

Comparing the Days of Noah with Christ's Prophecies

("But as the days of Noe *were*, so shall also the coming of the Son of man be" Matt 24:37)

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Version 1.6

| Event | Days of Noah | Christ's Prophecies | Other Scriptures & Comments |
|--|--------------|------------------------------|--|
| Population explosion | Gen 6:1 | | |
| Wrong marriages (inc homosexual and other perversions) | Gen 6:2-5 | Matt 24:38; Luke 17:26-27 | NB: Luke 17:28-30 – the situation was similar during the days of Lot (cp. 2Pet 2:6-10; Jude 1:7) |
| Wrong foods | | Matt 24:38; Luke 17:26-27 | Cp. Is 22:12-14 |
| Plague of wrong thoughts | Gen 6:5 | | Cp. IITim 3:1-6; Rom 1:28-32; Is 59:2-8 |
| A very few find favour with God (a righteous remnant) | Gen 6:8 | | Heb 11:7; 1Pet 3:20 |
| Violence (inc wars) | Gen 6:11 | | |
| Warning ministry (120 years) | | | IIPet 2:5 |
| Sudden destruction | Gen 7:11-13 | Matt 24:38-39 | |
| Global destruction of the earth and its inhabitants | Gen 6:7, 13 | Matt 24:28; Luke 17:37* | Ezek 14:13-22 |
| Remnant kept safe | | Matt 24:40-41; Luke 17:30-37 | |
| Watch | | Matt 24:42 | |

*“First, Jesus describes what life was like in the time of Noah, when people did not expect the flood. His point in verse 39 is that “they knew nothing about what would happen until the flood came and *took them all away*. That is how it will be at the coming of the Son of Man.” Note that the phrase *took them all away* describes judgment (it was Noah and his family who were *left* on the earth). Thus, when Jesus introduces the eschatological equivalent to the days of Noah (in verses 40-41) it is clear from the analogy he draws that the ones *taken* are the unrighteous, to judgment.

If we doubt this interpretation, we need only turn to Luke’s version of this text, for he follows the narrative of one taken and one left (in 17:34 and 36) with a question from the disciples in verse 37. “Where, Lord?” they ask. That is, where are they taken? Jesus replies, “Where there is a dead body, there the vultures will gather.” This is clearly a reference to judgment; the image is certainly not of “heaven.”” (J. R. Middleton, “A New Heaven and a New Earth: The case for a holistic reading of the Biblical Story of Redemption,” *Journal for Christian Theological Research*, Vol. 11 (2006), p. 95.)

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