

**Prayer:**

**Slide # 1**

**Theme:** *Christ the King*

**Outline:**

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.
- Chps. 24-25 The Predictions of the King.**
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

The Olivet Discourse in Matthew 24-25 is a prophetic “seedplot” for the rest of the New Testament. Here in conjunction with sections in the other gospels Jesus introduces new end time realities related to His Second Coming.

First, He revealed there are 2 phases to His Second Coming. That was new revelation. Second, He revealed that the first phase is imminent – meaning it could happen at any time. Third, He revealed that His imminent coming and that of the Day of the Lord that follows amounts to what is called a “dual imminence”.

**Slide # 2**

## ***Dual Imminence***

The dual-imminence teaching results from exegetical evidence found in a number of NT passages. ...The teaching of imminence pervades the NT in connection **both** with Christ's return for the church and with His return to initiate the wrathful phase of the day of the Lord. Jesus Himself initiated the NT teaching on imminence with such parabolic figures as the coming of a thief and the master at the door. Various NT writers picked up on these figures and used them to teach imminence also. – ***Dr. Robert L. Thomas***

As I have emphasized, BOTH the coming of Lord as seen in Matthew 24:43-44 and the coming of the Day of the Lord as seen in 1 Thess. 5:2 – BOTH come as a thief in the night.

We in the Church Age do see the Day of Christs coming approaching generally in terms of growing apostasy, but there are no specific dates or signposts. The best we can say is what Paul said in Romans 13.

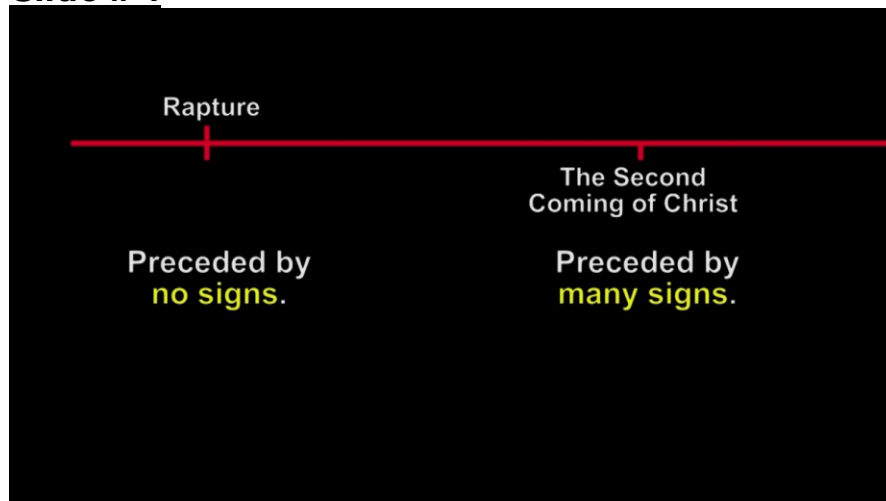
### **Slide # 3**

#### **Romans 13:11 (NKJV)**

**11** And do this, **knowing the time**, that now it is high time to awake out of sleep; for now our salvation is **nearer** than when we first believed.

All we can say is that it is getting closer and closer all the time, but we cannot set any dates or timelines.

### **Slide # 4**



All good students of eschatology (last things) in my view are dispensationalists. Dispensationalists seek to apply a normal (or literal) hermeneutic to the whole of Scripture and consequently see a distinction between God's program for Israel and His program for the Church. This is the major tenant of dispensationalism.

With this in mind, realize that the Bible makes a distinction between what is termed the "**last days**" of the Church Age and the "**last days**" related to Israel. We are living in the last days of the Church Age, but not the last days related to Israel.

### **Slide # 5**

"We are currently living in the last days because we are in the church age, which is called the " last days," "last times," and "last time." However, in no way shape or form are we in the last days, as the Old Testament says of Israel. Those terms, "latter days," "last days," "latter years," "end of time," and "end of the age" all refer to a time when Israel is in her time of tribulation." – **Dr. Thomas Ice**

