

IT'LL BE MORE BLESSED TO BE "LEFT BEHIND"!

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Many are disillusioned today, believing that it would be a tragedy if one were to be "left behind" at the Second Advent of Yahweh Christ. Actually, just the opposite is true, as he who is "left behind" will be preserved. We will start this discussion by citing Matt. 24:36-42 thusly:

"³⁶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. ³⁷ But as the days of Noe were, so shall also the coming of the Son of man be. ³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, ³⁹ And knew not until the flood came, and took them all away; so shall also the coming of the Son of Adam be. ⁴⁰ Then shall two be in the field; the one shall be taken, and the other left. ⁴¹ Two *women shall be grinding at the mill*; the one shall be taken, and the other left. ⁴² Watch therefore: for ye know not what hour your Master doth come."

Take special notice that it was the pure genetic Noah and his pure genetic family who were preserved on the ark. And all who were not on the ark, "... **they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away ...**" Therefore, it was Noah and his family who were "left behind". No context can be applied here other than the pure descendants of Noah are safely "left behind", and the Adamites who mixed with nonwhites perished (*i.e.*, "**took them all away**").

In the *Apocrypha* at Sirach (*i.e.*, Ecclesiasticus) 30:4-6: we read:

"⁴ Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself. ⁵ While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful. ⁶ He left behind him an avenger against his enemies, and one that shall requite kindness to his friends." Therefore, I'd rather be "**left behind!**"

In the *Apocrypha* at 2 Esdras 13:15-26 we read:

"¹⁵ ... Shew me now yet the interpretation of this dream. ¹⁶ For as I conceive in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left behind! ¹⁷ For they that were not left were in heaviness. ¹⁸ Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind. ¹⁹ Therefore are they come into great perils and many necessities, like as these dreams declare. ²⁰ Yet is it easier for him that is in danger to come into these things, than to pass away

as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said, ²¹ The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required. ²² Whereas thou hast spoken of them that are left behind, this is the interpretation: ²³ He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty. ²⁴ Know this therefore, that they which be left behind are more blessed than they that be dead. ²⁵ This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea: ²⁶ The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind”

In the *Apocrypha* at 2 Esdras 13:39-50 we read:

“³⁹ And whereas thou sawest that he gathered another peaceable multitude unto him; ⁴⁰ Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. ⁴¹ But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, ⁴² That they might there keep their statutes, which they never kept in their own land. ⁴³ And they entered into Euphrates by the narrow places of the river. ⁴⁴ For the most High then shewed signs for them, and held still the flood, till they were passed over. ⁴⁵ For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. ⁴⁶ Then dwelt they there until the latter time; and now when they shall begin to come, ⁴⁷ The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. ⁴⁸ But those that be left behind of thy people are they that are found within my borders. ⁴⁹ Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. ⁵⁰ And then shall he shew them great wonders.”

In the *Apocrypha* at Sirach (i.e., Ecclesiasticus) 44:1-15: we read:

“¹ Let us now praise famous men, and our fathers that begat us. ² Yahweh hath wrought great glory by them through his great power from the beginning. ³ Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: ⁴ Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent are their instructions: ⁵ Such as found out musical tunes, and recited verses in writing: ⁶ Rich men furnished with ability, living peaceably in their habitations: ⁷ All these were honoured in their generations, and were the glory of their times. ⁸ There be of them, that have left a name behind them, that their praises might be reported. ⁹ And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them. ¹⁰ But these were merciful men, whose righteousness hath not been forgotten. ¹¹ With their seed shall

continually remain a good inheritance, and their children are within the covenant. ¹² Their seed standeth fast, and their children for their sakes. ¹³ Their seed shall remain for ever, and their glory shall not be blotted out. ¹⁴ Their bodies are buried in peace; but their name liveth for evermore. ¹⁵ The people will tell of their wisdom, and the congregation will shew forth their praise.” Therefore, again, I’d rather be “left behind” even though forgotten by a world of nonwhites!

In the *Apocrypha* at Wisdom Of Solomon 10:12: we read:

“¹ She [*the Wisdom of Yahweh personified*] preserved the first formed father of the world, that was created alone, and brought him out of his fall, ² And gave him power to rule all things. ³ But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. ⁴ For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. ⁵ Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son. ⁶ When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. ⁷ Of whose wickedness even to this day the waste land that smoketh 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. ⁸ For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid ...”

