

## Part 2

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[ 0 : 00 ] Well, Jenny and I, we are in a life group, and we meet on Thursday nights. In life group, I didn't tell you I was going to do this.

This is part of having a preacher in your life group. But everything's open for illustrations. Well, we were talking about the return of Jesus Christ, and it was an encouraging time together. Jenny and I left literally encouraged. We were compelled by our conversation. But what's interesting about that conversation was there was a point where we were talking about bananas. And the question came up like this. Well, if Jesus is coming back at any time and I'm at Woodman's, what kind of bananas do I buy? Do I buy the really green ones? And if I buy them and he comes back tomorrow, those green ones, it's going to be a waste. We're not going to be able to eat it. Or do we buy the really ripe ones? And if we buy the really ripe ones, but he delays, then we won't eat.

[ 1 : 04 ] Which bananas should we buy? You know what the question is. How do we live? If Jesus is coming back, we know when he's coming back.

That he is. Excuse me. He is coming back. But we don't know when. And in God's design, he intends us to live in that sense of uncertainty.

So we live with tension. That's normal. And so it raises questions like, what kind of bananas do I buy? I mean, should we all liquidate all of our assets, give it to worldwide missions, set up a tent, tent city out in front of the church here, and just hope Jesus is going to come back tomorrow? Is that how we're supposed to live? What we do know is we must be ready. And what we're going to look at this morning is Jesus telling us how to be ready.

And the way he does it is in classic Jesus style. Instead of kind of laying out a four-point outline, he lays out four parables for us. Four pictures of what it means to be ready and living in this tension of not knowing when he's coming back.

[ 2 : 26 ] Isn't he so kind to give us pictures of it? And so this morning, we're going to look at four parables. Four parables that illustrate for us what it looks like to be ready for his coming.

And I'm just going to give you a tip of the hat as to where we're going. To be ready for that day is to be faithful to him this day.

To be ready for him on that day, we don't know when that day is, is to be faithful to him today. Our readiness means faithfulness.

And we're going to be faithful day in and day out until he comes back. To be ready for him on that day is to be faithful to him on this day.

So let's look at the first parable. It's in Matthew chapter 24 and it's in verses 43 through 44. It's just two verses. It's a wee little parable.

[ 3 : 31 ] But it gets a lot done. Let me read it for you. Matthew 24, 43 through 44. Jesus says, but know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.

Therefore, you also must be ready for the Son of Man is coming at an hour you do not expect. And so here we have this wee little parable. And compared to the next three parables, it's brief and to the point.

And what Jesus is basically saying is this. He's comparing his unexpected coming to the unexpected coming of a thief to your house trying to steal your stuff.

And here's the logic. If there's a master of a house who knows what time of night, the window when a thief is coming, he's going to be ready for that thief to not come in.

Has anybody seen the wonderful Christmastime film Home Alone? Yes. Or not, huh? That little boy, he knew two bad guys were going to be coming to his house one particular night.

[ 4 : 50 ] And because he knew that, what did he do? I mean, I don't know which one was your favorite. Mine was the superheated doorknob. That was my favorite.

But he sets up all these booby traps because he knows the thief is coming. He was ready for them. Now, if I knew a thief was coming to my house tonight, do you know what I would do?

Here's how I would get ready. I would get a pot of coffee rolling, and I'd just start drinking it. And I would be, I'm like, I'm going to be juiced for this guy or whoever's coming. And then, do you know what I would do?

I would have my phone, 911, and I'm ready to press that send button. I'm ready to go. But that's not all. I would, I like chopping wood, and I have all these broken axe handles.

So I would have my hickory axe handle with me as well. But that's not it. The piece de la resistance. I've got this, I've got this dog.

[ 5 : 49 ] He's a 112-pound English black lab named Gus, a.k.a. Beastie. And I can, I just go, and when I do that, he's up, and he's like, haunches up.

Man, I would be ready. If I knew that was coming, I would have everything ready to welcome that thief and send him away packing. The comparison here is Jesus' unexpected return.

That's the emphasis. We don't know when he's coming back. The difference between the parable and us as Christians is this. The parable focuses on one night. What Jesus is saying is, be ready every day and every night until he comes back.

What he's getting at is a mindset. He's getting his coming on our minds. That it's controlling the way that we live. It dictates how we go around, go about life.

So, the question is, what difference does that make? When you start taking the return of Jesus seriously, when you start owning it, not just agreeing to it, but saying, I'm going to live in light of that, do you know what happens?