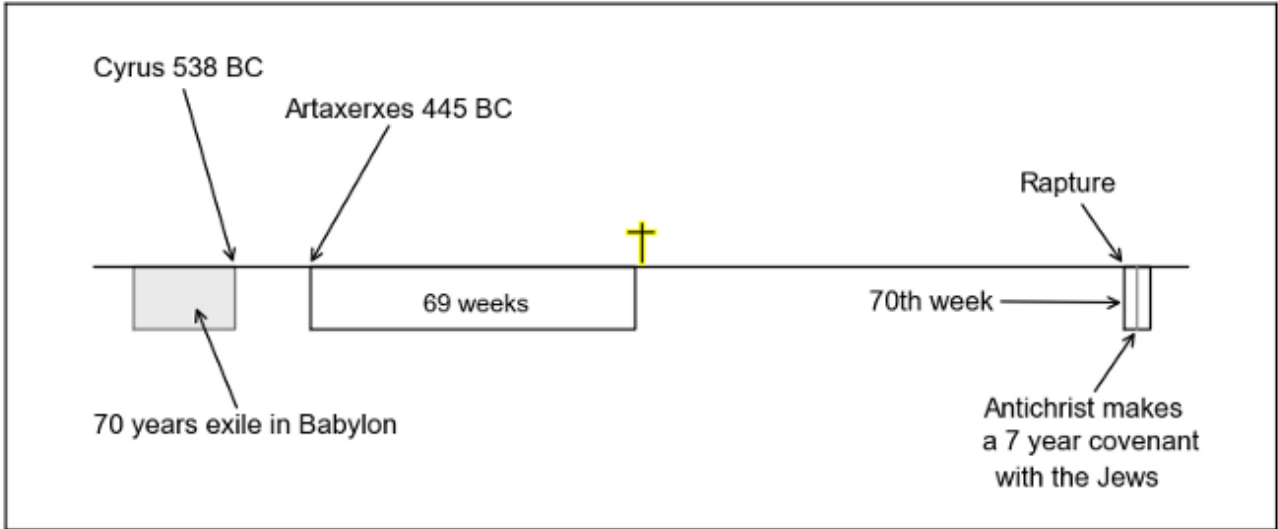
Realize that dates and signs are given to Israel in regard to the last days applied to her; but that no signs or dates are given to the Church. The first phase of Christ's second coming is the rapture and that applies essentially to the Church and not to Israel. The second stage applies essentially to Israel in terms of focus.

The Church began suddenly and signlessly and it will be completed in the same fashion. The rapture was a mystery not seen in the OT but introduced by Christ and in the NT and then developed by Paul and other NT writers (cf. 1 Cor. 15:51-58).

Let me show you what I mean...

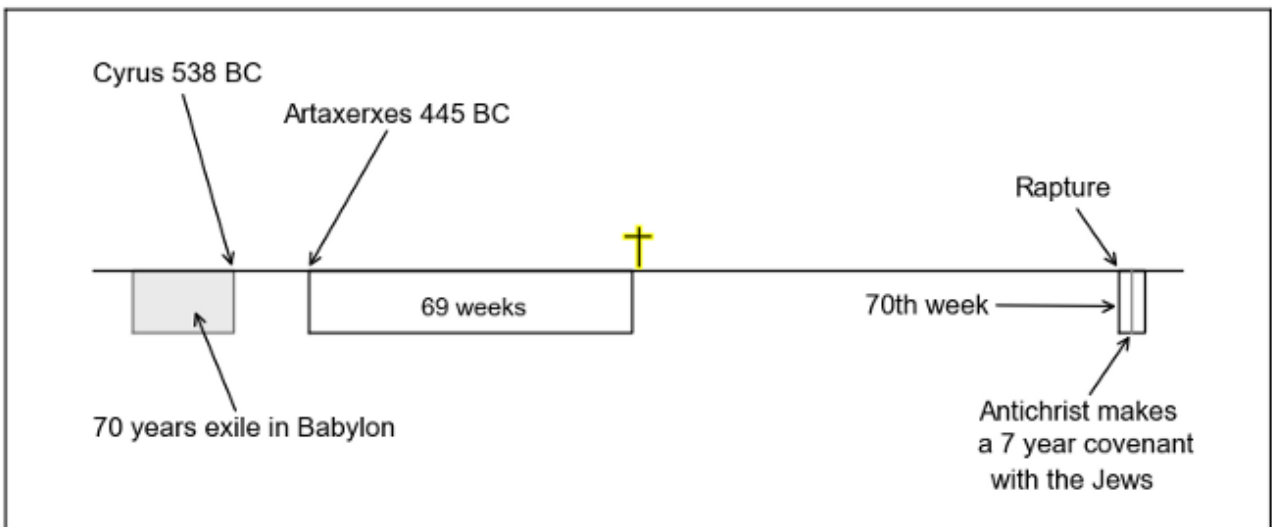
In Daniel 9:24-27 God showed Daniel that there were to be exactly 70 units of 7 years (490 years) of special prophetic dealings with Israel in terms of pre-kingdom history. From the time of the command to rebuild Jerusalem UNTIL Christ was officially presented to Israel as her King at the time of His triumphal entry was to be exactly 69 weeks or 483 years. That was fulfilled to the letter. That timing had to do with Israel, not the Church.

