26**.

Genesis 19:26, "But his wife, from behind him, looked back, and she became a pillar of salt."

"Looked back" is the Hebrew Hiphil (causative active voice), Imperfect (incomplete, continuous action) of the Verb NAVAT that means, "to look, to look up, to see, to regard, or to heed." In other words, "she was caused to keep looking back because of her lust and desire from her Old Sin Nature for her old life."

"Lot's wife, as the custom was, walked behind Lot, but she kept looking back steadily, wistfully, and with desire (as the Hebrew indicates). Perhaps she could not believe anything could happen to the lovely home she had in Sodom. She had undoubtedly spent time and money decorating it and preparing for the weddings of her two daughters. Her heart was still back in Sodom, and the implication is that she kept trailing further and further behind Lot, so when he reached Zoar, she was closer to Sodom than to the little city. That she became a pillar of salt probably means she was encrusted with salt, as she was also enveloped with the burning sulfur so that nothing but a pillar of salt was left." (Complete Biblical Library Commentary)

This warning reminder is telling them what not to do, so that they do the right thing and completely trust in God to save them, just as the Lord saved Lot. In that, God was keeping His promise and blessings to Abraham by not destroying Him with the others in the cities, **vs. 29**. Likewise, God is promising the believers of the Tribulation that if they believe in Him, they will be rescued from the onslaught of the Antichrist's armies. The lesson is summarized in the next verse.

Vs. 33

Luke 17:33, "Whoever seeks to keep his life will lose it, and whoever loses *his life* will preserve it."

"Seeks" is the Aorist, Active, Subjunctive Verb ZETEO that means, "seek, look for, wish for, desire, inquire into or about." The thing these people are desiring is **"to keep their life,"** HO AUTOS PSUCHE PERIPOIEOMAI, which means the soulish life of Satan's cosmic system, the life of this world, and worldliness. PERIPOIEOMAI means, "to purchase, gain, save, preserve, and obtain."

For those who are looking to gain the things or life of this world, they will **"lose it,"** APOLLUMI, "destroy, ruin, kill, lose, etc." Therefore, stopping to or going back to the house to collect your stuff, means you do not have a relationship with Jesus Christ and are instead consumed with the world's way of doing things and the life you have here on earth. If that is the case, then you are going to lose out on, or destroy the spiritual life that God has for you.

On the other hand, for those who **"lose *their life*,"** APOLLUMI in the Aorist, Active, Subjunctive, they **"will preserve it,"** ZOOGONEO, ζωογονέω "give life to or preserve alive," in the Future, Active, Indicative. In other words, if we are not occupied with this life and the things of this world, and instead are occupied with the Person of Jesus Christ, we will gain the spiritual life God has for us.

In fact, literally, during this event, if they trust completely in God and flee when our Lord steps on the Mount of Olives, they will be saved alive and walk into the Millennial reign of Jesus Christ. But, if they value their worldly life instead and stop to look back or gather their things, they will lose their life and be removed from earth without entering the Millennial reign, just as Lot's wife lost her physical life because she looked back to her old worldly life in Sodom, as it was being destroyed!

This is a principle Jesus taught many times, cf. **Mat 10:39; 16:25; Mark 8:35; Luke 9:24; John 12:25.**

Mat 10:39, "He who has found his life shall lose it, and he who has lost his life for My sake shall find it."

Mark 8:35, "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it."

John 12:25, "He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal."

When one lives for the things of the world, he loses the life God intended him to live. When one dies to the things of the world, he lives the life God intends him to live.

In **John 12:24**, Jesus illustrated this principle by saying that a grain of wheat must be planted and die before it can reproduce. If the seed does not die, it produces no life.

John 12:24, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

Paul often taught that life comes from death to this world and to self, **2 Cor 1:8-11; 4:10-18; 6:9; Gal 2:20; 5:24-25.**

2 Cor 4:11, "For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh."

Gal 2:20, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life

which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

Gal 5:24-25, “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵If we live by the Spirit, let us also walk by the Spirit.”