[ 7 : 09 ] First thing, you tend to loosen your grip on the things of this world. Because you start to see through things. When it comes to possessions and to position and to power, you see through it.

It doesn't satisfy. It's not there. And so, you loosen your grip on it because you see it for what it is. But you not just loosen your grip on those things.

When you get the return of Jesus on your mind, it focuses your attention on mission. I see through the fake stuff and I see what the real stuff is.

I understand what's most important. And the most important things are the things having to do with God and his word, his kingdom and the souls of man.

And so, what happens is when I get the return of Jesus, not only on my mind, but saturating my life, it makes me mission-minded.

[ 8 : 15 ] This picture of a thief coming. It's picked up by three other apostles.

It impressed the apostles. It functioned in their life. And so, John the Revelator, he talks about the return of Jesus like a thief in Revelation 3.3.

Peter, 2 Peter 3.10. Paul, 1 Thessalonians 5.2. Each one refers to Jesus coming like a thief. It was the teaching in all the churches in the first century.

It was normal. It was how they lived and how we are to live now. So, this first little parable about Jesus coming like a thief, it's to be a mindset we take.

So, you know what you can put up in your house somewhere, hang on. Hey, is Jesus coming today? Is that what that says? Put that somewhere where you'll see it.

[ 9 : 24 ] Is Jesus coming today? It's moving the ball forward. Lord, it's getting you thinking a certain way. Is Jesus coming today? That's the first parable.

Be watchful. You know how you'd be ready? Be watchful. The second parable is the parable of the two servants. And we see that in 24 verses 45 through 51.

Who then is the faithful and wise servant whom his master has set over his household to give them their food at the proper time? Blessed is that servant whose master will find so doing when he comes.

Truly, I say to you, he will set him over all his possessions. But if that wicked servant says to himself, my master is delayed and begins to beat his fellow servants and eats and drinks with drunkards, the master of that servant will come on a day when he does not expect him.

And at an hour, he does not know. And will cut him to pieces and put him out with the hypocrites. In that place, there will be weeping and gnashing of teeth.

[ 10 : 29 ] And so the first parable was about watchfulness. This second parable, this parable is about being faithful to the task entrusted to you.

Jesus opens up this parable with a very interesting question in verse 45. It's a question for us all. He's asking this. Who then is the faithful and wise servant whom his master has set over his household to give them their food at the proper time?

And then he gives us two options. Jesus is saying, hey, which one is the faithful and wise servant? And then he defines it. The faithful and the wise servant who he set over his household with a specific task.

To feed the other servants. And then he goes to option number one. And we see option number one in verse 46. Blessed is that servant whom his master will find so doing when he comes. The faithful and wise servant is the servant that when the master comes back, he's doing what his master told him to do. What we learn here is that the master left.

[ 11 : 44 ] The master went somewhere. The master entrusted a responsibility and then left. And it's in verse 46 that we get a hint that he's coming back from somewhere.

If you look at verse 48, this second option, the wicked servant, is saying in his heart, my master is delayed. He's not there. He's gone.

Jesus is referring to himself, of course, that he will be gone, but he will come back. And when he comes back, we must be ready.

So option one, blessed is that servant. When his master comes back, he finds him doing what he was told to do. And what we see in verse 47 is this contrast with this other servant we'll see in a minute.

And what it is is the rewards. Blessed is that servant. Joyful, happy. His master has come back and found him faithful.

[ 12 : 47 ] Faithful to what he was called to do. And then there's this reward in verse 47. He's given more responsibility. He's found faithful and therefore is entrusted with more.

Option one is the blessed one. Option two is a very different picture. And we see that in verse 48. It's a contrast. Trust. Verse 48.

This second servant says inside of him, literally in his heart, my master is delayed. The cat is away. The mice will play.

You know what that is getting at? Accountability is gone. He's gone. Let's live it up. And so what this second servant sees is the departure of the master is an opportunity to exploit this situation for his personal gain.

And do you see what he does in verse 49? Instead of feeding the servants that he was supposed to do, he beats the servants. Instead of eating with the servants, he's eating and drinking with drunkards.

[ 14 : 05 ] And you've got to ask the question, is it the food intended for the master's servants that this wicked servant is sharing with drunkards?

Quite a contrast. And then the consequence. Verse 50. The master comes back unexpectedly. He cuts him to pieces and puts this wicked servant out with the hypocrites.

This servant is no servant. He claims to be on the payroll of the household of the master, but his actions prove otherwise.

