with the addition of ‘*the days of Lot*’ to  
it: see also 2 Pet. ii. 4—10; iii. 5,6. It  
is important to notice the confirmation,  
by His mouth who is Truth itself, of the  
*historic reality of the flood of Noah*.

{38} The expression **drinking** may serve to  
shew that it is a mistake to imagine that  
we have in Gen. ix. 20 the account of the  
first wine and its effects. The security  
here spoken of is in no wise inconsistent  
with the anguish and fear prophesied,  
Luke xxi. 25, 26. They *say*, there is  
peace, and occupy themselves as if there  
were: but fear is at their hearts. On the  
addition in Luke xxi. 34—36, see notes  
there.

**40, 41.**] From this point (or  
perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse  
begins to assume a parabolic form, and  
gradually passes into a series of formal  
parables in the next chapter.

{40} These  
verses set forth that, as in the times of  
Noah, men and women shall be employed  
in their ordinary work: see Exod. xi. 5:  
Isa, xlvii. 2. They also shew us that the  
elect of God will *to the last be mingled in  
companionship and partnership with the  
children of this world* (see Mark i. 19, 20).  
We may notice, that these verses do not  
refer to the same as vv. 16—18. Then  
it is a question of *voluntary flight*; *now  
of being taken* (by the angels, ver. 81: the  
‘*present tense* graphically sets the incident  
before us; or perhaps describes the rule of  
proceeding. It is interesting to know that  
the word “*taken*” is the same verb in the  
original as “*receive*” in John xiv. 3) *or  
left.* Nor again do they refer to the great  
judgment of ch. xxv. 31, for then (ver. 32)  
*all* shall be summoned: but they refer  
to the millennial dispensation, and the  
gathering of the elect to the Lord *then*.  
{41} The “women grinding at the mill” has  
been abundantly illustrated by travellers, as  
even now seen in the **East**. See especially  
The Land and the Book, pp. 526, 7.

**42—44.]** {42} Our Lord here resumes the tone  
of direct exhortation with which He commenced.  
{43} To the secure and careless He  
will come as a thief in the night: to His  
own, as their Lord. See Obad. 5: Rev. iii.  
3; xvi. 15: 1 Thess. v. 1—10, where the  
idea is expanded at length. Compare ver.  
7 there with our ver. 49, and on the distinction between those who are of the day,  
and those who are of the night, see notes  
there.

**45—47.**] {45} Our Lord had given  
this parabolic exhortation before, Luke xii.  
42—46. Many of these His last sayings  
in public are solemn repetitions of, and  
references to, things already said by Him.  
That this was the case in the present instance, is almost demonstrable, from the  
implicit allusion in Luke xii. 36, to the  
*return from the wedding*, which is here  
expanded into the parable of ch. xxv. 1 ff.  
How much more natural that our Lord  
should have preserved in his parabolic discourses the same leading ideas, and again  
and again gathered his precepts round  
them,—than that the Evangelists should  
have thrown into utter and inconsistent  
confusion, words which would have been  
treasured up so carefully by them that  
heard them ;—to say nothing of the promised help of the Spirit to bring to mind