

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2025**

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**GENERAL SUBJECT:  
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—  
PHILIPPIANS AND COLOSSIANS**

Message Two

**Being One in Soul to Enjoy Christ  
by Thinking the One Thing, by Being One with Christ in His Inward Parts,  
and by Allowing God to Operate in Us the Willing and the Working for His Good Pleasure**

Scripture Reading: Phil. 1:4, 8, 18, 25, 27; 2:2, 12-13, 17-18, 28-29; 3:1; 4:1, 4, 10, 15-16

**Phil. 1:4**—Always in my every petition on behalf of you all, making my petition with joy,

**Phil. 1:8**—For God is my witness how I long after you all in the inward parts of Christ Jesus.

**Phil. 1:18**—What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice;

**Phil. 1:25**—And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

**Phil. 1:27**—Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together *along* with the faith of the gospel,

**Phil. 2:2**—Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

**Phil. 2:12-13**—So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; <sup>13</sup>For it is God who operates in you both the willing and the working for *His* good pleasure.

**Phil. 2:17-18**—But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all. <sup>18</sup>And in like manner you also rejoice, and you rejoice together with me.

**Phil. 2:28-29**—I have sent him therefore the more eagerly, so that when you see him again, you may rejoice and I may be less sorrowful. <sup>29</sup>Receive him therefore in the Lord with all joy, and hold such in honor,

**Phil. 3:1**—Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.

**Phil. 4:1**—So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.

**Phil. 4:4**—Rejoice in the Lord always; again I will say, rejoice.

**Phil. 4:10**—But I rejoiced in the Lord greatly because now at length you have caused your thinking for me to blossom anew; for which matter you had indeed taken thought, but lacked opportunity.

**Phil. 4:15-16**—And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had fellowship with me in the account of giving and receiving except you only; <sup>16</sup>For even in Thessalonica you sent both once and again to my need.

**I. Strictly speaking, Philippians is a book not only on the experience of Christ but also on the enjoyment of Christ; the experience of Christ is primarily in our spirit, but the enjoyment of Christ is in our soul (our mind, emotion, and will):**

- A. Since Philippians is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

**Phil. 1:4**—Always in my every petition on behalf of you all, making my petition with joy,

**Phil. 1:18**—What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice;

**Phil. 1:25**—And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

**Phil. 2:2**—Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

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**Phil. 3:1**—Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.

**Phil. 4:1**—So then, my brothers, beloved and longed for, my joy and crown, in the same way stand firm in the Lord, beloved.

**Phil. 4:4**—Rejoice in the Lord always; again I will say, rejoice.

- B. The saints in Philippi had fellowship unto the gospel, participating in the furtherance of the gospel through the apostle Paul's ministry; this participation included their financial contributions to the apostle—vv. 10, 15-16:

**Phil. 4:10**—But I rejoiced in the Lord greatly because now at length you have caused your thinking for me to blossom anew; for which matter you had indeed taken thought, but lacked opportunity.

**Phil. 4:15-16**—And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had fellowship with me in the account of giving and receiving except you only; <sup>16</sup>For even in Thessalonica you sent both once and again to my need.

1. The Christ-experiencing and Christ-enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate; the more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy; this kills our self, ambition, preference, and choice.
2. Whether we speak or remain silent, our life, our living, our being, and our entire person must be a preaching of Christ—1:20; 4:22; cf. 2 Cor. 3:3.

**Phil. 1:20**—According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

**Phil. 4:22**—All the saints greet you, and especially those of Caesar's household.

**cf. 2 Cor. 3:3**—Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

- C. Paul charges us to conduct ourselves “in a manner worthy of the gospel of Christ,” which is to “stand firm in one spirit, with one soul striving together along with the faith of the gospel”—Phil. 1:27:

**Phil. 1:27**—Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together *along* with the faith of the gospel,

1. To be with one soul and to be like-souled for the gospel work are more difficult than to be in one spirit for the experience of Christ; Timothy was a brother who was like-souled with the apostle Paul—2:19-21, cf. v. 30.

**Phil. 2:19-21**—But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you. <sup>20</sup>For I have no one like-souled who will genuinely care for what concerns you; <sup>21</sup>For all seek their own things, not the things of Christ Jesus.

**cf. Phil. 2:30**—Because for the work of Christ he drew near unto death, risking his life, that he might fill up your lack of service toward me.

2. To be with one soul requires that, after having been regenerated in our spirit, we go further to be transformed in our soul—2 Cor. 3:18; Rom. 12:2.

