He is Coming When You Do Not Expect

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Preacher: Bill Story

[0:00] Wow. Thanks, brother. Take out your Bibles with me, please, and turn to the 12th chapter of Luke.

We've been following Jesus since Luke chapter 9. He has set his face toward Jerusalem, and he is determined to go to the cross. And on the way, this is a several-month journey.
He's not going straight there. On the way, he's doing a lot of teaching and interacting. He's teaching his disciples in private. He's teaching the crowds as they are still gathering around him.
And in chapter 12, we have one of these sections where he is teaching and teaching and teaching. He is warning and warning and calling and urging.
So as we follow Jesus, we watch him and we trust what he has done. But as we follow him, we also listen to him. We listen to his words.
[1:05] And this is a chapter where he has some hard words, some striking words, some uncomfortable words, I admit. So, you ready?

We're going to look this morning at verses 35 through 48 in chapter 12. We're just trying to take some chunks here that we can sink our teeth into a little bit.
So as I read, if you're able, please stand and I will read from Luke 12 beginning at verse 35. Verse 35. Stay dressed for action.
And keep your lamps burning. And be like men who are waiting for their master to come home from the wedding feast.
So that they may open the door to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes.
[2:10] Truly I say to you, he will dress himself for service and have them recline at table. And he will come and serve them. If he comes in the second watch or in the third and finds them awake, blessed are those servants.

But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into.
You also must be ready. For the son of man is coming at an hour when you do not expect.
Peter said, Lord, are you telling this parable for us or for all? And the Lord said, who then?
Notice how the Lord answers a question with a question. The Lord said, who then is the faithful and wise manager whom his master will set over his household to give them their portion of food at the proper time?
[3:34] Blessed is that servant whom his master will find so doing when he comes. Truly I say to you, he will set him over all his possessions.

But, but if that servant says to himself, my master is delayed in coming and begins to beat the male and female servants and to eat and drink and get drunk.
The master of that servant will come on a day when he does not expect and at an hour when he does not know and will cut him in pieces and put him with the unfaithful.
And that servant who knew his master's will but did not get ready or act according to his will will receive a severe beating.
But the one who did not know and did what deserved a beating will receive a light beating.
Everyone to whom much is given of him much will be required and from him to whom they entrusted much they will demand the more.
[5:06] So it reads. Our Father, help us today with these words. These are Jesus' words.

These are the words that you gave to your son to give to his followers. Help us hear them. For, for those of us, oh Father, that think little of your return.
Who become so enmeshed and focused in the present that we forget that you're coming.

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Help us today. Remind us today. Awaken us today to that reality. Not as a fear factor but as a stirring of our hearts factor.
This we pray in Christ's name. Amen. Please be seated. Are you ready?
[6:18] Ready? When I was a teenager, I used to hear these words every week. Are you ready for some football?

A Monday night party? With Frank, Don, and Howard. I'm talking about the original crew. Frank Gifford, Howard Cosell, and Dandy Don Meredith.
As a teenage boy who was almost entirely wrapped up in football, I was very excited by those words.
I would talk with my friends the day of and the day after the game. Especially if the Raiders were playing. Because back then, the Raiders were the deal.
I'm talking way back. Well, when I think of that, of course, that was me as a teenager and that stirred me and that motivated me and I'd be thinking throughout the week.
[7:28] I'd be anticipating, eagerly waiting, you know, all of that. The Raiders are playing the Packers, you know. Well, that was easy to get ready for.

Because I knew it was coming. I knew when it was coming. I knew where, what channel, you know, the time. And I'd be ready and I got my food ready, got my boys ready. We're going. We're ready. But how do you get ready? For the return of Jesus Christ. How do you get ready? All week as I'm thinking of these words, be ready, be ready, be ready.
Because he's coming at a time when you do not expect. So how do you get ready for something that you don't expect? Or for a time you don't expect? How?
And here in these words, Jesus is stressing that whole timing. It's unexpected. It's unexpected. It's unexpected. They don't know when. It could be the second watch.
[8:33] It could be the third watch. It could be the middle of the night. So keep your lamps burning because it could be dark out when he comes. It's that whole be ready, be ready, be ready. And are you faithful in doing while you're waiting?