He's a hypocrite. And he's put out. Quite a contrast. The blessed servant who is faithful in the task entrusted to him.

He's feeding his fellow servants. And when his master comes back, he welcomes him back. And it is a happy day when he gets to say, hey, I've been doing everything you've asked me to do.

[ 15 : 14 ] And the master says, hey, I got more for you to do. I'm glad you're in my household. Compared to the second, master comes back, finds him beating and exploiting.

And he's cut to pieces, thrown out with the hypocrites and punished. So back to Jesus' question. Which one is the faithful and wise servant? It's the first one.

To be faithful to him on that day. On this day.

To be faithful to the task he's entrusted to us. Which begs the question. What task has he entrusted to us?

The primary task that our Lord Jesus has entrusted to us, Christ of the King Church, is to fulfill his great commission.

[16:12] Matthew 28. Go make disciples of the nations. To lead people to Christ. And those who come to Christ to help them to follow Christ. But it doesn't stop there.

For those who we help follow Christ, we help them lead other people to Christ. And then those people they lead to Christ, we help them help those they've led to Christ follow Christ.

That's the task given to us. To be ready for his coming on that day is to be faithful to his task of the great commission on this day.

So let me ask you a question. How are you actively fulfilling the great commission? What are you involved with that is advancing the call?

What are you involved with that? What are you involved with that? What are you involved with that? Maybe you're a mom of little kids here and you're like, you know what? I can, the only thing I can do right now is try to make disciples of my little guys.

[17:19] And it is an all day venture. Blessed are you, sister. Be faithful to that task. Maybe you're involved with the King's Place or King's Kids or Wilson Partnership.

You're leading a life group. You're supporting missionaries financially. You're helping out with a Sunday morning breakfast. Keep on keeping on. We're fulfilling the great commission through all of these.

Do you have any great commission fulfilling ideas? We would love to know them. Or maybe you're like, eh, he's coming back later.

I'll have a blast now. Maybe that's where you are. Do you know what that sounds like? You sound like a wicked servant.

My master is delayed. So let me call you to come and be a part of the mission. Lay your hand to the task.

[18:29] If you're looking for a place to serve and fulfill the great commission, we've got a spot for you. We've got a spot.

If you need to know, talk to me. Talk to Billy, Matt, one of the other elders. We will get you serving somewhere and be a part of this global task of fulfilling the great commission.

You know, there's an emphasis here on when this master returns. When he returns, blessed is the servant that when he returns, the master finds him doing what he's been called to do.

So, what do you want Jesus to find you doing when he comes back? To be ready for that day is to be faithful to the task entrusted to us on this day.

The third parable is in Matthew 25, 1 through 13. And it's the parable of the ten virgins. Again, these parables are pictures of how to be ready for his unexpected return.

[19:50] So, we've got to be looking like a thief. We've got to be faithful to what he's entrusted to us, like the good servant. And now, we must be prepared for his delay.

If he should delay. Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish and five were wise.

For when the foolish took their lamps, they took no oil with them. But the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all became drowsy and slept.

But at midnight, there was a cry, here's the bridegroom, come out to meet him. Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, give us some of your oil, for our lamps are going out.

But the wise answered, saying, since there will not be enough for us and for you, go rather to the dealers and buy for yourselves. And while they were going to buy, the bridegroom came.

[20:51] And those who were ready went in with him to the marriage feast. And the door was shut. After the other virgins came also, saying, Lord, Lord, open to us. But he answered, truly, I say to you, I do not know you.

Watch, therefore, for you know neither the day nor the hour. Be ready. And the way to be ready, according to this parable, is to be prepared for a potential delay.

Now, when you hear this read, I'm guessing in you there's this immediate sense of cultural distance. Like, oh, there's a wedding custom here that I am unfamiliar with.

What's up with the lamps? What's up with the ten virgins? What's going on here? Well, here's a little first century wedding custom primer. Wedding ceremonies took place typically in the evening.

They would, people would work and they would have to do these things kind of in the evening. That explains the lamps, why there's a need for light. But what would happen is the party would start at the bridegroom's place.

[ 21 : 56 ] And he would leave his house with a posse of people. And they would go then to the bride's home. And there, they would actually get married. And after they get married, they go back to the bridegroom's house for a party.

And so what we see going here, on here is the bridegroom is going to be going to the bride's place. And the ten virgins, virgins are the bridesmaids who are going out to meet him, to welcome him. And so these ten virgins are bridesmaids. Don't think about them as ten options for the groom. They're bridesmaids.

