

# "When?" Is the Wrong Question

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[ 0 : 00 ] Matthew chapter 24.

And I promise you, no matter how long it takes, I'm going to get through to the end of chapter 24. And I think I can make that with no problem.

Now, that's not all of the Olivet Discourse, of course. Discourse, of course. That was interesting. The Olivet Discourse takes up not just chapter 24, but also chapter 25.

And so I'll not be able to get to that, but perhaps someone else will. Can I tell them that, Lee, are you still wavering in the decision?

No. Okay. All right. So Lee will take up where I left off. And he has a totally different view of this scripture than I do. No, I'm just kidding.

[ 1 : 13 ] Just kidding. Anyway, let's go ahead and read chapter 24, starting with verse 36.

And we'll read all the way to the end of the chapter. That way we can kind of get the whole thing in our minds. But of that day and hour, no one knows, not even the angels of heaven, but my Father only.

But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark.

And did not know until the flood came and took them all away. So also will the coming of the Son of Man be. Then two men will be in the field.

One will be taken and the other left. Two women will be grinding at the mill. One will be taken and the other left. Watch therefore, for you do not know what hour your Lord is coming.

[ 2 : 23 ] But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

Who then is a faithful and wise servant, whom his master made ruler over his household to give them food in due season. Blessed is that servant whom his master, when he comes, will find so doing.

Assuredly I say to you that he will make him ruler over all his goods. But if that evil servant says in his heart, my master is delaying his coming, and begins to beat his fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for him, and at an hour that he is not aware of, and will cut him in two, and appoint him his portion with the hypocrites.

There shall be weeping and gnashing of teeth. Okay. So I guess we could say, finally, finally Jesus is going to answer everyone's burning question here.

That's what he is doing here. What's the burning question? When. That is, when is Jesus coming back? And so this, that was the first of the two questions, remember, asked by the disciples.

[ 3 : 55 ] That's what kind of launched Jesus out into this discourse, though Jesus was going to teach them these things anyway. But that was the occasion.

They're asking a question. That was the first question. Tell us when. When these things will be. And Jesus answers, though, the second question first, doesn't he?

And that's the what question. And what will be the sign of your coming and of the end of the age? And that's what we have recorded for us, and what we've already studied over the past 32 verses, Jesus answering the what question.

What will be the sign? And where Jesus really essentially says, don't let anyone fool you. Don't let anyone lead you astray, deceive you. There are some specific things that are going to take place leading up to and just before I return.

All right. So don't be fooled. And so this is what he's telling his disciples. And so now Jesus is ready to answer their first question, the wind question.

[ 5 : 06 ] And and he does answer that, doesn't he? He says, no one knows. No one knows. That is no one on earth. Knows.

Including me. What Jesus said. At least for now, including me. And no one in heaven. So no one on earth, no one in heaven.

Excluding that is God the Father. Because he says, only God the Father knows. Only God the Father. Only my Father knows. And so we could really kind of boil it all down to this.

This is what Jesus was saying to his disciples. You can't know the time of Christ's return. So you must be ready at all times. I mean, really, you just boil it all down to that.

Couldn't you? You don't know. You can't know. It's not that you don't know. That you're ignorant of it. It's just it's not possible for you to know. The timing of my coming.

[ 6 : 04 ] So so what then? You should be ready all the time. Be ready all the time. And of course, you know, in the immediate sense, as I've explained many, many times, that what he said applies to the generation living during the last three and a half years of the tribulation.

That applies to them. I mean, he's speaking directly to them, even though they were not even alive when he spoke these words. And they're not alive. Well, they could possibly be alive today.

But he's speaking to people out into the future. So when he says you can't know the time of my return. So you must be ready all the time. He is in the immediate sense, specifically speaking, to that generation living during the last three and a half years of the tribulation.

But it also applies to our generation, doesn't it? Living today. Not in the same way that it applies here to that generation who is yet to come.

But but the basic principle here that he's teaching applies to our generation living today. It also applies, of course, and has applied to every generation since the first coming of Christ.

[ 7 : 26 ] That is, you can't know the time of Christ's return. So you must be ready all the time at all times. I now in my understanding of eschatology and my position is that we're not, you know, looking for the second coming.