Eagerly waiting and watching, keeping vigilant. Look out. I find a passage like this very hard. I appreciate brother sharing the same.
Is it on your radar? Or do we get, you know, I tend to do that too. I tend to get narrow focused and it's not on my radar.
Not as a scare thing, but as a motivating, as a stirring thing. Be ready so that you can eagerly welcome him. Welcome him. So in this chapter, I want you to note in chapter 12, Jesus has been teaching us about thinking in light of eternity.
He's been bringing up this issue of a future judgment. Even back in verse 2, he's talking about hypocrisy. Beware of hypocrisy. Verse, in chapter 12 too.
[9:45] Nothing is covered up that will not be revealed or hidden that will not be known. There will be a time when things will be known and exposed. He talks about in chapter, then down in verse 5, he talks about who to fear.

Fear him who after he has killed you has authority to cast you into hell. Yes, I tell you, fear him. Future, living in terms of eternity. Verse 8 and 9, he talks about confession or denial.
That will happen in the future. Verse 8, I tell you, everyone who acknowledges me before men, the son of man will acknowledge before the angels of God. That's future. But the one who denies me before men will be denied before the angels of God.
He's talking about when Christ returns with his mighty angels. And he sits on his throne and separates the sheep and the goats. That's what he's talking about, future. Keep going.
Verse 10, he talks about what's forgiven, what's not forgiven. Everyone who speaks a word against the son of man will be forgiven. But the one who blasphemes against the Holy Spirit will not be forgiven in that final judgment.
[10:54] Verse 20, he tells the story of the rich man, right? Who's got all of these possessions and he saved them all up.

And he doesn't have a thought toward God or a thought toward others. Because he's gained it all so that he can be self-indulgent. So he can just have a life of leisure and pleasure. And verse 20 says, oh, you fool.
God said, you fool. This night your soul is required of you. And the things you have prepared, whose will they be? So is the one who lays up treasure for himself and is not rich toward God.

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Again, verse 33, he talks about sell your possessions and give to the needy. Provide yourselves with money bags that do not grow old. And with a treasure in the heavens that does not fail. Where no thief approaches and no moth destroys. For where your treasure is there, your heart will be also. Having your heart in heaven. Thinking of the future. Thinking of rewards in the future. [11:52] Not now. Putting off what we find as fulfillment here. Because it's not fulfillment. But putting our security and our trust, our value in Christ in heaven.

And now again, in our verses we're looking at today. Verse 40. He says, be ready for the Son of Man is coming at an hour you do not expect. Living in light of eternity.
And then finally, verse 48. Right? Everyone to whom much was given, much will be required. And from him to whom they were entrusted much, much, they will demand the more.
There's a future toll. Accountability. Our stewardship. I believe this passage is talking about a stewardship.
What we have been given. What are we doing with it? Right? Anyway, so that, I just wanted to point out in the context. He's been talking about living in light of eternity.
[13:00] And living in light of eternity. But now he gets more focused. Now he's going to focus on his future return. And he urges us to be ready because he's coming at a time that we haven't even considered.

Time we haven't thought. I mean, it will be a surprise. Like a thief in the night. So, let's look. Looking for Christ's return. Since Jesus will come in an unexpected time. How do we prepare for that? How do we live in light of that?
What does that mean? Well, I think it at least has two mindsets here. So, in verses 35 to 40, there's a mindset of readiness.
Just a mindset of readiness. A consciousness that he's coming that stirs me. That motivates me. That moves me. Right? To action.
[14:00] To be ready for him. And then secondly, he gets a little bit more specific. Verse 42 through 48. After Peter asked the question, who does this apply to?

Jesus' answer is more parables. So, readiness is one mindset. Verse 42, faithfulness. And wisdom is the other mindset.
In doing what we've been entrusted to do. Because that big picture, that's the two things. So, let's look at the first one. Verse 35.
This mindset of readiness. I would describe it this way. It's a consciously stirred to action. By Jesus' return at any time.
It's a mouthful. Readiness is this conscious, being consciously stirred to action by Jesus' return. It's not just readiness, but a readiness to action.
[15:01] And it's stirred and moved by the fact that he will return at any time. So, he calls us to readiness. Verse 35.

