

ARE WE PREPARED TO BE . . . ' TAKEN ' ?

*Two shall be in the field . . . one shall be TAKEN and the other left
Two shall be grinding at the mill . . . one shall be TAKEN and the other left*

Watch therefore : for ye know not what hour your Lord doth come

Is this passage really speaking of our 'calling away'? Over the years these verses have been used endlessly as both an illustration of our removal from this worldly realm and a reminder of the need for constant preparedness for the Lord's 'thief-like' return (to collect his faithful). Alongside the Lord's account of 'the days of Noah' these verses have been a mainstay of our community's teaching for generations and frequently claimed to be a clear and practical depiction of the saints (in various circumstances) being suddenly and miraculously 'snatched away' at any moment.

But is this really a 'TRUE' rendering of this . . . the Lord's warning ?

Not only does ALL the surrounding evidence 'overwhelmingly' prove it is NOT in accordance with the Lord's intended meaning - beyond this - a true understanding of these verses actually leads us in the discovery of two of the most profound (yet unheralded) revelations in modern times concerning :

- 1) the 'coming experience' of the saints in Christ and
- 2) the 'true nature' of our protection and deliverance out of this world.

A careful examination of 'all the context' within the Lord's *Olivet Prophecy* invariably leads to one indissoluble truth.

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In verses 40 - 42 we find the workers (both in the field and also in the mill) who are "**taken**". Yet accompanying these are a series of parables and teachings of Jesus that offer astonishing clues concerning this idea of being "**taken**".

In verses 32 - 35 , the 'Parable of the Fig Tree' is inarguably the centre piece of the Lord's teaching concerning events in the last days. Jesus used the fig tree as a 'key' prophetic symbol for the regathered nation of Israel in the latter days. When the reader sees Israel's early development , its "*branch is yet tender and putteth forth leaves*" Jesus warned "*ye know that 'SUMMER' is nigh*". Summer in scripture speaks of the time of 'HARVEST' which is singularly a symbol for 'JUDGMENT'. So the central thrust and focus of the Lord's warning was when you see all these things happen (ie. early growth of Israel) know that 'DIVINE JUDGMENT' is near. This is the sum total of Christ's warning in this parable.

Then in verse 36 we find the words "*But of THAT day and hour knoweth no man , no , not the angels of heaven , but my Father only*" This verse is a direct reference back to the Parable of the Fig Tree. Yet , contrary to the teachings of almost every bible-based religion or church , the words "*THAT day or hour*" have NO connection whatsoever to 'Christ's return' to collect his faithful servants. 'NEVER' do any of these passages in Matthew , Mark or Luke ever mention (or even remotely allude to) 'Christ's return' . . . nor of his saints being "*called away*". Yet this enduring falsehood has been spuriously promulgated for generations throughout Christendom. The stark reality is, when speaking of this 'DAY and HOUR' Jesus was in fact referring to the unknown time of "**SUMMER**" , that is the beginning of the 'HARVEST' of the earth (ie. the sudden outbreak of the Lord's '*judgments of fire*' upon the world).

There are 'many' other bible passages that refer to this 'UNKNOWN TIME' wherein these divine judgments will begin :

- 2Pet 3:10 *But 'THE DAY' of the LORD (ie. 'judgment') will come 'AS A THIEF' in the night ;
in the which the heavens shall pass away . . . with 'a great noise'*
- Luke 21:35 *For 'AS A SNARE' shall 'IT' come on all them that dwell on the face of the WHOLE EARTH.*
- 1Thess 5:3 *For when they shall say, Peace and safety; then 'SUDDEN DESTRUCTION' cometh upon them*
- Eccles 9:12 *For man also 'KNOWETH NOT' his time :
as the fishes that are taken in an 'evil net'
and as the birds that are caught in 'the snare'
so are THE SONS OF MEN 'snared' in AN EVIL TIME ,
when IT 'falleth' suddenly upon them.*

So just *“as it was in the days of Noah”*, divine judgment will come upon mankind at *‘a time unknown’* in the last days.