**2 Cor. 3:18**—But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

**Rom. 12:2**—And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

3. If we are not one in our affections, thoughts, and decisions, we are not with one soul; as long as we are not one in soul, we are not in the fellowship unto the furtherance of the gospel, and our conduct is not worthy of the gospel.

4. When all the members in the church are in one spirit with one soul, this oneness will be convincing, subduing, and attractive, and we will experience Christ and enjoy Him.
  - D. It is possible for us to have the experience of Christ without the enjoyment of Christ; the problem here is with our soul—our mind, emotion, and will; like children who are made to eat without enjoying their food, many times we experience Christ without enjoying Him.
- II. In order for us to be one in soul, we need to think the one thing: the *one thing* in Philippians refers to the subjective knowledge, experience, and enjoyment of Christ; the *one thing* is the pursuing of Christ to gain Him, lay hold of Him, and possess Him—1:20-21; 2:2, 5; 3:7-14; 4:13:**

**Phil. 1:20-21**—According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. <sup>21</sup>For to me, to live is Christ and to die is gain.

**Phil. 2:2**—Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

**Phil. 2:5**—Let this mind be in you, which was also in Christ Jesus,

**Phil. 3:7-14**—But what things were gains to me, these I have counted as loss on account of Christ. <sup>8</sup>But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count *them* as refuse that I may gain Christ <sup>9</sup>And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God *and* based on faith, <sup>10</sup>To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, <sup>11</sup>If perhaps I may attain to the out-resurrection from the dead. <sup>12</sup>Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus. <sup>13</sup>Brothers, I do not account of myself to have laid hold; but one thing *I do*: Forgetting the things which are behind and stretching forward to the things which are before, <sup>14</sup>I pursue toward the goal for the prize to which God in Christ Jesus has called *me* upward.

**Phil. 4:13**—I am able to do all things in Him who empowers me.

- A. In order to live in the reality of the Body of Christ, we must enjoy Christ by loving Him to the uttermost, and in order to love Him, our thoughts need to be rescued from being hardened (2 Cor. 3:14), blinded (4:4), rebellious (10:4-5), and corrupted (11:2-3).

**2 Cor. 3:14**—But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled *to them* that *the veil* is being done away with in Christ.

**2 Cor. 4:4**—In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine *on them*.

**2 Cor. 10:4-5**—For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, <sup>5</sup>As we overthrow reasonings and every high thing

rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

**2 Cor. 11:2-3**—For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present *you as* a pure virgin to Christ. <sup>3</sup>But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

- B. Our thinking should be focused on the excellency of the knowledge of Christ and the experience and enjoyment of Christ; focusing on anything else causes us to think differently, thus creating dissensions among us—1 Cor. 1:10; Phil. 3:8-9, 15; 4:2.

**1 Cor. 1:10**—Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and *that* there be no divisions among you, but *that* you be attuned in the same mind and in the same opinion.

**Phil. 3:8-9**—But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count *them* as refuse that I may gain Christ <sup>9</sup>And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God *and* based on faith,

**Phil. 3:15**—Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

**Phil. 4:2**—I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.

- C. The one thing, the unique thing, in the Lord's recovery is God's eternal economy with Christ as the centrality and universality—1 Tim. 1:3-4; Col. 3:10-11.

**1 Tim. 1:3-4**—Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things <sup>4</sup>Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

**Col. 3:10-11**—And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, <sup>11</sup>Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

- D. The content of God's eternal economy is Christ; actually, Christ Himself in His full ministry of three stages is the divine economy (John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6); God's desire is to have a recovery purely and wholly of the person of Christ (Col. 1:17b, 18b; 2 Cor. 12:2a; 2:10; 3:3).

**John 1:14**—And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

**1 Cor. 15:45**—So also it is written, "The first man, Adam, became a living soul"; the last Adam *became* a life-giving Spirit.

**Rev. 1:4**—John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

**Rev. 3:1**—And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

**Rev. 4:5**—And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;

**Rev. 5:6**—And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

**Col. 1:17**—And He is before all things, and all things cohere in Him;

**Col. 1:18**—And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

**2 Cor. 12:2**—I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.

**2 Cor. 2:10**—But whom you forgive anything, I also *forgive*; for also what I have forgiven, if I have forgiven anything, *it is* for your sake in the person of Christ;

**2 Cor. 3:3**—Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

- E. Among the Philippians there was dissension in their thinking (Phil. 4:2), which troubled the apostle; hence, he asked them to think the same thing, even the one thing, that they might make his joy full (2:2):