That is, this when Jesus comes as being described here in chapter 24, we're looking for the rapture. We're looking for him coming and taking us out of here.

All right. We don't know when that's going to be either, do we? Do you know? There are a whole lot of people who think they do or have ventured a guess. Some more claim it to be more than just a guess.

You know, books have been written on the subject. Dates have been set on the subject. Dates that have come and gone, you know. But we're, you know, we're not waiting, not looking for signs.

Remember, I mentioned that we're not looking for the signs. The signs that he mentions here lays out for for for us in Scripture in chapter 24. We're not looking for those signs. We're waiting for a shout, listening for a shout.

[ 8 : 43 ] And when Jesus comes and takes us out of here. But the same kind of principle applies. And everything that we're going to talk about here as we, you know, expose this passage of Scripture, where in principle, those things will apply to us as well in a different context.

But they will apply to us. All right. So you can't know the time of Christ's coming. This is what he said to us. You can't know it. So you must be ready all at all times.

All right. That's what he said to his disciples. Now, did that satisfy them? Just like it does. Yeah. Well, actually, it did not satisfy them.

And perhaps you may remember just a matter of a few days later. And this is after the crucifixion, after the resurrection.

And just before Jesus' ascension back to heaven, the disciples, guess what? They asked the same question again.

[ 9 : 55 ] They worded a little bit differently. But it's basically, the import of the question is basically the same. And so they weren't satisfied. And so, you know, actually, on that day, just before Jesus was taken up into the clouds and disappeared before their very eyes and their, you know, their jaws are, you know, laying on the ground and looking up in the air, just before that happened, they had an opportunity to ask Jesus a question, another question.

And they just had to ask the wind question again. And I'm talking about Acts chapter 1 and verse 6. And I didn't put this in your notes. You can jot it down. But you're familiar with this passage.

Leads up to one of the places in the New Testament where Jesus gives his commission to his church. And in Acts chapter 1 verse 6, it says, Therefore, when they had come together, they asked him, saying, Lord, will you at this time restore the kingdom to Israel?

That's basically the same question. Because they're thinking it's, you know, this is something he's going to do now. You know, leaving? No, he, you know, that already had big problems facing the reality of his death, his arrest and his death and all of that.

But now he's been raised from the dead. And so the very natural thought for them was, well, the time is now. All right. So is it going to be now? It's basically the wind question.

[11:28] So you're going to do it now. They just can't get it into their heads. And so Jesus responds to the question, doesn't he? And, you know, I think when you really consider his response, I think he's being very gracious.

He could have really been hard on them asking that question again. But Jesus says, it's not for you to know times or seasons, which the Father has put in his own authority.

So he's saying the timing of these things is outside of your purview. I mean, this is not for you to know. It's not your business.

So he's saying, and again, really, as you read on, he says, meanwhile, I want you to focus on something else. And this is where he gives his commission. And so he goes on to say, but you shall receive power.

Don't worry about the timing of the establishment of my kingdom. You know, don't worry about that. Here's what I want you to know. You're going to receive power when the Holy Spirit comes upon you, and you shall be my witnesses, witnesses to me in Jerusalem and in all Judea and Samaria and to the end of the earth.

[12:41] And that's it. That's what he said. And the Bible says immediately after that, and when he had spoken those things, these things while they watched, he was taken up and a cloud received him out of their sight.

And then, you know, a couple of angels were standing there, suddenly standing there. And they said, I don't know if it was one of them or if they said it in unison.

The Bible's not really specific, but this is what they said to them. This same Jesus, well, first they said, why do you stand here looking up into the sky? I mean, what's the matter with you? You've got things to do.

You've got to get busy. You've got, you know, you need to focus on what God has called you to hear. And he said, besides that, this same Jesus who was taken up from you into heaven will so come in like manner as you saw him go into heaven.

That is, you saw him taken up in a cloud and he will one day return the same way, return on a cloud.

[13:45] And Jesus had already told them that. Remember, we've already studied that passage. Matthew 24, verse 30. The sign of the Son of Man will appear in heaven and they will see the Son of Man coming on the clouds of heaven with power and great glory.

So, disciples really weren't satisfied. I'm not sure if it was until after Pentecost. I'm not sure just when. The Holy Spirit revealed once and for all the truth of these matters.