We will now examine the Hebrew word that is translated “left behind”, which is Strong’s #7604:

“**7604** ... *shaw-ar'*; a primitive root; properly to *swell up*, i.e. *be* (causative *make*) redundant:— [in the KJV as] leave, (be) left, let, remain remnant, reserve, the rest.133 occurrences; AV translates as ‘leave’ 75 times, ‘remain’ 46 times, ‘remnant’ four times, ‘let’ three times, ‘rest’ twice, and translated miscellaneously three times. **1** to remain, be left over, be left behind. 1A (Qal) to remain. 1B (Niphal). 1B1 to be left over, be left alive, survive. 1B1A remainder, remnant (participle). 1B2 to be left behind. 1c (Hiphil). 1c1 to leave over, spare. 1c2 to leave or keep over. 1c3 to have left. 1c4 to leave (as a gift).” [*underlining mine*]

Bible Works has: “**7604** ... sha'ar {shaw-ar'} Meaning: 1) to remain, be left over, be left behind 1a) (Qal) to remain 1b) (Niphal) 1b1) to be left over, be left alive, survive 1b1a) remainder, remnant (participle) 1b2) to be left behind 1c) (Hiphil) 1c1) to leave over, spare 1c2) to leave or keep over 1c3) to have left 1c4) to leave (as a gift).” [*underlining mine*]

We will next check the Greek for the phrase “... **took them all away** ...” at Matt. 24:39, from E-sword:

“**And**²⁵³² **knew**¹⁰⁹⁷ **not**³⁷⁵⁶ **until**²¹⁹³ **the**³⁵⁸⁸ **flood**²⁶²⁷ **came**²⁰⁶⁴ **and**²⁵³² **took them all away**^{142, 537} **so**³⁷⁷⁹ **shall also**²⁵³² **the**³⁵⁸⁸ **coming**³⁹⁵² **of the**³⁵⁸⁸ **Son**⁵²⁰⁷ **of man**⁴⁴⁴ **be**²⁰⁷¹ .”

Bible Works: “**142** ... airo {ah'-ee-ro} Meaning: 1) to raise up, elevate, lift up 1a) to raise from the ground, take up: stones 1b) to raise upwards, elevate, lift up: the hand

1c) to draw up: a fish 2) to take upon one's self and carry what has been raised up, to bear 3) to bear away what has been raised, carry off 3a) to move from its place 3b) to take off or away what is attached to anything 3c) to remove 3d) to carry off, carry away with one 3e) to appropriate what is taken 3f) to take away from another what is his or what is committed to him, to take by force 3g) to take and apply to any use 3h) to take from among the living, either by a natural death, or by violence 3i) cause to cease."
[underlining mine]

Joseph Henry Thayer, in his *Greek-English Lexicon of the New Testament*, helps us narrow this down on p. 17:

"... **h.** *to take from among the living*, either by a natural death ... (... take away from intercourse with the world), or by violence, Matt. xxiv:39; Luke xxiii:18; John xix:15"

Upon examining these three verses cited by Thayer, the true context of Greek #142 will become quite clear to us, without any doubting whatsoever:

Matt. 24:39-41: "³⁹ **And knew not until the flood came, and took them all away¹⁴²**; so shall also the coming of the Son of man be. ⁴⁰ **Then shall two be in the field; the one shall be taken, and the other left.** ⁴¹ **Two women shall be grinding at the mill; the one shall be taken, and the other left.**"

Luke 23:18: "**And they [the Edomite-jews] cried out all at once, saying, Away¹⁴² with this man [Yahshua Christ], and release unto us Barabbas**"

John 19:14-15: "¹⁴ **And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!** ¹⁵ **But they cried out, Away¹⁴² with him, away¹⁴² with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.**"

This whole dispute, whether we should prefer the "away with" or "left behind" persuasion can quickly be settled. If the "left behind" hypothesis is meant above, there are six other Greek words which could have been used: 2641, 5275, 1459, 620, 4035, 5277. Check Greek synonyms and antonyms in Spiros Zodhiates' *N.T. Word Study* or, Strong's *Greek Dictionary*.

At this juncture, I will cite a source which advocates that Matt. 24:39-41 is a narrative about a so-called "rapture". That source is the *Liberty Bible Commentary New Testament*, executive editor Jerry Falwell, D.D., D.Litt., p. 83:

"**39-42.** The observation that the people of Noah's day **knew not** the severity and suddenness of the coming destruction indicates that this last generation will be totally unprepared for the **coming of the Son of man** (i.e., the return of Christ to judge the world, see II Thessalonians 1:7-8). The reference to **two** being in the field or at work at the time of Christ's return implies the suddenness of His coming to separate the lost and the saved. The **one taken** and the **other left** has been variously interpreted as one being taken in the Rapture and the other left to impending judgment, or as the taken one being taken to judgment and the one left being spared (so Walvoord, p. 193 and Kent, pp. 88-89)"

Jerry Falwell's comment here is provokingly ridiculous, as it is wholly unsupported by the Greek language as Christ spoke it! It is one thing to fudge on the Greek language, but entirely another thing to fudge on the very words which Yahweh in

the flesh (*i.e.*, Yahshua) spoke! But what is more important than the Greek words which Yahshua chose to use, is the fervent attitude of Yahshua when he spoke them. To grasp the attitude of Yahshua at Matt. 24:39:

“... And knew not until the flood came, and took them all away¹⁴²; ...”

I see the Almighty's attitude during Noah's time as Yahweh potentially saying: **“Away¹⁴² with (or death to) these fornicating Adamites and their hybrid children by miscegenation.”** (Note: While Christ was in the grave, He would have been ministering to the pure White Adamic antediluvian people; not to their racially mixed offspring.)