Note all the terms here in this section. Verse 35. He talks about being girded to action. Our translator has stay dressed for action. Literally, it's gird your loins.
Having girded your loins. You know, that's that picture that they would understand in the first century. They didn't wear pants. They wore robes. Right? The tunics. And so, if they had to.
And they went all the way to their ankles. And so, if they needed to be active. They needed to have a belt and pull them up or tuck them in. I don't know how they did it. But they got it above their knees so they could move.
And so, he's saying, stay that way. Because you'll need to move at any moment. It's the same picture as in Ephesians 6. It's being ready with the armor. Right? You gird.
[15:59] The first part is you gird with the belt of truth. Right? You're girded. That's truth is what gets you ready. So, be girded to act instead of being slothful.

Then he talks about lighting your lamps or keeping your lamps burning. Because he may come at night. So, it's like, you know, you keep the lamps going because you don't know when he's coming. So, it's really the picture of being ready even if it's in the second or the third watch.
The second watch is midnight to 3. The third watch is 3 a.m. to 6. Dylan and I joke that I have the second watch and she has the third. Because I'm up till 3 and she's up at 3.
So, it's... So, then he talks about verse 36, waiting. The men who are waiting for their master. They're expectant. They're looking. They're alert. So, when he's there, they're ready to open the door. Verse 37, he talks about, blessed are the servants whom the master finds awake. That's a

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timid translation.
[17:01] It's more like watching. Vigilant. Blessed are those servants who aren't just awake, but they're vigilant. And then verse 40, the application of the whole thing in verse 40.

You must also be ready for the sun is coming at a time you don't expect. Be ready. Be prepared. Be mindful. Okay. So, that's the readiness, the call that kind of weaves all the way through these verses.
And then I want you to notice, for those who are ready, there's a reward in verse 37. He said, blessed are those servants whom the master finds awake, vigilant when he comes.
Truly, I tell you. Now, watch this. Here's the shocking, surprising part. Truly, I say to you, he, not the servant, but the Lord. He, the one who returns.
He, not plural, but singular. He, where'd I go? He will dress himself for service and have them recline at the table, and he will come and serve them.
[18:03] There's the reward. And that's a strikingly unusual, extraordinary expression in that culture. Nobody would expect the Lord to serve them. There's a purpose of Lord and servants.

But Jesus is talking about a picture of a future, something future when he comes. See, because he applies in verse 40, it's about the Son of Man coming back.
It's about his second coming. It's about when he, he has gone away, and then when he comes back. Then he will reward his servants. He will reward them by bringing them to a banquet table. And he will have them recline at the table, like, just like in the upper room. But this is bigger than that. He will recline. He will serve them. We remember in the upper room, right, he girded himself, right, and he washed their feet, right?
It's like that. He pictured that. But he's talking about something bigger, something future. When he returns, there will be a table, a banquet in the kingdom that some are invited to, many are invited to, but few come.
[19:08] And most of them are, most of the table's filled with outsiders instead of the insider. The insiders are kicked out. The outsiders are brought in because they want the grace. They're broken. So we look all the way to Revelation 19, which describes that when he returns, he will have a marriage feast of the Lamb.

Like, that's probably what he's referring to. After he returns. So, you know, we have various views about how we sort out the future arrangement of things.
What is crystal clear from the scriptures is there is a return of Christ. There's a future, full, final return of Christ.
There is a resurrection, right? That seems to come first, the resurrection, because everyone's raised, the dead are raised, and those who are alive are caught up in the air, and they meet Jesus. Then he returns. And then when he returns, then he judges. There's a final judgment. So how do we sort out all the other things? That's, have fun. Doesn't really matter to me.
[20:27] I have my opinions, but it's kind of like it's tentative ground, because we're talking about prophecy. The things that are crystal clear, those three things are the crystal clear things. There's a resurrection.

There's a return. There's a judgment. And this is the kind of thing he seems to be referring to here. Then we look at verse 39. We have the readiness. We have the reward for those who are ready. Now he clarifies a reason. Why be ready? What's the reason to be ready? Verse 39. He hints at it here. Know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into.
Well, yeah. Right? If we knew exactly when the thief was coming, we'd be ready. We'd know. Right? We'd have the doors locked. We'd, you know, we'd be prepared. We'd have the guard, you know, we'd have a massive dog out there, whatever.
We'd do, you know, we'd be ready if we knew when he was coming. Problem is, the thief comes, you don't know. And Jesus' return in another gospel, Jesus says it'll be like a thief in the night.
[21:32] I will come. I'll come at a time when you don't expect. That's really the point there about the thief. How do you prepare when you don't know when it's coming? So how do you prepare for a thief coming because you don't know?