**Slide # 6** From command to rebuild Jerusalem – until the presentation of Christ to the nation (69 weeks).



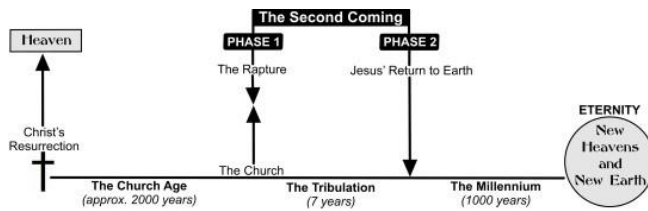
But then I want you to note that following the completion of the 69 weeks (483 years) Daniel 9:26 presents an extended gap period of an undefined amount of time. We are not told how long the gap period will be. **Do you know why?** Because the Church Age essentially relates to the GAP PERIOD and that is undefined! What will bring the Church Age to a close is the coming of Christ at the Rapture which will also usher in the Day of the Lord.

**Slide # 7** – Gap Period – Day of the Lord (70<sup>th</sup> Week).



But what I want you to see is that the 1<sup>st</sup> stage of Christ's second coming (the rapture) is imminent. The second stage will not be imminent, but the first stage will be.

**Slide # 8** (First phase imminent – Second phase is not)



After introducing the first phase of His second coming which comes as a thief in the night in Matthew 24:36-42 Christ they used 4 parables to illustrate and emphasize the importance of His imminent return.

### **Slide # 9**

Matt. 24:43-44 – Parable of a Thief Coming in the Night

Matt. 24:45-51 – Parable of two Servants

Matt. 25:1-13 – Parable of Ten Virgins

Matt. 25:14-30 – Parable of the Talents

The common denominator in all these parables is the idea of imminence – that the Lord may come at any time and that He will come at a time when He is not expected. Thus, all 4 of these parables relate to the first phase of Christ's second coming that we call the rapture.

As we get into the parables of Matthew 25 note that this chapter serves as a parabolic supplement to the prophetic teaching found in Matthew 24. These parables serve to illustrate the prophetic truth of the previous chapter. As in the previous two parables a contrast is drawn between those who are prepared and those who are unprepared – those who are ready and those who are not.

Often with parables the tendency of some is to make too much of the details when the point of parables is that generally they have one main point. The main point of the parable of the 10 virgins is the importance of preparedness and being ready for the Lord's return.

### **Matthew 25:1–13 (NKJV)**

**1 “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.**

The kingdom of heaven refers to the rule of heaven on earth in the coming kingdom age. The Jews rightly understood the kingdom era would be preceded by a time of great trouble as noted in the OT Scriptures. What they did not understand is that the first phase of Christ’s return would set in motion Israel’s last days culminating in Christ’s return to the earth and the setting up of His kingdom.

As noted last time the term “**that day**” (as seen for example in Mt. 24:36) often refers to the whole span of both aspects of Christ’s second coming and the 70<sup>th</sup> week of Daniel with emphasis on its inauguration at the beginning. This is the era that will usher in the kingdom. That is why during the tribulation period they will once again be preaching the “**gospel of the kingdom**” (Mt. 24:14). So both phases of Christ’s second coming are closely linked to the kingdom in that sense. This package of Christ’s coming in conjunction with the Tribulation Period is the era that will usher in the kingdom.

God’s children in the church age are “**kingdom children**” but we are not in the kingdom yet. We are on our way, but the kingdom is yet future. Still, we are exhorted as kingdom children to walk worthy of our kingdom calling as seen in 2 Thess. 1 (cf. 2 Thess. 1:5, 11).

The illustration here relates to a Jewish wedding celebration. The bridegroom is clearly Christ because verse 13 directly relates this parable to the coming of the Son of Man.