However, this time it will come in the form of *‘FIRE’* that *‘falleth suddenly’* upon them from out of *the heavens* (sky) exactly as Jesus forewarns in the other parallel he draws in the Olivet Prophecy : *“as it was in the days of LOT”* when *“it rained FIRE and BRIMSTONE from heaven and destroyed them all . . . even THUS SHALL IT BE in the day when the Son of Man is revealed”* (Luke 17:28). This is the *‘true nature’* of the judgment coming. Do we believe the Lord ?

Returning to Matthew 24 :

In verse 38 . . . Jesus then likens *“the days of Noah”* - to - *“THE COMING of the Son of Man ”*. Otherwise known as *‘THE DAY of the Lord’* (or *‘Great Tribulation’*) his *‘COMING’* is a period when His righteous judgments are executed in the earth. All this will happen well before His *‘appearing’* . . . which comes later. To underscore his warning to us (the final generation) Jesus highlights the unmistakable parallels in *‘life-style’* between these two epochs seen in the *“eating, drinking, marrying & giving in marriage”* an evident *‘sign’* immediately before BOTH world-wide judgments.

Then in verse 39 the Lord reveals the sudden, brutal finality with which *“the flood came, and took them all away”*. For such was the people’s preoccupation with the things of *‘this life’*, Jesus says they *“knew not”* UNTIL it happened . . . UNTIL it was too late !! They were blinded and totally oblivious to this impending judgment. It is critical to note Jesus likens the *‘suddenness’* of this apocalyptic flood - NOT to *‘His return’* or *‘His appearing’* - but rather to the coming period of His judgments, repeating his words from verse 37 : *“so shall THE COMING of the Son of Man be”*.

So we note . . . those *“taken”* in the flood were NOT those who were *‘saved’*
but rather were . . . those who *‘perished’* in the waters.

With this important *‘contextual’* understanding, we then consider those *“taken”* in the two verses that follow :

In verse 40 . . . we have the Lord’s depiction of the two workers out in the field. As previously stated, this has for centuries been *‘falsely used’* to imply this is the *‘calling away’* of saints, that those *“taken”* are spirited away to be with the Lord. It most certainly is NOT !! Following on from the example in the previous verse, of those *“taken”* by the flood of Noah’s day, this vision of the two workers in the field is a dramatic and graphic portrayal by the Lord of *those* who will be *“taken”* (*perish*) in the end-time *‘judgments of fire’* soon to come. Jesus was clearly forewarning, that *those* who do not learn the lesson of Noah’s day will (*with the same suddenness*) invariably meet the same fate.

Similarly in verse 41, the Lord provides another pictorial example to further reinforce the true nature of this coming judgment, where he says : *“Two women shall be grinding at the mill; the one shall be *‘taken’* and the other left”*. While no less important, this second example is simply a carbon copy of the first, repeated (in a different form) to underline the grave and serious nature of the Lord’s warning to the faithful ahead of these end-time judgments of fire.

Furthermore, if these two examples were not enough to convey the Lord’s message to His servants, if we look at the parallel record in the gospel of Luke (chapter 17 : 34-36) the apostle begins with yet another example (*a third*) : *“I tell you, in that night there shall be two in one bed; the one shall be *‘taken’* and the other shall be left”* before he faithfully repeats Matthew’s other two examples of those *“taken”* in the field and in the mill.

We know throughout scripture any *‘repetition’* is purposefully inserted and used by God to draw attention to and emphasize critical aspects in His Word, ensuring important information cannot be lost on the reader. This feature is clearly seen here. No less than *‘three times’* this notion of being *“taken”* is presented in God’s Word (all in one context --> *“as it was in the days of Noah”*) to thoroughly impress upon the reader the *grim reality* of this coming event.

There simply cannot be any doubt or debate concerning the interpretation of ALL these verses.

