

AS IN THE DAYS OF NOAH AND LOT SO WILL BE THE COMING OF THE SON OF MAN

A Bible study of Matthew 24 and Luke 17

Personalized by: Ruperto Bravo Benavente (R.B.B.)

Bibliographic references: Reina-Valera 1960 Bible; Francisco Lacueva,
Greek-Spanish New Testament Interlinear.

Jesus' comparison calls us to hear his word, believe in him, and live watchfully. The passage supplies no date and no number of people who will be rescued.

Purpose and method

This study gathers the passages that support Jesus' comparison with the days of Noah and Lot. It separates texts that directly describe the coming of the Son of Man from the historical narratives and complementary passages that illuminate its meaning. The aim is to hear the Lord's warning without turning possible parallels or figures into claims Scripture does not make.

Each section distinguishes a biblical reference, a textual explanation, a doctrinal relationship, and a pastoral application. References allow the reader to check the passage in a Bible. No unverified Greek meaning or wording is attributed to Lacueva's interlinear; listing that work in the bibliography is not a claim of word-by-word collation.

Central passages and classification

DIRECT COMPARISON TEXTS: Matthew 24:36–44, particularly 24:37–39; Luke 17:22–37, particularly 17:26–30. Jesus compares ordinary life before the flood and Sodom's destruction with the revelation of the Son of Man and calls people to readiness.

HISTORICAL ACCOUNTS JESUS INVOKES: Genesis 6:5–22; 7:1–24; 8:1–22; 9:8–17; Genesis 18:16–33; 19:1–29. These provide the context of judgment, preservation, apparent delay, and urgent departure.

COMPLEMENTARY PASSAGES: 2 Peter 2:4–9 and 3:3–13; Hebrews 11:7; 1 Peter 3:18–22; Luke 12:35–48 and 21:25–36; Mark 13:32–37; Matthew 25:1–13; 1 Thessalonians 4:13–18 and 5:1–11; 1 Corinthians 15:51–58; John 14:1–3; Titus 2:11–14; 2 Peter 3:9; John 3:16–18, 6:29, 40, and 10:27–29. They develop themes of waiting, resurrection, comfort, salvation, and watchfulness without replacing the immediate context of Matthew 24 and Luke 17.

Jesus' discourse in Matthew

Biblical reference: Matthew 24:36–44. Textual explanation: Jesus says that the day and hour are unknown to his hearers. In Noah's generation ordinary life continued until the flood arrived. His focus is lack of readiness

before a decisive event; he ends by urging watchfulness. Eating and marrying are not condemned as such.

Doctrinal relationship: The coming of the Son of Man is real and unexpected for those who ignore his word. Matthew 24:40–41 speaks of people taken and left; interpreters debate the precise identity and destiny of each group. These verses alone should not be made into a complete chronology of the catching up of believers.

Application: The pressing question is not what date we can calculate but whether faith in Christ shapes our lives today. Christian watchfulness coexists with work, family, and ordinary responsibility.

Jesus' discourse in Luke

Biblical reference: Luke 17:22–37. Textual explanation: Jesus recalls people eating, drinking, buying, selling, planting, and building. In one case the flood arrived; in the other fire fell on Sodom. The day the Son of Man is revealed carries the same urgency. Luke adds the command not to turn back and the reminder of Lot's wife.

Doctrinal relationship: Both examples join judgment with preservation, but every narrative detail need not correspond to a fixed prophetic event. Luke 17:34–35 also depicts sudden separation and must be read within the whole discourse.

Application: We should not postpone our response to Christ on the assumption that time is unlimited. Neither should we live paralyzed by fear; biblical hope calls forth trust and sober attention.

Noah and the ark

Biblical references: Genesis 6:5–22; 7:1–24; 8:1–22; Hebrews 11:7; 1 Peter 3:20. Textual explanation: Genesis recounts human violence and corruption, God's direction to build the ark, Noah's obedience, and the preservation of eight people. Noah was not surprised by the flood: he received a concrete warning and responded.

Doctrinal relationship: Hebrews 11:7 presents his obedience as a response of faith. First Peter 3:20 recalls God's patience while the ark was being prepared. God judges and provides refuge. The number eight cannot be converted into a future percentage of believers.

Application: Faith listens and responds. This scene invites us to value God's patience and take his warning seriously.

Lot and the departure from Sodom

Biblical references: Genesis 18:16–33; 19:1–29; 2 Peter 2:6–9. Textual explanation: Abraham intercedes; messengers enter Sodom; Lot is urged to leave with his family. His wife leaves the city but looks back and dies. Genesis 19:30–38 goes on to describe later consequences within the family.

Doctrinal relationship: Second Peter 2:7–9 calls Lot righteous and presents rescue and judgment as signs that God knows his people. Luke 17:32 says to remember Lot's wife. It is inaccurate to say that all who left survived or to use the account to count those caught up at Christ's coming.

Application: Looking back warns against clinging to what God calls us to leave. This lesson should be offered humbly, mindful of the complexity of human lives.

Watchfulness, faith, and hope

Biblical references: Mark 13:32–37; Luke 12:35–48; 21:34–36; Matthew 25:1–13. Textual explanation: these calls to watch address disciples who must persevere without knowing the time. The parable of the ten virgins stresses readiness, not a timetable.