*“The Scriptures record the stories of those who died physically because they sought to live for the things of this world. Included in this group are Lot's wife, Achan (**Joshua 7**), Ananias and Sapphira (**Act 5**). Demas is an example of a believer who sought to save his life but lost it in the sense of missing the life God intended him to live (**2 Timothy 4:10**). The rich young ruler (**18:18-27**) is an example of an unbeliever who lost eternal life because he sought to hang on to the things of this world.”* (Complete Biblical Library Commentary)

Therefore, let us heed the warning of our Lord and live for Him and our eternal life, rather than for a worldly life inside of Satan's cosmic system.

h. The prophecy of the anti-Rapture, vs. 34-36. The sixth sign of Our Lord's Second Advent.

These Scriptures are paralleled in **Mat 24:40-41**. **Verse 34** is unique to Luke's Gospel. **Verse 35**, is also found in **Matthew 24:41**. **Verse 36**, is not found in the earliest manuscripts in Luke's Gospel, but was added to later copies to correlate to what Matthew wrote in **Mat 24:40**.

These verses illustrate two/three scenes of the same judgment that will come upon the world at the 2nd Advent of Jesus Christ. This, like many of the other signs given here, are simultaneous with the advent of Jesus Christ. Therefore, they act as proof positive that Jesus is the Christ and for believers to realize that compared to all the false prophets / false Christs, including the Antichrist, who have come before Him, cf. **Mat 24:22-28; Luke 17:23**. Unfortunately, for the unbeliever, these signs are too late for them to recognize Jesus as the Christ for their salvation and are instead a judgment against them and the unbelieving world at that time.

In this judgment, which we call the “anti-rapture,” which I will describe below, shows that Christ judges people individually. Therefore, despite how close you may be to another; a spouse, your parents, a family member, a neighbor, a co-worker, etc., their faith, obedience, and good works will not deliver anyone else, cf. **Ezek 14:12-20**. We will all stand by our own faith in Jesus Christ, **Acts 17:30-31; Rom 14:10**.

Rom 14:10, “But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.”

Now, many people get this scene confused with the Rapture of the Church age believers, thinking that the Rapture / Resurrection will occur at the end of the Tribulation, rather than at the beginning of it. The language of “being taken,” versus “being left behind,” leads them to this view point. This is one place where those who believe in a “Post-Tribulation” Rapture / resurrection justify their doctrine. But when we look at the context of this passage, we understand that the ones taken are unbelievers and the ones left are believers. As we just noted in the previous section, **vs. 30-33**, our Lord gives Tribulational believers a warning to run to the wilderness on the day of His 2nd Advent, especially when we compare that to **Zech 14:1-7**. Therefore, why would there be a need to instruct believers to not stop to take their belongings and escape through the valley created at the splitting of the Mount of Olives, if they were going to be Raptured / resurrected at that time? Therefore, this is a passage that speaks to the Tribulation believers who will remain on earth at the 2nd Advent of Jesus Christ, who will also walk into the Millennial reign. If believers were raptured at the 2nd Advent, who would be left to enter the Millennial reign. Therefore, even logically, a post-Tribulation Rapture does not make sense, unless only the gentiles get Raptured and the Jewish believers remain. But that too is not Biblical!

As such, I call this the “Anti-Rapture,” because in the true Rapture, believers of the Church Age will be resurrected to eternal glory, both those who have died and those who are alive when this event occurs, **1 Thes 4:13-18**, cf. **1 Cor 15:23**, and will meet the Lord in the clouds in the air. In the event Jesus describes in **Luke 17**, regarding His 2nd Advent, He will come all the way down to planet earth and meet the believers who are alive then on the earth. At that event, the unbelievers will be removed from earth and the Tribulational believers who are alive will remain on earth to enter the Millennial Kingdom. Because this event is the removal of unbelievers, versus the removal of believers in the Rapture of the Church, I call this the “Anti-Rapture.” It is the opposite of the Rapture of the Church.

In addition, this event correlates to our Lord's judgment of the Sheep nations versus the Goat nations, **Mat 25:31-46**; cf. **Mat 24:22, 29-31**. The Sheep nations are those believing nations that were friendly to the people and nation of Israel. They will have a place in the Millennial earth. The Goat nations are the unbelieving nations who hated the people and nation of Israel. They will not have a place in the Millennial kingdom and will be removed along with all unbelievers.

This also correlates to the "Tares and Wheat," and "Dragnet" parables our Lord gave in **Mat 13:24-30, 47-50**.