Well, you lock your doors and you do the wise things that you would do to protect your family. So verse 40, here's the application. Here's the point.

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Here's the whole reason. Right? Verse 40. So now he applies it. You also. And in the Greek, the you is like capitalized.
It's like, you know, it's usually understood with the verb, but here it's like Jesus said, you. You, you, you, you. Be ready. So you, like that steward, like that managed, like that, you be ready.
Just like that. Like the guy waiting for the thief. You be ready too. Why? Verse 40. For the son of man. Remember, that's his term for himself. He's been using it all through Luke.
[22:35] The son of man. That's his term. He got it from Daniel. He's using this mysterious term of the son of man. He's already talked about the son of man has authority to forgive sins. The son of man, right?

Raises and does all. That's him. The son, the son. Because the son is coming at an hour. You do not expect.
You don't think you don't have an inconsidered. He will come when you least expect it. The point is, he's coming when, and you don't know when.
Could be the second watch. Could be the third watch. Could be middle of the night. Could be who knows when. And remember, the parable he told the master, or the Lord had, the word master here is the same word for Lord.
The Lord or master went away to a wedding feast, remember? So wedding feasts, not like our days. A wedding is, you know, a few hours. Sometimes they're longer, right? But a wedding feast in the first century was how long?
[23:33] Up to a week. It could be. So we don't know if he's coming back Thursday, Friday. I don't know when he's coming, but we got to be here. He might be here tomorrow. He might be here tonight. It could be a couple of days away.

Don't know. That was kind of, that's the picture. You don't know. He's going to stay the whole week out there. We don't know. So here's the picture.
Here's the mindset. Does that stir you? Does that motivate you? Does it scare you? What does it do to you?
See? That's how Jesus intends the words to fall on you. He wants you to think. He wants you to kind of be okay. So I looked.
How do we apply this? What's this readiness mindset look like? How does the fact that Christ can return at any time impact how we live?
[24:37] I found a text of Paul in Titus chapter 2 that speaks about his coming, but includes kind of this, how he thinks. Okay? Okay?

Titus chapter 2 verse 11, he says, the grace of God has appeared bringing salvation for all. So that's our salvation. God's grace has come and brought salvation to us.
But it does more than that. He says the grace of God trains us to do two things. It trains us, one, to renounce ungodliness and worldly passions.
Okay? Trains us to stop the old man stuff, to put that away. And on the positive side, it trains us to live self-controlled, upright, and godly lives in the present age.
Got it. Good. Put off the bad, put on the new. Right? Got it. But he's not done. Comma. Next verse, what motivates all of that?
[25:38] What drives it? The grace of God has trained me, but what moves me to keep doing that? He says waiting. Because we're waiting for our blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ.

There's Paul's theology of Jesus. He is the great God and Savior. Who, by the way, who is Jesus? Who, by the way, if we need reminding, he gave himself for us to do two things.
To redeem us from all unlawlessness. There's the negative part. To save us out of our old lawlessness, our sinfulness. And then to purify for himself a people for his own possession who are zealous for good works.
Oh, there's that two-part thing again. How are we able to keep renouncing? Because Jesus saved us out of that. And how are we able to live sensibly and soberly and godly in this present age? Because he's purified us for himself to be zealous for good works. Actually, he doesn't say to be. He just says who are. Who are. Because he's changed our nature, we are zealous for good works.
[26:50] Even though we're prone to wander. I love that verse in that song. I love it because that's real. But in me, he has instilled in me a zealousness for good work.

So, notice that grace trains us how to live to refocus on the purpose.

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Our purpose in the present. But what motivates us for this present life is the waiting for the hope. Because we're anticipating, we're looking for that hope.
That's what stirs me. To keep at it. I mean, we're driven by that future hope. But we're also motivated by the past fact that he's saved me.
He's redeemed me and he's purified me. I've got all kinds of motivation here. But part of that note is that waiting. It's a participle. And so, if we get into the old grammar thing, which I loved in seminary.
[27:53] It's kind of like, here's the driving thing. We're doing this. Why? Because the participle is defining the verb. Because we're waiting. We're waiting.