And what this is getting at is that special moment when the groom arrived at the house. And it was this moment where the groom comes for the bride.

It was climactic. It was a moment to be remembered. So this parable is about ten bridesmaids going out to welcome the groom.

[ 23 : 07 ] They're anticipating his arrival, but they don't know when. Sound familiar? So here's the contrast. In verse 2, you have five foolish bridesmaids and five wise bridesmaids.

Three, the reason why they are foolish, they didn't bring oil for their lamps. Four, the reason why they're wise, they brought flasks of oil for their lamps. Here's the modernized version.

Okay, think of a wedding, outdoor, in the evening. There's no outlets anywhere. You have ten bridesmaids with their cell phones, and they've got full batteries.

But for some reason, the groom is delayed in coming, and their battery power in their phone is going down. The foolish bridesmaids didn't bring a battery back up.

But the wise bridesmaids brought a battery back up, and they plug in, recharge their phone, and when the groom comes, they're partying. There's the delay.

[ 24 : 11 ] In verse 5, we learn that the bridegroom was delayed. All throughout the Bible, God pictures himself as the husband to his people. And Jesus here is saying, I am the bridegroom to my people, and I'm coming.

The surprise in verses 5 and 6 is that it gets so long in the delay, all the bridesmaids fall asleep. And in comes the announcement that the bridegroom has arrived.

So this unexpected arrival, and with it is this kind of crisis of accounting for what you got. Verse 9, all ten virgins go to trim their lamps to brighten them, but the foolish go to trim it.

Nothing happens. It says, oh no! The wise have just enough for themselves. They're ready. There's the delay.

Some were foolish, not ready. Some were prepared, and were ready. In verse 10, while the foolish bridesmaids are out getting oil, at the all-night oil supply shop right around the corner, the bridegroom comes.

[ 25 : 26 ] And that word come is repeated throughout this passage. Come, come, come. He's coming, coming, coming. He's coming at an unexpected time. And when he comes, those bridesmaids who are ready, he brings them in with him to the wedding feast and shuts the door.

Those who are ready are with the bridegroom at a party. And then the consequences, the foolish come back.

They say, Lord, Lord, open to us. It's the same language in Matthew 7. Those who say, Lord, Lord, aren't all a part of the kingdom. They come.

They say, Lord, Lord, open to us. But they're denied. I don't know you. They weren't ready. The point is to be ready for that day by being prepared for his potential delay.

He may come tomorrow. He may not. We pray that he will come tomorrow, but we prepare for the long haul.

[ 26 : 42 ] This summer, we spent money as a church to fix a pipe down a couple layers from here to heat this place. Do you know why?

We don't know when he's coming back. We got to be prepared. We're doing gospel ministry. So we pray for him to come today, but we prepare in case he doesn't, in case there's a delay.

All throughout this passage, Jesus is preparing his disciples for potential delay in his return. So we must be ready in case he returns in two days or in two weeks or in two years or in two decades.

We must be ready. Now you may be wondering, why the delay? Why is Jesus talking about delay? What's the delay about? Well, we're not told here what the delay is about. But we're told elsewhere what the delay is about.

[ 27 : 51 ] And that's found in 2 Peter 3. 2 Peter 3 helps us understand why Jesus is not coming back, why there's delay apparently.

In verse 4, there's this question, hey, where is the promise of his coming? Where is he? Shouldn't he have come back by now? And Peter responds by saying, God's in control over it all. One day is like a thousand. A thousand years is like one day. His delay is not slowness. His delay in coming back is patience.

For he does not want any to perish. He wants all to reach repentance.

His delay is a loving delay. So that all who he has purchased with his blood will come to know him and be saved.

[ 28 : 53 ] All who are appointed for salvation will reach repentance and trust in him. That's what he's tarrying for. All heaven waits for that last sinner appointed for eternal life to reach repentance.

And then he comes back like a thief in the night. 2 Peter 3.10 His delay is not an opportunity for us for selfish gain.

His delay is an opportunity for us to fulfill the great commission. To be a part of his work. His delay is for kingdom gain.

So these parables are pointing, are giving us pictures of what it means to live knowing that he's coming but not knowing when.

And it's a call to be ready. To be looking. To be faithful. To be prepared. For his, in his delay.

[ 30 : 04 ] The last parable. Is the parable of the talents. And that is found in 25, 14 through 30. It is quite a parable.