All right, so there are three things. Better get to them. Three things that should describe what, and I'm going to use this term, what the tribulation saints.

When I say tribulation saints, I'm talking about those who are saved during the tribulation. Those saved before the tribulation aren't going to be there or here during that time.

Those saved prior to the tribulation, be raptured, be out of here. And we'll come back, come back with Jesus. But, so tribulation saints are those who are saved during the tribulation.

[14:56] And so there are three things that should describe what the tribulation saints should be doing just before the return of Jesus Christ. And because they're the ones Jesus is addressing here.

Again, I would remind you when he says in verse 42, That personal pronoun, that plural pronoun you, refers not to his disciples, not really to us.

It refers to those who will be saved during the tribulation. And I would add those who will not only be saved but alive at his coming. Because many of those who will be saved during the tribulation will be martyred.

I mean, they're not all going to make it through alive. But he's speaking to those who will be alive when Christ returns. And so the same is true of verse 44.

If you have your Bibles open there, Therefore you also be ready. For the Son of Man is coming in an hour you do not expect. So again, you is a reference to believers specifically.

[16:14] And those who are alive there just before the coming of Christ. I guess we could, we might say that there is somewhat of an evangelistic element here as well.

Because these words, no doubt, will be read and proclaimed by tribulation saints to unbelievers at the time.

Maybe a part of a gospel presentation. You know, be ready because you don't know when Jesus is coming again. Trust him. Be saved. You know, so there may be, I think very obviously would be an evangelistic element here.

And then the same group of people are addressed in the parable that's given at the close of the passage. This parable of the servant and the master.

And in verses 45 to 51. And he's addressing the master's faithful servants. And these, again, are those who will be alive at the time of his return.

[17:18] All right, so I mentioned those three specific times that he addresses a certain group of people. And I mentioned that so that you'll know that he's, you know, really looking way out into the future and talking about a group of people who are not yet saved and not possibly not even alive yet, many of them.

Depends on how soon you think these things are going to transpire. And so there are three references to these tribulation saints. And so there are three aspects to their commitment to Christ. Their commitment to Christ leading up to the time of his return. So here's the first one. They should be looking for Jesus. Very simple outline. Looking for Jesus.

Verse 42, again, he says, Watch, therefore. I mean, keep your eyes open. Watch, look. Be looking for Jesus.

And so let me point out just three things Jesus says about this in this part of the passage. The first one is somewhat implied, but I think more than just implied, and that is the certainty of his coming.

[18:34] Though this is not something we need to be convinced of, I would hope. Just to point it out in the passage, the certainty of it. Looking for him because he is coming.

He is coming. Now, we know he is, don't we? But, you know, it's more, not theory, but it's more of, well, sometime, yeah.

But here, it's very specific. I mean, look now. Be looking now for his coming. And so, really, there are several indicators that point to the certainty.

And I mean in the sense of the certainty of it right now that he is coming. And the first one is the specific reference to a set point in time.

I mean, the language used here. Verse 36. That day and hour. So, there's not just speculation or theory or some kind of vague.

[19:44] I mean, that day and hour. You don't use that language unless you're talking about a very specific time. And you wouldn't talk about a specific time. Certainly, Jesus wouldn't. About a specific time of his return if it wasn't going to happen.

It's certain. That day and hour. Number two. Another indicator of the certainty is the statement about what God the Father knows.

The statement about what God the Father knows. Isn't that what he said in verse 36? But of that day and hour, no one knows. But my Father only. Now, what's the implication of that?

Well, obviously, what God knows will happen, will happen. Will happen. It's not, I hope this will take place. Or at least that's my plan for now. It's, he knows.

I mean, you know, God's not knowing or learning. I mean, these, when it says God knows, it's really a reference to his plan that's been established in eternity to pass.

[20:52] We can't imagine anything not having a beginning. But there was no beginning to this plan. It's always been, it's as eternal as God is eternal. And so what he knows is going to happen is going to happen.

The certainty of his coming. And then number three, the absoluteness of the language used in the analogy. He uses an analogy, remember, of Noah.

As in the days of Noah, that's an analogy. He's comparing what it was like in the days of, some aspect of what it was like in the days of Noah, comparing that with what it'll be like at the end, when

just before Christ comes.