Mat 13:30, "Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares (*unbelievers*) and bind them in bundles to burn them up; but gather the wheat (*believers*) into my barn"."

Mat 13:47-50, "Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; ⁴⁸and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. ⁴⁹So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, ⁵⁰and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth."

Now, let us look at these passages.

Vs. 34

Luke 17:34, "I tell you, on that night there will be two in one bed; one will be taken and the other will be left."

Here, we have a night time scene of two in one bed, NUX DUO KLINE. In other words, for some, the 2nd Advent will occur at night while they are asleep. In this analogy, because the attack on marriage by Satan's cosmic system throughout the history of the world, including the Days of Noah and the Days of Lot, as we have noted above, we could say that Jesus is speaking about married couples here. One will be taken and the other will be left. Given that this is the removal of unbelievers upon our Lord's 2nd Advent, the one taken is an unbeliever while his or her spouse, who is a believer, will remain and therefore walk into the millennial kingdom. As such, just because your husband or wife is a believer does not give you exemption status for entering the Kingdom of God and not be condemned to hell. We each stand on our own faith in Jesus Christ.

"**Taken**," used in these three verses, is the Future, Passive, Indicative of the Verb PARALAMBANO. It is not the word used for Rapture or resurrection, ANASTASIS or ANISTEMI and their cognates. It is a compound word from PARA, "along," and LAMBANO, "take," that can mean, "taken, taken alongside, arrested, taken over, or received." It is used over 50 times in the NT both positively and negatively.

Here, in the negative sense, the unbeliever will receive the action of being taken out of planet earth and placed in Hades, the Place of Torments, **Luke 16:23**, where they will be held and wait out the Millennial reign at the end of which they will be cast into the Eternal Lake of Fire, **Rev 20:14-15**.

"**Be left**" is also used in these three verses in the Future, Passive, Indicative of the Verb APHIEMI that can mean, "let go, leave, to disregard, leave behind, dismiss, divorce, cancel, pardon, remit, forgive, or abandon." This word is used several times for the forgiveness of our sins both positionally and experientially, cf. **Mat 9:2, 5; Luke 5:20**, with **Mat 6:12, 14-15; 1 John 1:9**. Therefore, it could imply that the one left behind here is a believer forgiven of their sins. But that is just speculation. The right application is based on the context of what Jesus just told the believers to do, "head for the hills."

Here, in the positive sense, the believer will receive the action of being left here on planet earth so that they will be able to walk into the Millennial Kingdom of Jesus Christ. This being "left behind," is a good one, and a blessing for these Tribulational believers.

Vs. 35

Luke 17:35, "There will be two women grinding at the same place; one will be taken and the other will be

left.”

This, and **vs. 36**, are daytime scenes. For some the 2nd Advent and Anti-Rapture will occur at night, for others around the world it will happen during the daytime.

This scene is of “**two women**,” DUO GUNE, “**grinding**,” ALETHO that is only used here and the parallel verse of **Mat 24:41**. It speaks to a daily chore that the women would perform. Many times, it references female slaves performing the task. Two were needed to grind the grain as one would turn the stone and the other would pour out the meal to be ground.

“**In the same place**,” in the Greek is EPI HO AUTOS. This indicates doing the chore side by side in a close proximity. Therefore, we see that socio-economic status does not matter. Women and men are treated alike based on their faith in Jesus Christ or rejection of Jesus Christ, cf. **Gal 3:28**.

Gal 3:28, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

In addition, we see two women performing their daily routine which speaks of family relationships. Even the slaves in the ancient days were thought of and treated as family members. Therefore, your sister’s or brother’s faith cannot save you. We each must have our own faith in Jesus for salvation. Therefore, once again, we each stand on our own faith in Jesus Christ.

Vs. 36

Luke 17:36, “[Two men will be in the field; one will be taken and the other will be left.]”

As noted above, this verse is not found in Luke’s Gospel in the earliest and most reliable manuscripts, but found its way into later copies, so that it would correlate to Matthew’s version. That is why it is bracketed in the NASB translation.

In any case, it is found in Matthew’s version and was a sign given by our Lord. There, it is recorded first then followed by the two women grinding scenario.