And again, the reason why it's here is to help us understand what we must be doing while we're waiting. And the point of this parable is this. Until he comes, we risk his resources for his gain.

Now, what's important to get clear right out of the gate is the word talent. To one he gave five talents. So there's this man going on a journey and he gives talents to three servants.

And then he comes back and there's an accounting and some consequences. So the question is, what's a talent? Talent. Now, I think I might know what's going on in your mind right now.

You're thinking talent, talent show, singing, dancing, comedy routines. America's got talent. The regurgitator is a guy with some really unique talents.

[ 31 : 12 ] But that's not what Jesus means by talent. In Jesus' day, a talent was a unit of wealth.

One talent equaled 6,000 days of labor. I did some math. That's the equivalent of 23 years of a day's laboring work taking weekends off.

And so if this is paid at 20 bucks an hour, do you know how much money this is? It's just short of a million dollars.

So one talent is a huge amount of money. So we get into this parable and you need to realize, for the original hearers of this, this master is loaded.

And what you need to think about this master is that he is a venture capitalist. You know what a venture capitalist is? It's a guy with a lot of money who's looking to invest his money in startup businesses in order to get a lot more money back.

[ 32 : 34 ] He is going to venture his capital to get a gain back. And so what we have here is a master who's a venture capitalist. And he hands out a lot of money to his servants in order to get back money.

They're going to risk his resources to get him gain. So the kingdom of heaven here is being compared to an investment firm.

In verse 16, servant one is given five talents, five million dollars. And he doubles that really quick and gets back ten million dollars total. 17, there's a second servant.

And that second servant is given two talents, two million dollars. And he goes and invests it, starts a business, invests in others, and he gets back another two million dollars. They've doubled their investments.

That's a really good return. And then the contrast. Servant three in verse 18. He's given one talent, which isn't small. It's a million dollars. He digs a hole and hides it.

[ 33 : 40 ] He doesn't do anything with it. He takes no risks. And then there's the delay. This master who gives them the money goes on a journey.

And in verse 19, he comes back after a long time. Think delay. We've seen it now in all of these parables that the master of the two servants goes and comes back after a delay.

The bridegroom is delay. He comes back. And now this master comes back after a delay. And he's coming back to settle accounts with these three servants.

And we see that settling of account in verse 19. He comes back and he wants to know what these servants have done with the money, the talents he's given them.

So the consequences in verse 20. Servant one says this. Master, you delivered to me five talents. [ 34 : 44 ] Here, I have made five talents more. Here, I'm giving them. I have made five talents more. What does the master say in verse 21?

Well done, good and faithful servant. You have been faithful over a little. I will set you over much. Enter into the joy of your master.

Faithful, faithful, faithful. Enter the joy of your master. Servant two, verse 22. It's his turn. He goes to the master.

Master, you delivered to me two talents. Here, I have made two more. He's giving them back to his master. They're not his. They belong to the master.

And in verse 23, the master uses the identical language and he commends this second service.

[ 35 : 42 ] And he says, you have been faithful. You well done, good and faithful servant. You've been faithful over a little. I will set you over much. Enter into the joy of your master.

It's the same commendation. It's the same commendation. Two men, different abilities, both faithful, and they get the same commendation from their master. We've got different abilities in the room.

The call is to faithfulness. Entering his joy. And then the contrast, servant three. What's this guy going to say? He's the guy that buried it.

What is he going to say? I'm really interested in what he's going to say. What does Jesus have him say? He who had received the one talent came forward saying, master, I knew you to be a hard man. Reaping where you did not sow and gathering where you scattered no seed.

That's another way of saying, hey, you come in, you exploit opportunities, you're a hard-nosed business guy. So I was afraid. And I went and hid your talent in the ground.

[ 36 : 43 ] Here, you have what is yours. Let me take the dirt off it. It's your million dollars back. The master does not affirm him.

In 26 in verse through 30, it's the extended response of the master to this unfaithful servant. Wicked and slothful, he calls him.

You knew that I would, you knew that I reap where I have not sown and gather where I scatter no seed. If that's true of me, which we're not saying it is.

If his perception of him is right, then verse 27, you should have put it in a CD at the bank and got at least a little interest back. But he doesn't.

Something going on here. So for this servant who definitely was ashamed and afraid of his master coming back at an unexpected time, and now he's got to give an account.