It'll be like the days of Noah. So there's absolute language used there in the analogy. Verse 37, so also will the coming of the Son of Man be.

It will be. And verse 42, your Lord is coming. So this is, it's very certain. And then I would add one other, the meaning of the word watch.

[ 21 : 56 ] Watch in reference to the Lord's coming. Verse 42, watch therefore. The ESV, English Standard Version, translates this Greek word to stay awake.

And that's a good translation of the word, stay awake. You know, this is, he's not talking about something that is remote.

There's nothing remote about it. There's not even just simply something that's possible. You know, or merely probable.

He is coming. His coming is certain. And again, I add this element because it's certain today.

But it's not going to be today. Well, it could be, I suppose. It could come for his church. But we're talking about the second coming. It's not going to be today. But when the people Jesus is talking to here, for them, when these things happen, then, remember earlier in the chapter, look up for your Redeemer's coming.

[ 23 : 09 ] So the certainty of it, and not just, yeah, it's going to happen, but it's going to happen now. Right now, it's certain. And so the certainty of his coming. Next, the confidentiality of his coming, or about his coming.

Verse 36, but of that day and hour no one knows, not even the angels of heaven, but my Father only. All right, so first of all, we should understand something about the win of it.

The win of this, the win of it. And there are two things. The general timing. And this is important to understand because if you just really kind of think about it, you're going to have this question anyway.

You know, well, you know, Jesus talks about some specific things happening. And so you could just kind of set your watch to it then if you're alive at that point. And so you need to understand that the general timing of the second coming will be known by the tribulation saints.

There's no way they could not know it. I mean, if they read the Bibles. I'm talking about the general timing of it. They will know more than we know today.

[ 24 : 27 ] Why? How? Well, simply by virtue of the period of time in history in which they will be living. And we've already discovered this.

The Bible is very specific about the length of the tribulation and all those references to it. Daniel and also in the book of Revelation. So the tribulation we know based upon the revelation, Daniel's prophetic revelations as well as John's revelations.

We know that the tribulation is how many years? Seven years. And we know that the great tribulation is how many years?

Three and a half. Now, it's not an additional three and a half. The great tribulation is the last half of the seven years of tribulation. It's the three, the last half of it.

The three and a half years. We know this from Scripture. Specific days are mentioned. There are some variances in those days and a lot of speculation about that.

[ 25 : 27 ] But it's pretty clear in Scripture if you take it literally. The Scripture literally, and I do, when it means to be literal. And so the commencement of the signs, Jesus mentions here in chapter 24, those specific signs, and especially the abomination of desolation, which is an event that will take place.

And so with those things happening, that will allow the tribulation saints to be able to mark the general timing of the second coming.

That is, the believers will. I don't know if the unbelievers will care a whit about what Scripture says. So, general, the general timing.

But the specific timing of the second coming will not be known by anyone, believers or non-believers. And, you know, even with the signs that Jesus reveals and some of those that are really specific signs pertaining to the Antichrist and some of the things that he will do, there still will be enough, you know, be vague enough that you can't just mark it on your calendar somewhere or, you know, and set your watch for it, you know, or your cell phone and say, you know, beat me when it's time and I'll be ready.

No, the specific time will not be known. They will not know the precise day and hour of Jesus' return. Second, we need to understand something about the who of it.

[ 27 : 07 ] That is, who will know the exact day and hour, and we don't have to talk a lot about that. Verse 36 says, the Father only. Which really presents a bit of a puzzler, which I want to address with this third thing, understanding something about the why of it.

That is, the why will no one know, except the Father only. And you think about it, we, I think we can understand why mortal man is kept from knowing the exact time of Jesus' return.

I mean, that's pretty logical, isn't it? As I put in your notes, what kind of life would most of these tribulation people live if they knew the exact time of Jesus' return? If you knew exactly when he was going to return, then you would say, well, I've got time, you know, to do what I want to do.

And, all right, you know, look at my watch or my calendar. Well, I've still got two more days. And, you know, so, I mean, that's logical, isn't it?

But I would point this out. But even if they knew when, exactly when, they would not know if any of it, if they would still be alive.

[ 28 : 27 ] I mean, if you know the time, exact time, you're living in the tribulation, you know the exact day and hour, then you can't be comforted by, well, I've got plenty of time, do what I want, and when, you know, just before it comes, I'll get saved.