Biblical references: John 6:29, 40; 10:27–29; 14:1–3; Titus 2:11–14. Doctrinal relationship: the gospel response centers on believing in the Son, following him, and trusting his promise. Eternal life rests on Christ rather than a correct chart of future events. Application: watchfulness expresses trust and faithfulness, not prediction.

The catching up of believers and the apostolic texts

Biblical references: 1 Thessalonians 4:13–18; 5:1–11; 1 Corinthians 15:51–58.

Textual explanation: Paul announces the resurrection of those who have died in Christ, the meeting of believers with the Lord, and bodily transformation. He writes to comfort and encourage, while also calling believers to wakefulness and sobriety.

Doctrinal relationship: A pretribulation reading relates the Church's hope to Noah's preservation and Lot's departure. That relationship is typological or systematic; Jesus does not explicitly identify the events in Matthew 24 or Luke 17 as the catching up of the Church. Other Christian readings order the passages differently. Shared belief in Christ's return should be distinguished from disagreements over the sequence.

Application: The aim of 1 Thessalonians 4:18 is mutual encouragement. Hope does not depend on estimating the number of those transformed.

Limits of inference

God took Enoch (Genesis 5:21–24; Hebrews 11:5), but those passages do not place the event during the flood or say that it fulfills Luke 17. An analogy may be proposed, but it should never be presented as an explicit textual statement.

Zechariah 13:8–9 speaks of two parts cut off and one refined in its own prophetic context. It is not a formula for calculating the world population after Christ's coming. Revelation 20:1–10 describes a thousand-year reign but does not provide a number to complete such a calculation.

Jerusalem's destruction in AD 70 matters for the historical setting and for debates about the Olivet discourse. It should not automatically be equated with every future reference to the Son of Man. The passage does not authorize dating his coming from a generation.

Common questions and objections

Does Jesus condemn ordinary activities? No. Normal activities illustrate unpreparedness toward God; Jesus does not prohibit marriage, trade, or work.

Does the number eight prove that only a few will be caught up? No. It belongs to the ark narrative. Matthew 7:13–14 calls people through the narrow gate but does not quantify a future event.

Do Noah, Lot, and Enoch describe three exact stages of one prophetic program? Scripture does not state that equation. Analogies may be considered while naming their limits.

Do the taken-and-left passages settle the entire chronology? No. Their context speaks of separation and urgency. The precise interpretation must be argued from the whole of Scripture.

Does watchfulness mean constant fear? Jesus calls us to be ready and to trust him. Paul joins expectation to comfort, faith, love, and hope (1 Thessalonians 4:18; 5:8–11).

Conclusion

Jesus points us to Noah and Lot to show that apparently normal life may continue until a decisive event arrives. God does not speak merely to satisfy curiosity about dates or quantities. He warns, calls us to faith, and gives firm hope in Christ.

The direct texts teach readiness for the revelation of the Son of Man. The historical accounts portray judgment and preservation. The apostolic passages announce resurrection, meeting Christ, and comfort. Holding these voices together without confusing them allows careful study and peaceful expectation.

Questions for study

1. Which ordinary activities does Jesus mention in Matthew 24:37–39 and Luke 17:26–30, and what is the point of the comparison?

2. What do Genesis 7 and 19 say about those preserved, and which details must not become prophetic percentages?
3. How does Jesus' direct comparison differ from a doctrinal analogy about the catching up of believers?
4. How do the watchfulness of Mark 13:32–37 and the comfort of 1 Thessalonians 4:13–18 belong together?
5. What does believing in the Son mean in John 6:29, 40, and how does that faith shape our waiting?
6. Which statements in this study are explicit in the passages, and which depend on an interpretation to be evaluated?

Illustrated infographic

AS IN THE DAYS OF NOAH AND LOT

The Son of Man and the call to be ready

1

DAILY LIFE CONTINUES

Matthew 24:37



People carried on without heeding God's warning.

2

NOAH BUILDS THE ARK

Genesis 6-7



God directed Noah before the flood came.

3

EIGHT IN THE ARK

1 Peter 3:20



Noah and seven family members were preserved.

4

THE FLOOD CAME

Matthew 24:39



They did not understand until the flood came.

5

LEAVE SODOM

Genesis 19:15-17



The angels led Lot and his family out.

6

DO NOT LOOK BACK

Genesis 19:26



Lot's wife looked back and died.

7

JESUS REMINDS THEM

Luke 17:26-30



So it will be when the Son of Man is revealed.

8

THE NARROW GATE

Matthew 7:13-14



Jesus calls people toward the way of life.

9

BELIEVE IN THE SON

John 6:29, 40



The Father calls us to believe in Jesus.

10

WATCH AND TRUST

John 10:28



Christ promises eternal life to his own.



These accounts call for faith and watchfulness; they give no date or number of people caught up.



Personalized by: Ruperto Bravo Benavente (R.B.B.) | Bibliographic references: Reina-Valera 1960 • Francisco Lacueva's Greek-Spanish New Testament's Interlinear

R.B.B. | 8

About the compiler



Ruperto Bravo Benavente (R.B.B.) is a senior project developer and process engineering specialist with more than 40 years of experience in the technical and financial structuring of industrial, agri-food, and critical infrastructure projects.

His attached biographical note highlights work on investment models and technology implementation. He also compiles and edits biblical and instructional materials for study. He resides in Buenos Aires, Argentina.

For this work he serves as initiator, compiler, and editor of the presentation. Its doctrinal content should be examined in the light of Scripture.