Actually, I'm doing the biogram different for you. Always goes to the right. It's like Paul's sentences. They go like this. Yeah.
So, one mindset. Okay. This readiness. The fact that he's coming anytime. Consciously stirs us to act.
So, there's a second mindset. But Peter interrupts. Verse 41. Peter asks the question. He's always asking the question. He wants to know. He wants to learn. Okay. Is this on the test for us?
No. No. Is this for us? Because he's getting the idea. Is this for us? Is this a private training? Is this for us? Or is it for all? Because the crowds are still there.
[29:01] Is it for everyone? And, of course, Jesus answering questions. You know. It's tough to ask Jesus questions. Because he doesn't want to just give you the answer. He wants you to think.

He wants you to think. He wants you to put pieces together. Because then you got it. He's a good teacher. He doesn't just lay. He just.
Boom. Okay. More pictures. Peter. You need more pictures? Okay. Who? So, here's the second mindset where he gets into this. The faithful and wise steward.
So, the second mindset would be this. Faithfully serving others as stewards of his grace. That's the application for us. That's kind of taking into mind the end of verse 48.
Everyone to whom much is given, much will be required. And from him whom they entrusted much. They will demand more.
[30:01] Or they will ask more. Demand's probably too strong. So, we're stewards, in other words. Faithfully serving others as stewards of his grace. What has he given us? Are we faithful with it? Are we faithful and wise with what he's given us to do?

So, Peter's asking the question. And, absolutely, the first application of what Jesus is teaching is to the apostles. They've been entrusted much. They've been given the word.
They've been given the kingdom. They've been given, right, the authority, right? The authority to cast out demons. They've been given power.
They've been given the gospel. They've been given a mission. Right? But those apostles have passed that mission down to us. So, it's not just applied to leaders.
It's applied to all. The end of verse 48 says, everyone who has been given, everyone who has been entrusted has a stewardship.
[31:01] So, every believer has a stewardship. You determine yourself if it's more. Him who has been given much. Is that me? Well, pastor's been given more.

He's got more responsibility. Well, granted. And teachers will have a higher accountability, no doubt. Scares the living daylights out of me. But every believer has been given a trust.
A stewardship. So, let's look at this. Who does this all apply to? Well, he talks about faithfulness. So, Jesus says, who? Think now, Peter.
Who then is the faithful and wise manager? Or the word would be better, steward. Whom his master set over his household.
There's his stewardship. He's a steward who's not the owner of the house, but he has a responsibility to manage the house. Right? He's been set over the household to give them.
[32:11] And actually, set over his household. He's been set over the servants of the house. Better translation. To give them. Because it doesn't make. Who's the them if it's a household? The household people.

Actually, the Greek word is therapist. The therapist in the house. Which really meant the serving people. To give them. So, here's his stewardship.
What does faithfulness look like here? How does Jesus depict the faithful and wise manager? Well, he's depicted in relation to other people. He has a stewardship over other people to give to them what they need.

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To give them their portion of food at the proper time. Or literally in the season. So, that might be weekly. That might be daily. That might be monthly. I don't know. But he is a steward to be giving out to others.
So, they can do their stuff. He does what he's appointed to do. He provides what others need. That's wisdom. So, the faithful is he does it.
[33:15] The wisdom is he does it well. In season. And that person is blessed and rewarded. As we see in verse 43. He's blessed.

The one who's so doing when he comes. So, he's left the steward to do the work while he's away. When he comes back. He finds the servant doing that very thing he was assigned to do. He's blessed.
And then verse 44. He says, truly I say to you. He will set him over all his possessions. So, in other words. He's been set over the servants. Now, he's going to be elevated.
And because of his faithfulness. He'll be set over all the possessions. So, it reminds me of Joseph. Right? Joseph was faithful. He's elevated. He's faithful. He's elevated.
He got to the point where he was second in command of all Egypt. Only Pharaoh was over him. And Pharaoh didn't worry about anything. Because he entrusted it all to Joseph.
[34:10] Joseph wasn't the owner. But boy, he was the steward. And he knew wisely how to do it. Because God's spirit was working in him. Right? So, it's that kind of stewardship.