In the OT God is often referred to as the “husband” of Israel (cf. Isa. 54:4-6; Ezek. 16:7-34; Hos. 2:19). But in the NT Jesus is pictured as the bridegroom of the Church and not Israel (cf. Mt. 9:14-15; Jn. 3:29; Rom. 7:4; 1 Cor. 6:16-17; 2 Cor. 11:2-4; Eph. 5:30-32; Rev. 19:7; 22:17).

So intimate is Christ’s union with the Church that we are said to be married to Him in Romans 7:4. In 1 Cor. 6:16-19 Paul uses the “one flesh” quote from Genesis 2:24 to illustrate the “one spirit” union we as believers have with Christ. We are the body of Christ and just as in a marriage union the two shall become one – in like manner we are joined to the Lord spiritually. Paul told the Corinthians he had betrothed them to Christ as their husband in 2 Cor. 11:2-4. And in Eph. 5:30-32 Paul uses the marriage illustration to illustrate the body of Christ’s union with Jesus.

**Slide # 10****Revelation 22:16–17 (NKJV)**

**16** “I, Jesus, have sent My angel to testify to you these things in the **churches**. I am the Root and the Offspring of David, the Bright and Morning Star.”

**17** And the **Spirit** and **the bride** say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.

All this to say if the coming bridegroom is Christ (which in this context it clearly is), and if the coming is unexpected (which v. 13 makes clear it is) then it makes sense that the coming in view in this parable is talking about the rapture. The great issue in this parable is being prepared for the rapture.

The Parable of the Wise and Foolish Virgins relates to the theme of readiness for the beginning of the day of the Lord and the rapture of the Church. – ***The Moody Bible Commentary***

We should note that some of the manuscripts read “**to meet the bridegroom and the bride**” which would change the timing to be the second coming to the earth. Christ in the rapture comes FOR the Church, but in His second coming to the earth He comes WITH the Church.

However, most scholars believe “the bride” was probably not part of the original. Ed Glasscock says, “Some late and weak manuscripts add a reference to the bride, but [“On external evidence alone, omission is more likely the original” – quote from D.A. Carson]”. So I take it that this passage is illustrating Christ coming **for** His bride **not with** His bride. Again, the tone of imminency would argue for this.

This parable uses the analogy of a Jewish wedding which in other places also depicts the rapture and Christ’s formal union with His bride (cf. 2 Cor. 11:2).

In the Jewish culture there first would be a betrothal period that loosely corresponds to what we call the engagement period. But betrothal was stronger than our idea of “engaged”. They were officially considered married but the marriage was not yet consummated. Normally after the betrothal the bridegroom would go back to his father’s house and build his own house – perhaps as an attachment to “father’s house” in preparation for his bride to come and live with him.

This is where we are right now as the CHURCH. We are betrothed to Christ and He is presently preparing a place for us.

### **Slide # 11**

#### **2 Corinthians 11:2 (NKJV)**

**2** For I am jealous for you with godly jealousy. **For I have betrothed you to one husband**, that I **may present you as a chaste virgin to Christ**.

### **Slide # 12**

#### **John 14:2–3 (NKJV)**

**2** In My Father's house are many mansions; if it were not so, I would have told you. **I go to prepare a place for you**.

**3** And if I go and prepare a place for you, **I will come again and receive you to Myself**; that where I am, there you may be also.

This is a picture of what a Jewish marriage entailed. The groom goes away to father's house to prepare a place for his bride, and then about a year later the groom would come to receive his bride to himself and take her back to father's house to the prepared place where the wedding would be officially consummated.

This is where we as the Church (the bride of Christ) are. We are waiting for Christ to come and get us and take us back to Father's house where Christ's official union with us as His bride will be consummated.

In a Jewish context normally the betrothal period would be about 1 year. The bride and her attendants would not know for sure when the bridegroom would come and so they were to be watching and ready so that when he showed up they would immediately be ready.

That is the picture of these virgins. They are likened to those in the wedding party who are waiting for the groom to come.

Again, remember that the main point of the parable is to show the importance of preparedness, so don't get to hung up on the details. Some will be prepared to meet the bridegroom, and some won't be. That is the essential point being made.



## **2 Now five of them were wise, and five were foolish.**

The distinction between them is that 5 were wise and 5 were foolish. These virgins represent professing Christians who by outward appearance look a lot alike. They are all waiting. They all have lamps. They are all virgins. They all expect to participate in the wedding. However, some of them are saved (the wise) and some of them are merely nominal professors (the foolish).