I see the Almighty's attitude in these last days as Yahshua potentially saying: **“Away¹⁴² (or death to) the Adamite hybrid children by miscegenation with non-Adamites, and all of the ‘devils’ of John 8:44 who promote it.”**

I discovered one source that knew enough about the Greek, who got Matt. 24:38-40 nearly correct, which was quite a surprise to me. This source is *The Bible Knowledge Commentary*, an exposition of the Scripture by Dallas Seminary Faculty, New Testament edition, editors John F. Walvoord & Roy B. Zuck, p. 79:

“As it was in Noah's day, so it will be before the glorious coming of the Lord. Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left. Analogous to Noah's day, the individuals who will be 'taken' are the wicked whom the Lord will take away in judgment (cf. Luke 17:37). The individuals 'left' are believers who will be privileged to be on the earth to populate the kingdom of Jesus Christ in physical bodies. As the wicked were taken away in judgment and Noah was left on the earth, so the wicked will be judged and removed when Christ returns and the righteous will be left behind to become His subjects in the kingdom.

“Clearly the church, the body of Christ, cannot be in view in these statements. The Lord was not describing the Rapture, for the removal of the church will not be a judgment on the church”

There are problems with the reference given by *The Bible Knowledge Commentary* at Luke 17:37. Turning to page 249 in this commentary it reads in part: “(Some mss. add the words of v. 36, ‘Two men will be in the field; one will be taken and the other left.’ Most likely the verse was inserted to harmonize this passage with Matt. 24:40.)”

While both Matt. 24:36-51 and Luke 17:20-37 read somewhat alike, the Matthew passage seems to be predicting the latter days with a sense of surprise, with the people who are left staying stationary. Be that as it may, it doesn't change the course of this theme. However, not only is there a similarity to the story of Noah in both passages, but likewise the days of Lot and the account of Sodom would fit well in either narrative. In other words, the White Adamic Christians of the Matthew account stay put, while the nonwhites disappear. After all is said and done, the Matthew narrative appears to be two accounts in one, so it becomes necessary to find the place where the first one ends and the second begins. This appears to happen between vv. 34 and 36 thusly:

“... ³⁴ Verily I say unto you, This generation¹⁰⁷⁴ (*i.e.*, *genea*, *race*) shall not pass, till all these things be fulfilled. [end of 1st topic] ³⁵ Heaven and earth shall pass away, but my words shall not pass away. [beginning of 2nd topic] ³⁶ But of that

day and hour knoweth no *man*, no, not the angels of heaven, but my Father only”

Likewise, there is a transition, from a then present topic to a future topic, at Luke 17:21-25, but it will be necessary to relocate v.25 thusly:

“²¹ Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of Yahweh is within you. ²² And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. ²³ And they shall say to you, See here; or, see there: go not after *them*, nor follow *them* ... ²⁵ But first must he suffer many things, and be rejected of this generation¹⁰⁷⁴. [end of 1st topic] ... [beginning of 2nd topic] ²⁴ For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day ... ²⁶ And as it was in the days of Noe, so shall it be also in the days of the Son of man”

There is, though, a very important aspect of the first topic which I wrote in my *Death Of A Kingdom & Rebirth Of Another*, where I stated:

Matt. 24:16: **“Then let them which be in Judea flee into the mountains.”**

This counsel was remembered and wisely followed by the Nazarenes afterwards. Eusebius and Epiphanius say that at this juncture, after Cestius Gallus had raised the siege and Vespasian was approaching with his army, all who believed in Messiah left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvelously escaped the general shipwreck of their country – not one of them perished. Only the flight of the Nazarenes from the beleaguered city delivered them from the fate of the Edomite-jewish inhabitants who stayed. During the lull in the attack, the Nazarenes left and went to Pella. Those who remained either died of starvation, or were sold as slaves

Ibid.: Matt. 24:37: **“But as the days of Noe were, so shall also the coming of the Son of Adam be.”**

It is recorded that Noah was *“perfect in his generations”*, along with his three sons and daughters-in-law (*“generations”*, *Wilson’s O.T. Word Studies*, page 184: *“an age; a race”*). Noah’s family was the last of a line who had not race-mixed in their day. Like today, in the days before the flood, it became politically correct to take a husband or wife not of one’s own race. The same degradation of the sexual instincts is here revealed in its disastrous consequences and is described as *“all flesh had corrupted his way”*, Genesis 6:12. Then, as now, when the subject of race was mentioned, one would simply shrug their shoulders and sneer in indifference. Like always, products of mixed marriages are not difficult to recognize. Although there were many in Jerusalem of mixed race, Matthew 24:37 more typically fits today’s multiculturalism

Summation: Therefore, we should anticipate an unannounced sudden return of Yahshua Christ, accompanied by the destruction of all nonwhites and genetically mixed peoples; with a qualified number of the genetically pure resurrected and living, receiving glorified bodies. Generally speaking, there will occur two resurrections, Dan. 12:2: **“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.”** – (See also John 5:25, 28-29.)