So, you have the faithful example. And then verse 45. We have the negative example. We have the unfaithful steward. So, he talks about that servant.
Right? Verse 43. And then verse 45. But if that servant. So, what if that servant doesn't do what's faithful? If that servant says to himself.
My master's delayed in coming. I don't know when he's coming. He hasn't come for 2,000 years yet. Right? He's definitely delayed.
Hasn't he? So, what is it? A day of the Lord is like 1,000 years. So, it's only been a couple of days. Yeah, wrong. I mean, he lives in eternity.
[35:14] So, the servant says, hey, he's delayed. You know? He's not coming. It's... Who knows when he's coming? It's kind of that other negative. The reverse attitude. Instead of being motivated. Instead of being stirred to be faithful.

Because he can return to any moment. His is the slothful. His is the selfish. His is... He's delayed, so... Nobody watching.
Right? So, what does he do? Again, notice that his unfaithfulness is depicted in relation to others. What is his job?
His job is to take care of others. And the unfaithful man, what does he do? Verse 45, he begins to beat them. He begins to abuse them.
Both male and female servants. He's abusive. And then he's self-indulgent. He reminds me of... Remember the parable of the rich man, right?
[36:11] He had all this stuff. And he just... All the stuff was just for him. So, here... But this is different. Because here's the servant who's going to eat, drink, and get drunk. He's supposed to take his master's resources and dole them out to others.

What does he do? He takes his master's stuff. And he uses... He consumes them. He's a thief. It's not his. He's just self-indulgent. So, he's really gone bad. So, what happens? Well, verse 46, there is a consequence.
The master will return. The master of that servant, the Lord of that servant will come on a day when he does not expect him. And in an hour when he does not know.
Notice the double. Day he doesn't expect. An hour he doesn't know. And will cut him in pieces. Wow. Wow. Wow.
[37:14] And put him with the unfaithful. So, again, I think we're picturing the judgment. I think we're picturing when the Lord comes back.

That's the picture all along. The Son of Man will come in time you don't expect. Here's a parable of a different master who comes back and finds his servant unfaithful. He finds his steward not doing, not just not doing what he's doing, but doing the other opposite.
He's abusive and he's consuming instead of giving. The master will treat him severely. He's exposed.

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So, this whole term, you know, we kind of get caught up in that. Verse 45, cut him in pieces. Literally means to dismember him. It's like, okay.
Huh. Huh. And I think it's more of a word picture because the man is duplicitous. He's double-minded, right? He's supposedly serving the master, but really he's serving himself.
[38:17] Right? And so, he's going to cut him open and expose that. It's like the word of God is like a sword, right? That cuts. It pierces into our intentions.

It severs. What is it? Sever? Sever. Sever. Spirit. And soul. How do you do that? Those are, I mean, he's separate. The word of God can separate spirit and soul, right?
And it exposes our heart. The intentions and thoughts of our heart because the heart is about intentions and thoughts. So, I think that's, it's more of this picture. He's going to cut him open and expose him.
He is judged severely.
For his severely abusive and disobedient behavior, he is judged severely. He deserves it. Now some people say, well, that's not equal.
[39:19] Judgment's supposed to, punishment's supposed to fit the crime. He beat others and abused things, so he should just be, you know, beaten. Well, yeah, he did that, but he also disobeyed the master.

He did more than just being abusive. He did much more than that. And the master has the right to determine the judgment.
So that's kind of scary, isn't it? Then he gets into principles of judgment in verse 47 and 48. Talks about that servant, verse 47, who knew his master's will, but did not get ready or act according to his will or receive a severe beating.
Punishment fits the crime, right? So he knew what he's supposed to do, did not get prepared or do what he's supposed to do. He knew the will and didn't do the will, so he receives a severe beating.
But then there's kind of almost a side comment, you wonder, verse 48, but then the other one, not that servant, but the one, just this other case that's different, the one who did not know the will of the master and did what deserved a beating will receive a light beating.
[40:31] He'll receive a light beating because he deserved it. But he won't receive a severe one because he didn't know. He was ignorant. It's kind of like, okay, what's that about? Well, he might be ignorant of the will of the Lord.

A lot of people in the world are ignorant of the will of the Lord to the specific extent, but still will deserve judgment. Because God has made himself clear and God has made himself known, right? They might not know Jesus. They might not know the gospel, but they know there's a God and they know he requires. They know that their life is his.
They might suppress that and spin it away, whatever. But as Paul says in Romans and what the Psalms make clear, yeah, it's clear.
They are without excuse. So in that sense, they may not know the details, but they know the general. You can't walk in nature and not know that. You can't go to the sea and see the waves.
[41:34] You can't. You just can't. You can't be in a boat and a storm and not. So. So and then you have the final principle and he ends it at the second part of verse 48.