We cannot hope to correctly understand the Lord’s *‘words of warning’* directed to His saints living in the last days, if we do not pay attention to and heed the prevailing context the Lord has laid out for our learning. To disregard and even ignore the clear and unambiguous *‘context’* in the prior verses, is to not only distort the meaning of the Lord’s teaching in verses 40 - 41, but to *‘reject’* Christ’s words altogether.

It is therefore *‘CRITICAL’* to understand the Lord Jesus Christ’s use of the word *“taken”*.

Moreover, it is not only the context of the 'preceding' passages that verify the TRUE MEANING of Jesus' words, but even the verses that 'immediately follow' these three examples of being "**taken**" also confirm the 'very same truth'.

In verse 42 the Lord instructs his servants to "*Watch therefore : for ye 'know not' what hour your Lord doth **COME** "*. This is a direct reference back to the doomed people of Noah's day . . . those who were "**taken**" (*perished*). Jesus is warning if we allow ourselves to be consumed with the business 'of this life' and do not watch vigilantly, then we too will be as those who "knew not" until the judgment came. The apostle Paul exhorts us to this very point :

*For yourselves 'KNOW' PERFECTLY that 'THE DAY' of the Lord so cometh 'as a thief' in the night.
For when they shall say, Peace and safety; then SUDDEN DESTRUCTION (judgment) cometh upon them*

But YE, BRETHREN, are 'NOT' in darkness, that 'THAT DAY' should overtake you 'as a thief'.

YE ARE all the children of light, and the children of the day :

WE are not 'of the night' . . . nor 'of darkness'.

Therefore . . . let US not sleep, as do others (ie. who know not); but LET US WATCH and BE SOBER.

So two things are perfectly clear : -

Firstly, *THE DAY of the Lord* that comes "*as a thief in the night*" is NOT the supposed 'thief-like' return of the Lord to collect His faithful servants !! This false doctrine of a 'secret, stealthy return of the Lord' (to gather His saints) has nothing to do with the "*sudden destruction*" soon to come upon the whole world as Paul describes here. Our gathering will come later : "*Immediately AFTER the tribulation of those days*" as Christ plainly said in Matthew 24:29. The saints WILL endure through the final great tribulation. It is for this reason he says "*but for THE ELECT'S SAKE those days shall be shortened*" (v22). Jesus' words here make 'no sense' at all, if we've already been 'called away'.

Secondly, nor would the apostle Paul have ever warned "*THAT DAY should overtake you*" if we were already removed. Again, Paul's warning would be meaningless if we've already been called away to be with the Lord. The saints will still be in the world when this time of 'great tribulation' arrives. This is precisely why Paul gave this warning. We will endure through the final 'judgments of fire' . . . *hidden, protected and preserved* from these terrible global events in a final *re-fulfilment* of the ancient PASSOVER. Therefore we need to watch for the signs and prepare ourselves spiritually.

Returning to verse 42 (in Matthew 24) and the Lord's words "*Watch therefore : for ye 'know not' what hour your Lord doth COME*". Once again this most definitely is NOT speaking of the Lord's personal return or his appearing but rather to the unknown time of 'His judgments' (ie. *harvest / sudden destruction*) beginning in the earth. We know the Lord constantly spoke using parables, symbols and metaphors. His use of this phrase "*your Lord doth COME*" is no different. It's an intentional use of a *metaphor* to refer to '**HIS COMING**' (*his nearness*) a period of divine judgment soon to be executed upon 'all nations' which will happen well before His appearing. This time is now almost upon us.

The first global judgment (in Noah's day) was 'BY WATER'. This approaching second global judgment will be 'BY FIRE'.