“**Field**” is the Noun AGROS and speaks of men working out in the vineyard or farmlands. Here, we have the scenario of co-workers. As such, one will be taken the other will be left at the 2nd Advent of Jesus Christ. This gives us the principles that your co-worker’s faith cannot save you. You have to have your own faith in Jesus Christ to be saved. Therefore, once again, we each stand on our own faith in Jesus Christ.

Therefore, in the two scenarios given in Luke, and the two given in Matthew, (two being the number of Division), we have three scenarios, (three being the number of Divine perfection), of God’s great plan to separate the unbelievers from the believers at the 2nd Advent of Jesus Christ, called the anti-Rapture. The unbelievers will be cast into Hades, while the believers will be rescued from Satan’s and the Antichrist’s onslaught, where they will be able to enter into the Millennial Kingdom of Jesus Christ. And as noted above, the basis for the Tribulational people to enter the Kingdom of Jesus Christ is their own personal faith in Christ; that He is their Savior.

i. The prophecy of Armageddon, vs. 37. The seventh sign of our Lord’s Second Advent.

Vs. 37

Luke 17:37, “And answering they said to Him, “Where, Lord?” And He said to them, “Where the body is, there also the vultures will be gathered.”

Only the reply by Jesus in this verse is paralleled in **Mat 24:28, “Wherever the corpse is, there the vultures will gather.”** There we do not see the question being asked by the disciples as we do here.

Even though the language used typically is focused on the “place of the occurrence,” in both the question and Jesus’

reply it also indicates “when.”

In Luke’s version, the disciples where not answering a question Jesus asked them, but were responding to what Jesus had just told them with a question of their own, APOKINO means, “answer or reply.” The latter is the context here as they “said,” or better “**asked**,” LEGO, “**Him**,” AUTOS, the question, “**Where**,” the interrogative POU, “**Lord**,” KURIOS?

Interestingly, rather than asking “when,” these things occur, they used language to ask Him “where,” these things will occur. As we know from other Scriptures, His physical advent will occur in Jerusalem. But Jesus does not name the city. Instead, He gives another sign, the 7th and final sign in this section of His Second Advent.

“**And He said to them**,” KAI HO EIPON AUTOS, Jesus is answering their question.

He states, “**Where**,” HOPUO, “**the body is**,” HO SOMA, “**there**,” EKEI, “**also**,” KAI, “**the vultures**,” HO AETOI, “**will be gathered**,” EPISUNAGO.

Mat 24:28 states, “**Wherever**,” HOPOU EAN, “**the corpse**,” HO PTOMA, (corpse, carcass, or dead body), “**is**,” EIMI (in the Present, Active, Subjunctive), “**there**,” EKEI, “**the vultures**,” HO AETOS, “**will gather**,” SUNAGO (in the Future, Passive, Indicative).

The two passages are structured differently but convey the same meaning. Matthew uses “**corpse**,” emphasizing “a dead body,” while Luke simply says “**body**.”

“**Vultures**,” AETOS, ἀετός can mean, “eagle or vulture.” It is used here and the parallel of **Mat 24:28**, and then only in Revelation, **Rev 4:7; 8:13; 12:14**. In those three passages, it stands for, 1) One of the four faces of the four Living Creatures, 2) The warning eagle of the last three Trumpet judgements to come, 3) The protector of the remnant of Israelites during the great Tribulation. Yet, in Matthew and Luke, the eagle is acting like a vulture circling overhead of a dead body, waiting to feast on it.

Frequently in the OT, the eagle relates to the swiftness of judgment, **Deut 28:49; Lam 4:19; Hab 1:8**, and it may even suggest judgment itself in **Hosea 1:8**.

Deut 28:49, “**The LORD will bring a nation against you from afar, from the end of the earth, as the eagle swoops down, a nation whose language you shall not understand.**”

The return of the Son of Man means judgment for the unbelieving world that will result in their death and removal of their souls to be cast into Hades. The 7th sign of our Lord’s return is the judgment against the unbelieving world.