You know, everyone to whom much is given. Of him, much is sought out. It will be required is good. Probably a good translation.
From him whom they entrusted much, they will demand the more or they will ask more of. So the more you have, the more is expected. That's a stewardship statement.
It's about a proportional stewardship. So what you've been entrusted with. Some are entrusted with more. But he doesn't. He says the ones, everyone to whom much was given, much will be required. So even if I'm not pastor of the church, I would think I was still given much. Because I've been given salvation.
[42:41] I've been given the gift of the spirit and I've been given this word. I've been given, right? I've been also given a gift. Every believer is given a gift of the Holy Spirit with which to serve others.

So that's a stewardship. I have a stewardship. For which I will be accountable. Where one day the Lord will say, well done.
Or he will say, what did you do? Saved as if by fire, maybe, right? So let's apply this.
What is this stewardship? What does faithful service look like? Peter sums it up in 1 Peter 4. I think Peter finally got the point by the time he wrote the letter. I don't think, I think Peter struggled a lot

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with these parables.
I know all the disciples did. Remember the parables he would, I wish he would take this one and explain it like he did with the sower. Right? But I think he did the sower one so that we get the idea of how to look at parables.
[43:50] So we have to be careful with them and make sure we're getting the general truth because there's just really one main point to parables. And this one is about being faithful with that you're entrusted.

So what's ours? So here's Peter, 1 Peter 4, 7. He says, the end of all things is at hand. So he's conscious of the end. And he's convinced Christ is coming very, very soon.
Every apostle in the first century believed Jesus was coming back soon. Soon. The end of all things is at hand.
Therefore, because the end is at hand, therefore be self-controlled and sober-minded for the sake of your prayers. Prayer first. Secondly, above all, keep loving one another earnestly, fervently, since love covers a multitude of sins.
What does it mean to love one another? It means to cover up their sins. Thirdly, show hospitality to one another without grumbling. Show hospitality without grumbling.
[45:02] Don't just show hospitality, but do it without grumbling. I don't want to have those people over. It's funny. I think that's funny.

That they struggled with that. Okay. If you struggle with it, you're normal. It's okay. We've got to be reminded. You know. Love people.
And fourthly, because the end of all things is at hand, not only just sober for prayer, not only loving one another, but, but, and showing hospitality, but here's fourthly, as each has received a gift, each has received a gift.
Use it to serve one another. As good stewards of God's very grace, his very grace. The gifts come in all kinds of different ways and packages and don't look the same.
And then, then he specifies. Okay. So there's two kinds of gifts that he gives. There's a speaking gift and a serving gift. Whoever speaks. If your gift is a speaking gift, like exhortation or teaching or if your gift is speaking, then use it as one who speaks the oracles of God.
[46:15] And then make sure you're communicating God's message, not yours. God's agenda, not yours. Keep on trying. And then serving. Serving can get, you know, serving as one who serves by the strength that God supplies.

Well, you know, I can set up chairs without God's strength, can't I? I can come do cleanup at the, at the, at the Lord's house, you know, without the strength of the Lord, right? Well, sure, you could do it that way, but you're going to start grumbling and you're going to, you know, you're going to think, oh, I did that by the strength that God supplies.
That's a different kind of strength. See, here's the purpose. Why do I do it that way? In order that in everything God may be glorified through Jesus Christ. So I do it by his strength.
If my gift is speaking, I do his, his stuff, his words. If I, if I'm serving, I do it in his strength. Why? So that I don't get any credit at all. Or at least defer as much as I can.
And he, and people can say, oh, see, that's God. I know when he shared that word, I know that that didn't come from him. That came from somewhere else.
[47:26] And the way he's doing that so faithfully, or she's doing that so faithfully, that, that's God. That's God. See what I'm saying? That's, that's God's purpose.