## **3 Those who were foolish took their lamps and took no oil with them, 4 but the wise took oil in their vessels with their lamps.**

The word “lamps” (Gk. lampas) is more literally the idea of a torch (cf. Jn. 18:3; Acts 20:8; Rev. 4:5; 8:10). It is larger than merely a lamp. A lamp would normally be used inside a house, whereas a torch would normally be used outside such as would be the case here.

### **Slide # 13**



Note the plain language here: The foolish while having their lamps “took no oil with them”. They had NO oil. Commentators that say they ran out of oil are wrong. They had NO oil to start with. The sole distinction between the foolish virgins and the wise is that the foolish took NO oil, while the wise did.

Again, we don’t want to go too far here, but many commentators point out that OIL in the Scriptures is regularly symbolic of the Holy Spirit (cf. Isa. 61:1; Zech. 4:1-6).

In the early Church there was a time of transition related to the sign gift of tongues and receiving the Holy Spirit. But that transitional time was not normative.

As we go along after the Spirit was also clearly given to believing Gentiles, what is normative for the Church Age is that every believer at the moment of saving faith receives the Spirit.

### **Slide # 14**

#### **Romans 8:9 (NKJV)**

**9** But you are not in the flesh but in the Spirit, if indeed **the Spirit of God dwells in you**. Now **if anyone does not have the Spirit of Christ, he is not His**.

#### **1 Corinthians 12:13 (NKJV)**

**13** For **by one Spirit we were all baptized into one body**—whether Jews or Greeks, whether slaves or free—and **have all been made to drink into one Spirit**.

This defines true believers in the Church Age. We all have the Holy Spirit living in us and we have all been placed into the body of Christ by the Spirit.

Thus, we as believers all have this spiritual bond brought about by the Holy Spirit. This is the dividing line between all true believers and those that are just bogus professors. If you are saved you have the Spirit, if you are lost you don't.

And by the way the Spirit is a PERSON. Just like Jesus you either have Him or you don't. To be filled with the Spirit simply means you are controlled by Him – you are living under His influence and control. It does not mean you have MORE of Him. You either have all of Him or none of Him. He is a person. Just like Jesus – you either have Him or you don't.

So the analogy of having oil representing true believers who have the Spirit certainly fits the theology of the New Testament.

Though this passage does not specifically interpret the meaning of the oil, many commentators see it as representing the Holy Spirit and His work in salvation. Salvation is more than mere profession for it involves regeneration by the Holy Spirit.

– ***The Bible Knowledge Commentary***

## **5 But while the bridegroom was delayed, they all slumbered and slept.**

The concept of “delay” is often the perceived issue during the Church Age, but not during the Tribulation Period (cf. 2 Pet. 3:4, 9). The “delay” here represents the time between Christ’s ascension and His coming in the rapture. It is the time period that corresponds to the GAP period between the 69<sup>th</sup> and 70<sup>th</sup> week of Daniel as brought out in Daniel 9:26.

Slumbering here is not depicting a moral problem but simply highlighting the point of an extended wait.

## **6 “And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’**

This represents an unexpected time. They might have expected him to come earlier in the evening, but not at midnight. But that is the point – the bridegroom comes at a time unexpected.

This again is in keeping with imminency. It will happen suddenly and unexpectedly.

At midnight the cry rang out, “He is here, the bridegroom is coming – go to meet him.” The “midnight cry” is a symbol of eschatological climax which here corresponds to the RAPTURE SHOUT in 1 Thess. 4:16-17 which will be loud enough to raise the dead (so to speak).

### **Slide # 15**

#### **1 Thessalonians 4:16–17 (NKJV)**

**16** For the Lord Himself will descend from heaven **with a shout**, with the **voice of an archangel**, and with the **trumpet of God**. And the dead in Christ will rise first.

**17** Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

## **7 Then all those virgins arose and trimmed their lamps.**

## **8 And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’**

They all arose and trimmed the wicks to their lamps but the foolish had NO oil. The lamp would not remain lit without oil. The point is they were caught unprepared. They had no oil (v. 3). The distinction between the two groups becomes very evident at this point.

The reason the wise virgins brought oil was because the oil was carried in flasks and added to the lamps at the time of need. There must have been some residue of oil on the rag or wick of the five empty lamps, which quickly burned out, only moments after being lit. This would explain why all five torches went out at the same time. ...The difference between the five wise virgins and the five foolish virgins is salvation. These five foolish virgins were not once saved, but then “ran out” of salvation. They were lost, and never had it. They never had oil. They were just empty lamps. They looked useful, they seemed to give promise of light, but they never produced it.