**Phil. 4:2**—I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.

**Phil. 2:2**—Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

1. To think something other than the one thing is to rebel against God's economy; God's economy is that we think the one thing; in the church life we need to help all the saints to think the one thing; our thoughts should be focused on and filled with the enjoyment of Christ for the church life, the Body life.
2. Because of the dissension in their thinking, the Philippian believers had different levels of love (v. 2); they did not have the same love toward all the saints for the keeping of oneness; if our love toward the saints has been regulated and dealt with, then we will enjoy Christ as we love the saints.  
**Phil. 2:2**—Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
3. Being one in soul, joined in soul, is not only for the experience of Christ but even more for the enjoyment of Christ; in order to enjoy Christ, we need to have a proper soul, a "co-soul" that is one with the souls of other saints.

**III. In order for us to be one in soul, we must be one with Christ in His “inward parts,” signifying His emotions with His inward affection and tender mercy—1:8:**

**Phil. 1:8**—For God is my witness how I long after you all in the inward parts of Christ Jesus.

- A. As a man, Christ’s experiences in His inward parts included His love, desire, delight, and feeling—Psa. 16:3, 7 (see footnotes in the Recovery Version).

**Psa. 16:3**—As for the saints who are on the earth, they are the excellent; All my delight is in them.

**Psa. 16:7**—I will bless Jehovah, who counsels me; Indeed in the nights my inward parts instruct me.

- B. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ; if we would be those who are experientially in Christ, we must be in His inward parts, in His tender and delicate feelings—Col. 3:12.

**Col. 3:12**—Put on therefore, as God’s chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

- C. In the book of Philemon we have a picture of the Body life lived in the inward parts of Christ Jesus—vv. 7, 10-12, 20:

**Philem. 7**—For I had much joy and encouragement over your love, because the inward parts of the saints have been refreshed through you, brother.

**Philem. 10-12**—I entreat you concerning my child, whom I have begotten in my bonds, Onesimus, <sup>11</sup>Who formerly was useless to you but now is useful both to you and to me. <sup>12</sup>Him I have sent back to you—him, that is, my very heart—

**Philem. 20**—Yes, brother, may I have profit from you in the Lord; refresh my inward parts in Christ.

1. While Onesimus was in prison at Rome with Paul, he was saved through Paul, who referred to him as “my child, whom I have begotten in my bonds”—v. 10.

**Philem. 10**—I entreat you concerning my child, whom I have begotten in my bonds, Onesimus,

2. When Paul sent Onesimus back with his Epistle to Philemon, Paul said, “Him [Onesimus] I have sent back to you—him, that is, my very heart”—v. 12.

3. Paul’s inward affection and compassions went with Onesimus to Philemon; the words *very heart* are literally the same as *inward parts* in Philippians 1:8, which signify inward affection, tenderheartedness, and compassions—Col. 3:12.

**Phil. 1:8**—For God is my witness how I long after you all in the inward parts of Christ Jesus.

**Col. 3:12**—Put on therefore, as God’s chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;



- D. Paul lived in the reality of the Body of Christ by taking Christ's feeling as his own feeling; Christ's feeling for the Body became his feeling for the Body; this is most necessary for our living the Body life—2 Cor. 12:15.

**2 Cor. 12:15**—But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

- E. If we deny ourselves and identify ourselves with the Body, there will be no separation or disconnection from the Body; the life we live will fully be the Body life, and the Lord will gain the expression of His Body on earth today—Matt. 16:24; Eph. 4:16.

**Matt. 16:24**—Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

**Eph. 4:16**—Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- F. The more we live in the inward parts of Christ Jesus, the greater will be our consciousness of the Body of Christ and the stronger will be our feeling for the Body of Christ—1 Cor. 12:26-27; Rom. 12:15.

**1 Cor. 12:26-27**—And whether one member suffers, all the members suffer with *it*; or one member is glorified, all the members rejoice with *it*. <sup>27</sup>Now you are the Body of Christ, and members individually.

**Rom. 12:15**—Rejoice with those who rejoice; weep with those who weep.

**IV. In order for us to be one in soul, we need to work out our own salvation by cooperating with the inner energizing God, who operates in us both the “willing and the working for His good pleasure”—Phil. 2:12-13:**

**Phil. 2:12-13**—So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; <sup>13</sup>For it is God who operates in you both the willing and the working for *His* good pleasure.