[ 37 : 45 ] It doesn't jive. This is the master who said to the other faithful servants, enter the joy of your master. Is this guy a hard man? He goes on to say, verses 28 and 29, take that talent away and give it to the guy with the \$10 million.

Because he's been faithful. For everyone who has, because they've been faithful, will be given more, because they've been proven faithful, and he will have an abundance.

But for the one who has not, because they've not been faithful, even what he has will be taken away, because they're unreliable. And then verse 30, and cast the worthless servants into the outer darkness.

In that place, there will be weeping and gnashing of teeth. All three of these last parables have a putting out of those who are unfaithful.

Here's the point. We get ready for that day by risking his resources for his gain on this day.

[ 38 : 59 ] We don't do nothing. We take risks for the kingdom. We take risks for what he's entrusted to us so that we can make a gain for the kingdom.

And what I want to convince you of in our last moments here is that the risen Jesus has entrusted to us all sorts of valuables. All sorts of valuables.

Let me highlight three. We must be faithful to it. We must risk these. That's how we're ready for his coming. The first valuable thing entrusted to you is time.

How do you think about time? Do you think about time as your time? Or do you think about time as what God has entrusted to you?

It's his time. How are you going to use his time? How are you going to make much of that valuable commodity? How are you going to get a gain back on it for the kingdom?

[ 40 : 04 ] You've got to risk your time. You've got to use your time for kingdom purposes. Are you risking your time?

Or are you playing it safe? We don't know when he's coming back. Are you risking time? Are you using it for his purposes? The second valuable talent. Now I'm not talking about the 6,000 day talent.

I'm back to the America's got talent talent. God has given you talents. He's gifted you. He's gifted you for his kingdom.

We've got brothers and sisters in this room who are seeking to leverage their talent and their time for the glory of Christ and his kingdom. Your talents and your gifts, they've been given to you.

[ 41 : 12 ] They're not your own. You're to steward them. You're to invest them. You're to risk them for the kingdom. Do you know how God has gifted you?

The spirit of God gifts every Christian for the building up of the church. So whether you're gifted to serve or to teach, to evangelize, counsel lead, show mercy, administrate, are you using those gifts from the Holy Spirit to advance the kingdom?

Are you showcasing your talents for yourself or for the king? Risk your talents, brothers and sisters. Put them in play. Come out of the stands and onto the field. Put it in play. Use your gifts. Third, treasure.

How do you think about the money in the bank? How do you think about the possessions in your home? What you possess has been given to you, has been entrusted to you.

[ 42 : 29 ] And not just some of it, all of it. All of it was entrusted to you by your wonderful God. And you are to risk it for the kingdom.

Put it in play. How you use your treasure for his kingdom now matters. Could you imagine you have this gigantic house.

Jesus comes and returns. And you're like, Jesus, look at the crown molding. Jesus, you know what kind of tile that is? Oh, Lord Jesus, we brought that marble in from Africa. Oh, Jesus, look at this place.

You know what he's going to say? Eh, eh. You should see my mansion. But if he came back and you have this mansion and you're saying to Jesus, Jesus, we put the former prostitutes in this room. And then we put the refugees from Qatar in this room. And then we set up an ESL class in this room. This is how we use this mansion for your glory.

[ 43 : 31 ] You're putting it in play. Use your treasure for the kingdom. When he comes back, what will you present to him?

Here's what I want to do. Lord Jesus, here are all the people. Here are all the people that I got to influence with the resources you entrusted to me for the glory of your name.

Here they are. Here they are. Here they are. Here they are. May that be our testimony when he comes back. To be ready for that day.

To be ready for that day is to be faithful to him this day with all the resources entrusted to you. So let me conclude by just saying this.

We know he's coming. We don't know when. So we must be ready. And the way that we're ready, looking for his coming. Faithful to his task.

[ 44 : 40 ] Prepared for his delay. And risking his resources for his gain. We're ready for that day. We're ready for that day by being faithful on this day. What's your next step?

If we can help you in any way, we would love to. We want to be a church of disciples who make disciples all the way until he comes back.

Let's pray. Let's pray. Lord Jesus, our risen king, our greatest desire, one of the things we long to hear is for when you to come back and we give an account for our lives to hear you say to us, well done, good and faithful Christ the King Church.

Well done. Enter the joy of your master. God, would you stir our hearts? Would you sober our minds? And would you help us to risk what you've entrusted to us for the glory of your name?

In Jesus' name we pray. Amen. Amen. Amen. Amen. Amen.

[ 46 : 04 ] Amen. Amen. Amen.