Isaiah 66 : 15 - *For, behold, the LORD will '**COME**' with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.*

*For by fire and by his sword will the LORD plead with ALL FLESH :
and the slain of the LORD shall be many.*

2 Peter 3 : 10 - *But **THE DAY** of the Lord will '**COME**' as a thief in the night ;
in the which the heavens shall pass away with a great noise,
and the elements shall melt with fervent heat,
the earth also and the works that are therein shall be burned up.*

Isaiah 24 : 6 - *Therefore hath '**THE CURSE**' devoured the earth and they that dwell therein are desolate
therefore the inhabitants of the earth '**are burned**' . . . and few men left.*

Zechariah 5 : 3 - *This is '**THE CURSE**' that goeth forth over the face of the whole earth :
for every one that stealeth shall be cut off (perish) . . . according to it ;
and every one that sweareth shall be cut off (perish) . . . according to it.*

All these passages (and many more) speak to the true nature of the Lord's 'judgments of fire' soon to befall mankind.

Likewise, in verse 43 when Jesus speaks of the goodman of the house not watching and being caught unawares by the thief we have yet another instance where 'imminent destruction' (*house being broken up*) is falsely equated to the thief-like return. The question must be asked : What 'relevance' does a violent breaking up of a house have with the quiet, secretive return of the Lord to collect His faithful servants? Quite simply, there is no connection at all.

Similarly in verses 44, 46 and 48 we continue to see the use of the same Greek word 'erchomai' (*cometh / coming*) in the context of these - the Lord's parables - wherein He is alluding ('metaphorically') to His active approach and the need for preparedness of the saints both ahead of - and also during - this 'coming' or period of the Lord's judgments.

Yet strangely in verse 50 in the very last instance of the English word 'come' ("*The lord of that servant shall COME in a day when he looketh not for him . . .*") it is an entirely different Greek word that is used. Unlike the prior occurrences, the Greek word here 'hay'ko' (*come*) has the very specific meaning of 'to arrive' or 'to be present'. Clearly, it is no longer speaking of the 'continuing approach' or 'coming' which leads up to the Lord's appearing as did the previous instances. This final verse is speaking of the Lord's actual arrival (his appearing and physical presence).

It is only then - AT THAT TIME when the Lord Jesus Christ does arrive both visibly and physically - that the saints are 'called away' to be with the Lord. This is indisputably the teaching of . . . the prophet Daniel (12:1-2); the apostle Paul (1 Thessalonians 4:15-17) and the very words and teaching of the Master himself (Matt 24:29-31 / Mark 13:26-27).

By contrast, those who are "**taken**" are those who have already perished in the 'judgments of fire' which have been the long and dark prelude to the Lord's appearing. This revealing series of verses in the Olivet Prophecy repeatedly illustrate and prove beyond any doubt, those who are "**taken**" (from : *the field / grinding at the mill / in the bed*) are NOT representative of the saints. They are the wicked and the ungodly. We only need look at the context in the two verses preceding : "*Remember Lot's wife. Whosoever shall seek to save his life shall lose it . . .*". Lot's wife was the prime example of being "**taken**". She 'perished' trying to preserve 'this life' in her mind and heart. Or similarly of Achan, who was "**taken**" of the accursed thing. Having coveted the things of 'this life', he and all that he had were also "**taken**" of the LORD . . . and burnt with fire !! Were not these ancient ensamples intended for our learning?

Could we in the same manner be "**taken**" in the Lord's coming 'judgments of fire' ???

Likewise also AS IT WAS in the days of Lot ;

they did eat, they drank, they bought, they sold, they planted, they builded

But the same day that Lot went out of Sodom

it rained . . . FIRE and BRIMSTONE from heaven . . . and destroyed them all

Even thus . . . SHALL IT BE in 'THE DAY' when the Son of man is revealed

Unless our hearts and our minds are right before God (*and not attached to the things of this life*) we could well be like Lot's wife . . . "**taken**" in an instant, in the most horrific of circumstances. Will we heed the lesson of Lot's wife?

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It is time to wake up to *the truth* in God's Word and believe what it 'actually says'. All the surrounding evidence in the Olivet prophecy conclusively proves *those "taken"* are *those* who will *perish* in the coming judgments of fire. So then, should we hope to be "**taken**" - OR - should we patiently await our true "*calling away*" at Christ's appearing?