Well, you don't even know if you'll be alive then. I mean, countless millions, billions will die during the tribulation.

And not only from the natural catastrophes, the catastrophes, I say natural, the things that God is going to unleash upon this earth, but also the Antichrist and what he will be doing and unleashing upon the earth.

All right, so even if you know when, you're not really assured that you'll be alive then. And even if you could know you were alive, you would be alive. So, you know, I know when he's coming and I know I'm going to make it.

So, I'll just wait until an hour before he comes and then I'll repent and believe in Christ and be saved. Even if you knew all that and that was your intention, what kind of faith would that be, really?

[ 29 : 46 ] I mean, seriously. What kind of faith, you know, where you're waiting to believe just before Jesus returns? And then I would say we can understand somewhat why angels are kept from knowing the exact time of Jesus' return.

If you know anything about angels, they are God's messengers. But one thing we know for sure that God's redemptive plan does not apply to the angels.

Now, they're a part of his work and they'll be very much involved in, you know, ushering saints to heaven.

And they'll be working for the Lord, but the timing is not for them. It's not important to them. And not only that, but they are servants and messengers of God and they don't need to know.

They are the messengers, the heralds, the servants of the Lord. They don't, you know, they don't have to know the specifics of the bigger picture. And so I think I can understand why you say angels don't even know.

[ 30 : 55 ] And maybe some of them would leak the news. You know, we hear a lot about leaking news. You say, well, an angel wouldn't do that. Well, a third of the angels fell from heaven because they rebelled against God.

So, you know, it kept it from them. So we can perhaps understand God's confidentiality concerning the men, mankind, as well as angels.

But we can only partially, partially understand why God the Son, by the way, God the Holy Spirit for that fact.

He doesn't mention anything about God the Holy Spirit. And I don't really have an answer for that. But we can only partially, and even what we could partially say about it is still a little confusing to us. But we could maybe know something about why the Son would not know. And a couple of things, really. One, Jesus was only ignorant of the exact time while he was on this earth.

[ 32 : 00 ] I think we can safely say that. He certainly knows now. Now, I don't have perhaps any scripture to back that up.

But I would have you compare a couple of passages that we've already considered. The one we have here, where he says not even, I mean, he says only the Father knows, meaning I don't know.

Compare that to after his resurrection. And the disciples basically ask the same question again. And Jesus basically repeats the same answer, except he doesn't mention anything about him not knowing there.

He just says, it's not for you to know. So I think he probably knew then. But, and of course, that leads then to another problem. I mean, how could he not know something?

I mean, he's God the Son. And the only answer you can give is that he self-limited his omniscience during his time, the time when he walked on this earth.

[ 33 : 01 ] In fact, there are a number of examples that could point to that. He said he only taught what the Father revealed to him. Or did he not know? Well, you know, he's God the Son, but he limited his, the prerogatives of his deity, the full use of his sovereignty and deity for the time that he was on this earth prior to his crucifixion.

And the obvious answer would be that he self-limited his omniscience. You know, if you're God, you can do that somehow. I don't know how that works, but I mean, God can do anything, right?

All right. All right. So the tribulation saints should be looking for Jesus, the certainty of his coming. Man, alive. Look what time it is.

The certainty of his confidentiality about his coming and then next, the calamity at his coming. And the calamity, that is, for those who are not looking for him because they don't know him.

And really, Jesus has already revealed quite a number of calamitous events, hasn't he, throughout this chapter. So let me just kind of walk through the next few verses.

[ 34 : 20 ] First of all, you know, there is this historical story. He uses this, I say, historical story of Noah. It's not some fanciful story from the Old Testament. This really happened.

The story of Noah and the ark in the Old Testament is a type. It's a type of a New Testament truth, really an eternal truth. And so verse 37 says, But as the days of Noah were, so also will the coming of the Son of Man be.

For as in the days before the flood, they were eating, drinking, marrying, and giving in marriage, until the day that Noah entered the ark, and did not know, until the, that is, they did not know, until the flood came and took them all away.

So also will the coming of the Son of Man be. Took them away, swept them away. You can picture that. I mean, you've seen movies about Noah and the ark.