- **Bob Deffinbaugh**

Possessing oil illustrates the concept of being prepared; a lack of oil represents being unprepared for Christ's return.

– **Nelson Study Bible**

**9 But the wise answered, saying, ‘No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’**

What is this? The wise refuse to share? Isn't caring – sharing?

This is not because the five wise virgins were selfish. In the context of the story, sharing their oil may have meant that all ten would run short of oil. But when we come to the interpretation of this parable, we can see that the saved cannot share what they have in Christ with the lost. The lost will not enter heaven based on the salvation others have received. Each person is accountable for his own choices (see Deuteronomy 24:16; Ezekiel 18:20; Jeremiah 31:29-30).

- **Bob Deffinbaugh**

If oil represents the personal possession of the Spirit, then what is being communicated is that the Spirit cannot be imparted from one person to another. No one can receive the Spirit for someone else or impart the Spirit to someone else. Each person must exercise personal faith. Each person must individually receive the Spirit on the basis of personal faith.

### **Slide # 16**

**Galatians 3:2 (NKJV)**

**2** This only I want to learn from you: **Did you receive the Spirit** by the works of the law, or **by the hearing of faith**?—

**Galatians 3:14 (NKJV)**

**14** that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might **receive the promise of the Spirit through faith.**

**10** And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

Here is the point. Those without oil were unprepared to go with the bridegroom when he came! Those with oil were **ready** and on his arrival they “***went in with him to the wedding***”.

The phrase **those who were ready** (v. 10) reveals the main point of the parable, namely, that here readiness is preparedness *before He returns*. ...The coming of the Lord in the rapture and the start of the day of the Lord will be completely unexpected, and unless one is prepared before that time, he will face the hardship of the tribulation period (vv. 11-12). – ***The Moody Bible Commentary***

And then we read these ominous words, “***and the door was shut***”.

It was too late for the unprepared! The door was shut. They could not get in. Once the Lord returns there will be neither time nor opportunity to change course. The door will be shut. There is a “point of no return” when it is too late. For those left behind it will be too late to join in the wedding festivities.

Death is a point of no return. “It is appointed for men to die once, but after this the judgment” (Heb. 9:27). The return of the Lord is also a point of no return. Judgment at that point is inescapable.

The foolish who were unprepared are not allowed to come to the wedding. They are locked out. Ultimately if people die without knowing the Lord or are not ready at the final phase of the 2<sup>nd</sup> coming, they will be shut out of the kingdom.

**11** “**Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’**

**12** **But he answered and said, ‘Assuredly, I say to you, I do not know you.’**

Afterward is too late! These virgins came saying, “Lord, Lord, open to us” as they too wanted in. But the door was shut and they were locked out.

Lord is the Greek word “***kurios***” meaning “Master”. The repetition of “Lord, Lord” emphasizes strong emotion and intensity. They passionately want in but it is too late.

The Master responded by saying, “***Assuredly, I say to you, I do not know you.***” This is the very same language that false disciples will say to Jesus on Judgment Day and the same response that He will give to them as seen in Matthew 7.

### **Slide # 17**

#### **Matthew 7:21–23 (NKJV)**

**21** “Not everyone who says to Me, ‘**Lord, Lord,**’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

**22** Many will say to Me in that day, ‘**Lord, Lord,** have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

**23** And then I will declare to them, ‘**I never knew you;** depart from Me, you who practice lawlessness!’

The five foolish virgins portrayed here in the parable are false disciples who never knew the Lord. They outwardly claimed to be, but in truth they did not prepare and in the end are found to not be ready for the Master’s return. In spite of their outward appearances they never really prepared themselves for the Lord’s return – they never really knew the Lord.

The problem is they say, “Master, Master” but Jesus is not their Master. They have the language of a true believer, but not the life of a true believer. Consistently in these parables we see the warning against being a pretender.

We saw it in the parable of the evil servant in Matt. 24:45-51 who thought the master was delaying his coming and therefore began to abuse his fellow servants and carouse with the world. In the end this evil servant was exposed as a hypocrite and destined to the place of weeping and gnashing of teeth.