The Bible Truth is : We will NOT be 'spirited away' at any given moment of time in a secret 'thief-like' return of Christ. This long-held doctrine is a false notion never found in God's Word. The saints will be required to faithfully endure through the coming period of trouble and tribulation . . . UNTIL the time of the Lord's appearing on the Mount of Olives.

Until that appointed time, the saints will be *hidden, protected and preserved* in a final end-times Passover. Abiding safely and securely in the "**SECRET PLACE of the Most High**" (ie. in our homes . . . just like *God's people* in Egypt) we will make 'our refuge' in the shadow of His wings UNTIL these calamities be overpast. During this period of fiery world-wide conflict we will witness 'great multitudes' being "**taken**" . . . just like those "**taken**" in Lot's time. The Psalmist tells us : "*Only with thine eyes shalt thou - behold & see - the reward of the wicked. For yet a little while & the wicked shall not be. But the salvation of the righteous is of the LORD: He is their strength in the time of trouble.*"

There is a vast difference between being "**taken**" and the cherished moment of our "*calling away*". They are NOT the same event. Nor should we confuse them. In 2024 we are on the very edge of cataclysmic global events. The need to understand the 'distinction' between being "**taken**" and being "*called away*" is now *urgent and imperative*.

*The righteousness of the upright shall 'deliver' them
but transgressors shall be 'taken' in their own iniquity*

PROVERBS 11 : 6

ADDITIONAL RESOURCES ('CLICK' on Blue Links)

' BIBLE EVIDENCE ONLY !! ' DOCUMENTS

- [TIME OF TROUBLE - or - CHRIST'S RETURN \(Which comes first ? \)](#)
- [SAINTS ENDURE ' THE FINAL TRIBULATION '](#)
- [DIVINE JUDGMENT . . . THRO' MAN'S ' WICKED DEVICES '](#)
- [THE COMING ' END-TIMES ' PASSOVER](#)

FURTHER READING (STRONGLY RECOMMENDED)

1. [THE FINAL VISION . . . Where there is NO VISION the people perish](#)
2. [EXPECTING THE LORD'S RETURN . . . Why we are still here in 2023](#)
3. [THE PARABLE OF THE FIG TREE . . . Can we know " the day & hour " ??](#)
4. [THE TIME OF TROUBLE . . . We Are Here Until The End](#)
5. [THE RETURN OF CHRIST . . . The Need For Bible Truth](#)
6. [THE END OF THE WORLD . . . Parable Of The Wheat & Tares](#)
7. [OUR CALLING AWAY . . . When will it really happen ?](#)
8. [AT THE LAST TRUMP . . . The Moment of Our Deliverance](#)
9. [THE SIGN OF OLIVET . . . A final ' sign ' for the faithful ?](#)
10. [OCTOBER 7th \(ISAIAH'S VISION \) . . . Prelude to coming events](#)
11. [THE COMING ECONOMIC COLLAPSE . . . An ' unscriptural ' delusion](#)
12. [THE SEVEN TRUMPETS . . . The ' end-times ' fulfilment revealed](#)
13. [REVELATION 12 \(Pt.1 \) . . . The Great Red Dragon](#)
14. [REVELATION 12 \(Pt.2 \) . . . The Dragon](#)
15. [THE PRINCE OF THIS WORLD . . . Cometh](#)
16. [CLIMATE CHANGE . . . The ' Apocalyptic ' Bible Truth](#)
17. [THE DESTROYING ANGEL . . . & The Coming ' End-Times ' Passover](#)
18. [THE COMING JUDGMENTS OF FIRE . . . ' Pre-cursor ' to Armageddon](#)
19. [THE GREAT NOISE . . . Soon To Consume Both Heaven & Earth](#)
20. [THE BUYER & THE SELLER . . . The ' Rod of Wickedness ' revealed](#)
21. [THE 2020 PROPHECY . . . \(Job 20 \) A Warning For The Last Days](#)
22. [GLOBAL NUCLEAR WAR . . . & The ' End-Times ' Passover](#)