- A. We work out our own salvation because God works within us; we may say that we do not have the willingness, but God is working the willingness into us for the working out of His good pleasure; the willing is within, and the working is without.
- B. We need to exercise our spirit with our subdued and resurrected will to choose to work out our own salvation by cooperating with the indwelling Triune God, who operates within us the willing for His good pleasure.
- C. Our transformed will can be seen typologically in Song of Songs 4:4; this verse says that the Lord's loving seeker has a neck “like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men”:
1. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16); hence, the neck denotes man's will; the Lord considers the submission of man's will as the most beautiful thing in man.



**Isa. 3:16**—Moreover Jehovah said, Because the daughters of Zion are haughty, And walk around with outstretched necks And lusting eyes, And trip along with quick, little steps, And rattle the anklets on their feet;

2. The neck being like a tower signifies that the seeker's will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan; her will has been brought into complete submission to David (who signifies Christ), and her will has been taken captive by Christ.
3. The armory stored within the tower signifies the victory of Christ for the preservation of the believer's will from the enemy's usurpation; bucklers and shields are for protection; and the mighty men denote strength.
4. In summary, Song of Songs 4:4 indicates that the believer is willing to submit to Christ's will, and her will is as strong as a tower for carrying out His will; she is on guard vigilantly and does not allow the enemy to usurp her submissive will.

**S. S. 4:4**—Your neck is like the tower of David, Built for an armory: A thousand bucklers hang on it, All the shields of the mighty men.

- D. Our experience of Christ as our life of obedience in order to work out our own salvation is seen in type with the ark that Noah built; to build the ark is to build up the practical and present Christ as God's salvation in our experience for the building up of the Body of Christ as the corporate Christ for God's good pleasure—Phil. 2:8, 12-13:

**Phil. 2:8**—And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and *that* the death of a cross.

**Phil. 2:12-13**—So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; <sup>13</sup>For it is God who operates in you both the willing and the working for *His* good pleasure.

1. The ark is a type of Christ, not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man—Gen. 6:14; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11.

**Gen. 6:14**—Make yourself an ark of gopher wood; you shall make rooms in the ark and shall cover it within and without with pitch.

**1 Cor. 12:12**—For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

**Eph. 2:15-16**—Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, <sup>16</sup>And might reconcile both in one Body to God through the cross, having slain the enmity by it.

**Col. 3:10-11**—And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, <sup>11</sup>Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

2. By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood but was also separated from that generation and ushered into a new age—Gen. 8:13-19; 1 Pet. 3:20. **Gen. 8:13-19**—And in the six hundred first year, in the first *month*, the first day of the month, the water was dried up from the earth. And Noah removed the covering of the ark and saw that now the surface of the ground was dry. <sup>14</sup>And in the second month, on the twenty-seventh day of the month, the earth was dry. <sup>15</sup>And God spoke to Noah, saying, <sup>16</sup>Go forth from the ark, you and your wife and your sons and your sons' wives with you; <sup>17</sup>Bring out with you every living thing that is with you of all flesh—birds and cattle and every creeping thing that creeps upon the earth—that they may swarm on the earth and be fruitful and multiply upon the earth. <sup>18</sup>So Noah went forth, as well as his sons and his wife and his sons' wives with him. <sup>19</sup>Every animal, every creeping thing, and every bird, everything that moves upon the earth, went forth from the ark according to their families.

**1 Pet. 3:20**—Who had formerly disobeyed when the long-suffering of God waited in the days of Noah, while the ark was being prepared; *entering* into which, a few, that is, eight souls, were brought safely through by water.

3. Likewise, by building the church and entering into the church life through building up the practical and present Christ as God's salvation in our experience, we will be saved from God's judgment on today's evil generation through the great tribulation (Matt. 24:37-39; Luke 17:26-27; 1 Thes. 5:3); separated from that generation (Luke 21:36; Rev. 3:10); and ushered into a new age, the age of the millennium.

**Matt. 24:37-39**—For just as the days of Noah were, so will the coming of the Son of Man be. <sup>38</sup>For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark, <sup>39</sup>And they did not know *that judgment was coming* until the flood came and took all away, so also will the coming of the Son of Man be.

**Luke 17:26-27**—And even as it happened in the days of Noah, so will it be also in the days of the Son of Man: <sup>27</sup>They were eating, they were drinking, they were marrying, they were being given in marriage, until the day in which Noah entered into the ark and the flood came and destroyed them all.

**1 Thes. 5:3**—When they say, Peace and security, then sudden destruction comes upon them, just as birth pangs to a woman with child; and they shall by no means escape.

**Luke 21:36**—But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man.

**Rev. 3:10**—Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.