It’s not that these 5 foolish virgins are portrayed as losing their salvation. Rather, the problem is Jesus NEVER knew them. They NEVER had a true Lordship relationship with Him. They say “Lord” but He was never truly their

Lord. And that is the ultimate issue both in Matthew 7:21-23 and also in this parable.

We don't always know who are the genuine and who are the phonies. The wheat and the tares grow together. The 10 virgins supposedly await side by side. We don't always know. We are fruit inspectors, but God alone is the FINAL Judge and in the end He alone will make the final call.

### **Slide # 18**

#### **2 Timothy 2:19 (ESV)**

**19** But God's firm foundation stands, bearing this seal: "**The Lord knows those who are his,**" and, "**Let everyone who names the name of the Lord depart from iniquity.**"

The Lord knows, but note the qualifier if you name the name of the Lord, the evidence should be seen in turning away from wickedness in the life. Don't be deceived. Three times in the NT we are warned – DO NOT BE DECEIVED (1 Cor. 6:9; Eph. 5:6; 1 John 3:7). How a person lives tells on their heart.

### **Slide # 19**

#### **1 John 3:7 (NKJV)**

**7** Little children, **let no one deceive you.** He who **practices righteousness is righteous,** just as He is righteous.

#### **1 John 3:10 (NKJV)**

**10** In this the children of God and the children of the devil are manifest: **Whoever does not practice righteousness is not of God,** nor is he who does not love his brother.

**13** **“Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.**

This matches the language in the previous two parables. It matches the parable of the thief coming in the night in 24:42-44 and the exhortation to watch and be ready because “the Son of Man is coming at an hour you do not expect.

It matches the warning in the parable of two servants where the evil servant thinks and lives like his master has delayed his coming. In response 24:50

says, “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”.

Likewise, the same warning is given here in 25:13 to watch because you do not know “the day nor the hour in which the Son of Man is coming.”

This is the bottom line repeated over and over for emphasis. Jesus gives a warning to be watching because we don’t know the day nor the hour “***in which the Son of Man is coming.***” Again, this language applies to the rapture – the first phase of Christ coming which will come unexpectedly as a thief in the night.

The implication is that those who truly know the Lord are expected to be watching and waiting. The truly saved are ready in that they truly know the Lord as Lord and Savior and they are looking for the blessed hope of the “glorious appearing of our great God and Savior Jesus Christ” (Ti. 2:13). Hebrews 9:28 says, “To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”

Heaven is a prepared place for a prepared people. When the Lord comes there will be no time to prepare, so one must get ready before He comes.

Jesus is warning us in this parable that there will be a number of people who look like Christians, who associate with Christians, and who even think they are Christians, who will be shocked to learn that they are not saved at the return of our Lord. What a sobering thought. This text is not seeking to create uncertainty and doubt in the heart of the Christian. It is not seeking to rob the Christian of his assurance. But it is seeking to warn those who have a false assurance, but not salvation. – ***Bob Deffinbaugh***

In closing I want you to note that phrase in verse 10, “those who were ready went in with him to the wedding; and the door was shut.” This again, emphasizes dual imminency.

The coming of the Lord is like two sides of a doorway. On the one side you have those who are ready who go to be with the Lord when He comes; on the other side are those who are not ready and who are shut out.

The foolish are those who claim to be Christians but in truth they are not saved. They are on the wrong side of the door and will be repudiated by the Lord whose name they speak so seemingly sincere.



The closed door, which to those who were ready meant security and untold bliss, to the others meant banishment and untold gloom.

– **Alfred Plummer**

**Footnote:** The older manuscripts leave off the end of verse 13 where it says, “in which the Son of Man is coming.” However, the whole flow of thought in all of these parables relates to the coming of the Lord. It is for this reason that very possibly a scribe inserted this phrase. Clearly this is what the parable is depicting.

I’ve known about the Second Coming of Jesus ever since I was a boy. Primarily because every first Sunday of the new year, my dad would preach a sermon that announced, “This may be the year that our Lord will return.” I recall, like it was yesterday, the trauma that statement struck in my heart when I was 6 years old.

I wondered, *What if my dad is right? Everyone in my family would go to be with Jesus, and I would be left behind!*

So when we got home from church, I asked my dad how I could be included in that event, and that day my dad led me to the Lord as my Savior. – **Joseph M. Stowell**

Jesus said...

**Matthew 25:13 (NKJV)**

**13** “Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

Maranatha!

Perhaps today!

Live Ready!