Some somewhat good, some absolutely horrible, like the latest movie that came out on that. I don't know if you've ever seen it. Don't see it. But this is a type.

[ 35 : 22 ] You know, the ark is Jesus and his salvation and the security in Christ. Noah's family, wives, including the wives of his sons, they're the redeemed.

Eight souls saved from the flood. Noah's preaching for 120 years. That's God's call for sinners to repent. Now, none of them took, none of them received the message except for his family.

Don't criticize a guy that got his family on the ark. And the flood is the judgment of God upon sinners. And those who perish in the flood, those who are swept away, those are lost sinners.

So that's the, you know, the type, not all of it, but basically the type of Noah and the ark. But it typifies. And then second, I would say the similarity of Noah's times.

Here's the point of it. The similarity of Noah's times and the times of the tribulation, the great tribulation. That's what Jesus, that's the point Jesus is making here.

[ 36 : 28 ] Verse 40. Then two men will be in a field. So here's the other side of the analogy. Then, not Noah's day, but at the end of the tribulation.

Then, here's an example. Two men will be in the field. They'll be working side by side. Maybe they're father and son. Maybe they're brothers. Maybe they're friends, you know, and they're working out in the field. And then, that is when Jesus comes, one will be taken and the other left. Another analogy, the two women grinding in the mill. Maybe it's a mother and a daughter. Maybe it's two sisters. Maybe it's two female friends. Whatever. Mother and her daughter.

Maybe a grandmother. Whatever. It's just an analogy. And they're working in the mill. And one will be, just like that, taken. And the other left. Watch, therefore, he says, for you do not know what hour your Lord is coming.

All right. So, for most people in the tribulation, and I'd say by far most, for them, life will go on as it has. Well, to a degree, because life is not going to be easy during the tribulation, especially at the end of it.

[ 37 : 44 ] But on the basic things, it's going to go on as, you know, without any thought, without any even contemplation of the judgment of God being imminent.

There will be people who just go on with life. They'll adjust to the struggles, adjust to all those things. But it's just going to, they're not going to have any thought of Jesus coming, any thought of the judgment coming.

And so, the end, that's Christ's coming, will be unexpected. Unexpected and unprepared for, most importantly. The men and women, this is important.

The men and women taken, taken, who are they? They're sinners. Sinners who will be taken away to judgment.

Compare it to the other side of the analogy. Noah. And those who didn't listen to his preaching. Those who were not saved.

[ 38 : 44 ] And the flood came unexpectedly, and it took them away. So, the other, this side of the analogy, the analogy that points to what's going to take place at the end of the tribulation.

Those taken are sinners, unbelievers. This is not about the rapture. Not about the rapture.

That doesn't fit the analogy at all. It's talking about, you know, it's kind of like the old, who was it?

The Christian rock singer, can't remember his name, Larry Norman.

Wish we'd all been ready. He has the whole thing backward. I'm not talking about those who weren't ready for the rapture.

We're talking about sinners who were not ready. And Jesus came unexpectedly, and he came in judgment. There were no second chances. He didn't come and say, here's one more chance for you to believe in me.

[ 39 : 48 ] No, without them even knowing it, realizing it, they're swept away, taken away. Every single unbeliever on the planet will be taken.

That'll be the end of it. Man, it's frightening, isn't it, to think of it. So then, then the men and women left.

Who are they? They're the believers. They're the believers who will enter. I mean, they'll be, you know, they'll welcome their Redeemer, their Lord and Savior.

And they will then enter into his millennial reign on this earth, this thousand-year reign, joined with the church.

The church will be coming with Jesus, and he will establish his kingdom and reign for a thousand years on this planet.

[ 40 : 48 ] This is what he's talking about. So, looking for Jesus. I'm going to finish this real quick. The rest of it's not going to take long. Number two, longing for Jesus.

You know, there's a difference between looking and longing. It's possible to be looking for Jesus and not be longing for him.

And the difference is basically your relationship with him. I really believe that there will be unbelievers at the time, because the faithful will have shared the gospel, and they will have shared these very words that Jesus spoke, and they will be given this truth that Jesus may come at any moment.

So be ready. But they won't listen. They may be looking for him, but they don't really believe this means much. But they're not going to be longing for him. And so, not always should the tribulation saints be looking for him.