“(It is first mentioned as) *a bird considered unclean according to the dietary laws given to the Israelites (Lev. 11:13; Deut. 14:12). The eagle is described as carnivorous (Prov. 30:17); is known for its bald head (Mic. 1:16) and for its extremely high flight (Obad. 4); and its soaring is described as a majestic marvel (Prov. 30:19). Eagles are known for making their nests on the high mountain crags (Job 39:27; Jer. 49:16), for their fearlessness (Job 39:27) and for their strength and resilience (Ps. 103:5; Isa. 40:31). The eagle is often used in figurative descriptions that have theological implications. Its swift flight is a figure of God's deliverance of Israel from Egypt (Exo. 19:4), and its sudden swooping down on its prey is a figure of God's judgment of Israel for their sin (Deut. 28:49; Jer. 48:40; Hos. 8:1) and of his judgment of his enemies (Jer. 49:22). The eagle's care of its young is a figure of God's protective care of his people (Deut. 32:11). Its swift flight is a figure of the military skill of Saul and Jonathan (2 Sam. 1:23), of the armies of Israel's enemies (Lam. 4:19; Hab. 1:8), of the speedy passing of the days of Job's life (Job 9:26), of the fleetingness of riches (Prov. 23:5); and it is compared with the speed of horses in battle (Jer. 4:13). The four living creatures in Ezekiel's vision had four faces, one of which was that of an eagle (Ezek. 1:10; 10:14), and an eagle was a symbol of the king of Babylon in one of Ezekiel's parables (Ezek. 17:3, 7).*” (Complete Biblical Library Hebrew-English Dictionary). (In fact, in Ezekiel, it speaks to both Babylon and the Medo/Persian Empire that followed: i.e., Nebuchadnezzar and Darius.)

The eagle, rather than the vulture, may also symbolize the Revived Roman Empire of the Tribulation led by the Antichrist, as the eagle was the symbol of the Roman Empire in Jesus’ day.

Luke also uses the emphatic EPISUNAGO for the “**gathering**” of the eagles / vultures. “**Gathered**” is the Verb EPISUNAGO, ἐπισυνάγω, “gathered together,” in the Future, Passive, Indicative. They will receive the action of gathering together. Jesus states that as vultures gather where a body or dead body is, so the place of the coming of the Son of Man will be equally obvious to all.

The book of Revelation uses SUNAGO to indicate the “gathering together” for the purpose of war, **Rev 13:10; 16:14, 16; 19:19; 20:8**, and the assembling of the birds for the great supper of God, **Rev 19:17**.

Rev 19:19, “And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army.”

Rev 19:17-18, “Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God, ¹⁸so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.””

Rev 19:21, “And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.”

The context makes it clear that the Lord is speaking of a judgment which takes place at His Second Advent. Therefore, the sign of His coming could be that the Revived Roman Empire has surround Jerusalem ready to destroy her, or more likely, it is the judgment of Jesus Christ on that Empire and the world of unbelievers as He wipes them out and casts them into Hades. Both will happen relatively close in time to each other.

Therefore, this is the war called Armageddon, which is the 7th Vial / Bowl judgment that is also the final judgment of the Tribulation against the unbelieving world that is culminated in our Lord’s Second Advent. As such, the 7th sign our Lord gave to His closest disciples, Peter, James, John, and Andrew, **Mark 13:3**, is also the 7th Bowl Judgment that culminates the Tribulation with the Second Advent of Jesus Christ, **Rev 16:13-19:21**. In fact, many of the seven signs Jesus gives in **Luke 17**, (that are paralleled in **Matthew 24** and **Mark 13**, which also have additional signs), are simultaneous with the Second Advent of our Lord Jesus Christ.

In review:

1. The first sign is: Many false Christs and the Antichrist come onto the scene, **vs. 22-23**.
2. The second sign is: Like lightning flashing in the sky; Jesus actually returns, **vs. 24**.
3. The third sign is: Christ must be crucified first; the willful rejection of Jesus in the Tribulation, **vs. 25**.
4. The fourth sign is: It will be like the days of Noah; angelic activity and attack against marriage, **vs. 26-27**.
5. The fifth sign is: It will be like the days of Lot; rampant acceptance of immoral sexual sins, **vs. 28-30**.
6. The sixth sign is: The anti-Rapture; the removal of unbelievers from earth, **vs. 34-36**.
7. The seventh sign is: The war of Armageddon; the eagles / vultures gathering for a great feast, **vs. 37**, cf.

Rev 17-19.

And, with the 5th sign, really in regard to all the signs, we are warned not to look back, as Lot’s wife did, to our old worldly / sinful life / lifestyle, (i.e., to Sodom or Egypt), but instead trust faithfully and obediently in God and His Word, **vs. 31-33**.