It circles around back to him. We're, we're, we're doing this here and we're doing it in light of the coming back. And we're doing it, but we're doing it by his strength.
See how it all kind of comes together. Because the gift, even the gift is a gift of grace. That's just a gift. It's not something. I teach. Well, that's only because it's a gift.
I mean, in my teens and twenties, there's no concept of being up light doing that. I'm an introvert to the third level.
So we noticed that Peter has this in time focus.
[48:26] So there we go. And then his, his emphasis of faithfulness. Notice it's about one another. You know, you're loving one another, your hospitality, one another, you're serving one another. And that gets back to all the one or other and things that Jesus taught and Paul taught and, and James taught and John taught about one another.

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What are we all about? We have a mission. We have a mission outside these walls. We have a mission within these walls too. And the mission within these walls speaks a great volume to the outside these walls.
People see. How do we take care of each other? How do we love each other? How do we bear with one another? Well, I was talking to some, I was talking to somebody that went to a church. Let's call it a Baptist church.
Well, it was, um, and there was kind of this judgmental thing. You know, they came, they're visited and it's kind of like, Ooh, we're, we're kind of excluded over here. We're kind of, you know, and, and, and churches can do that.
Any kind of, not just Baptist churches. Um, cause I went to a Baptist church and they were okay. They, I snubbed others, but you know, um, so it can happen in any church because we're people.
[49:35] And God has been so gracious in Little Log Church the time that I've been here. He has done a work where, um, I hear from others. That's not what I'm saying.

I hear from others. Um, that's his grace. Hospitality. So here's, here's the question then.
Do you and I, do we live in a way that really believes that Jesus can come at any time?
Do I live believing that? I mean, I believe that, but do I live in a way that's believing that? Does that impact me?
I asked early, is it on your radar? I mean, it's easy to be off the radar because we can get so wrapped up and focused in the present and doing good things even, or we're so distracted.
[50:37] You know, we've got stuff going on. We're dealing with stuff in life, right? We're dealing with, with all kinds of stuff, parents and children and, and, and health and stuff.

And so we can easily get wrapped up and distracted and all that. And it seems like that coming back thing is more remote. I mean, he hasn't come in 2000 years, so it's probably going to be another thousand, right?
Do we believe he can come at any moment? Or do we think, oh no, he's going to do these things first. He's got to build the temple in Jerusalem. He's got to, you know, get the, got to get the capital back. Well, fine if you believe that, but, but if that causes you to think, well, we got time, then you're not believing this text.
Because this text says, it's going to come when you don't think. Whatever theology you got figured out, he's going to come when you don't think. By the way, when I preached through Matthew 24 back, I don't know how many, long ago, my theology blew up because I couldn't draw those lines anymore because Jesus's text didn't let me draw lines because he was saying the same kind of thing.
I'm coming anytime. You're not going to expect it. One will be taken. One will be left. Boom. Like the time of Noah. Right? So whatever your theology, don't let it disrupt this.
[52:01] Because his word is more important than your theology. Ow. Just mind. As I get older, my theology keeps getting exploded more.

There's stuff that is absolutely, I'm just, my heart and my convictions are all over. But then there's some kind of that periphery stuff that's kind of like, yeah. It's important, but you know. It's not more important.
So do you live in a way that believes that Jesus can come at any time? Is it something that you consider? Is it something that stirs you? Is it something, even on a level that you're looking for and longing for?
And we have health issues. We start saying, oh, I long. Oh, come on, Lord. I don't think the rapture is long before the return of Christ, but I'm happy if it is.
I think he's coming. And he's going to come and all our theology is going to explode. And whatever we think. I'm sorry, I'm rambling.
[53:09] A Christian, a follower of Jesus is one who trusts in what Christ has done. That's our faith. That's our bedrock. He's one who also hopes in what Christ will yet do.

His hope is connected to his faith. Faith, hope, and love.
Greatest of these is love, because that's now. Faith is what I got. Faith is how I live and how I may. But hope is there. All right. Stop rambling, Bill.
Father, thank you for the word of Jesus. Thank you for what of it we make sense. Some of it, Father, we will leave for your spirit to enlighten us.

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But what is clear, O Father, is that Jesus, as the Son, will return it at a time we don't expect. So, therefore, be ready and be faithful.
[54:15] We sang these words, Lord, earlier today. Oh, to grace, how great a debtor. Daily I'm constrained to be. Let thy goodness, like a fetter, bind my wandering heart to thee.

Prone to wander, Lord, I feel it. Prone to leave the God I love. So, here's my heart, O God. Here's my heart. Oh, take and seal it. Seal it for thy courts above. Amen.

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