They should be longing for him. And verse 43 says, But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

[ 42 : 03 ] Therefore, you also be ready, for the Son of Man is coming in an hour you do not expect. So his coming will either be unexpected or expected.

Right? Unwelcomed or welcomed. Those two. And the difference will be the spiritual condition of those alive at his return.

The saved will be expecting him and welcoming him. I'll get that out. And why? Because they long for him. They long for him.

We do today. Can you imagine how more intensified that feeling of the heart, that longing of the heart will be for those who are living through the horrors, the hells of the final years of the tribulation.

They know he's coming. And they're excited. I mean, they're under tremendous stress. And distress and persecution and tribulation.

[ 43 : 10 ] But they know what that means. And they're longing for him to come. And so, you know, it's kind of a stark comparison, isn't it?

I mean, the phrase, you also be ready, refers to being spiritually prepared for Jesus to come, to meet Jesus.

How? As Savior, but also as Lord, as King. That's the saved. As opposed to the unsaved who, they're going to be meeting him as judge.

And it'll be, boy, it'll be just like that. It's over. Which leads us to the third and final thing of the passage.

Number three, the tribulation saints should be living for Jesus. So, looking for him to come, longing for him to come, and living for him until he comes.

[ 44 : 07 ] I mean, all the way up to the very second. So, even here, in these final days of this age, Jesus is not giving Christians permission to, you know, go up on a mountain and sit back, kick back, and keep your eyes in the heavens and just wait.

Or get up on the top of your house and put out some lawn chairs and, you know, bring a little refrigerator out there so that you can have some food. You don't want to get too far away from the sky.

You don't want to ever be distracted and just sit back and wait. Even here, he's not saying that. I want you to continue to be faithful. So, he says in verse 45, Who then is a faithful and wise servant? That is, the faithful wise servant at that time. What's that person like? Who is that? Whom, and he uses this kind of parable, whom his master made ruler over his household to give them food in due season.

That is, those who are faithful. Faithful in service to the Lord's work all the way up to the very end. Blessed is that servant whom his master, when he comes, will find so doing.

[ 45 : 20 ] Not waiting, but doing. Doing. Assuredly, I say to you, that he will make him ruler over all his goods. That is his inheritance.

I think in the millennial kingdom. You know, fellow heir with Christ. Romans 8, 17. So, he addresses the saved at his coming.

And then, the sinners at his coming. Verse 48. But if that evil servant says in his heart, My master is delaying his coming.

This is a parable, alright. Jesus is not really the unsaved or the sinner's master. But it's just keeping with the parable. The idea is, yeah, I kind of heard news that Jesus is coming, but I haven't seen him, so he's not.

You know, I don't care anymore. My master is delaying his coming. He begins to beat his fellow servants and to eat and drink with drunkards. The master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of.

[ 46 : 23 ] So, he's ignorant. Really, his ignorance and his lack of readiness will be no excuse for him. And will cut him into destruction, death, and appoint him his portion with the hypocrites.

It was kind of interesting. You know, the implication is that these people are, they're not hypocrites. They're honest about their sinfulness. You know, it's just, you know, don't make no bones about it. I'm just a lost sinner. Well, that's not going to get them a buy. Honest sinners are just as lost as dishonest hypocritical sinners.

Okay? They'll be numbered with all of them. You talk to people, you know, I've heard this many a time, you know, come to church and they'll say, well, I, you know, there's a bunch of hypocrites down there at that church.

I heard one preacher say, you know, this is what you ought to say to him. Well, you know, it'd be better to come to church where there are a few hypocrites than to spend eternity with all of them. All of them.

[ 47 : 32 ] So, we pointed with the hypocrites. There shall be weeping and gnashing of teeth, which is, you know, Jesus said many times about the horrors of hell, which is what this is talking about.

All right. So, just to close this off, we're not tribulation saints. Okay? We're, we're the church.

We're, we're, we're blood-bought members of Christ's church. You know, his bride.

I really believe that. We're not tribulation saints. And yet, you have to understand that the words Jesus says for their ears, tribulation saints, the ears of the tribulation, the words he says to them

have an important application for all believers today.  
Looking, longing, living. Living for Jesus until he comes for us to rapture us out of here.  
[ 48 : 42 ] Thank you.