

# Ready or not!

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[ 0 : 00 ] How many remember that game as a kid or played as a kid, you know, hide and seek? You know, I think that's one of those timeless games that seems to stand the test of time.

And one of the things there with that, it's a game that the kids play, but it's a game that involves one seeking those who are trying to hide, and the participants only have a set time to be prepared, you know, before the seeker comes looking for them.

And, you know, it's pretty standard that they would call out something, ready or not, here I come. You know, and I want you to understand, as we look this morning, Jesus is telling his disciples that you best be ready because he is coming.

And to be ready when he comes, because the reality is you're either going to be ready or you're not. And Jesus here today, we're going to see, instructs his disciples, even for us today, that we need to be ready and watching for his coming.

For his return. You know, it's promised. He was very clear. John chapter 14, he says that he will come again and receive them unto himself. You know, he was very clear about what was going to take place.

[ 1 : 09 ] He had set that forth very clearly in the word of God that we'll find. It's by his words that we understand this promise, because he says his words will not pass away, but will stand forever.

You know, we looked and finished up there last week here in the Gospel of Mark about Jesus declaring that his word will stand true. And we're going to see as Jesus challenges us here today in Mark chapter 13.

So if you found Mark chapter 13 this morning, let's stand and honor the reading of the word of God here together. As we begin, we'll pick up here in verse 32 in our text here today. If you want to follow along in your Bible.

But of that day and that hour knoweth no man, know not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray.

For you know not when the time is. For the Son of Man is a man taking a far journey, who left his house and gave authority to his servants, and every man his work, and commanded the porter to watch.

[ 2 : 17 ] Watch ye therefore, for you know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning, lest coming suddenly he find you sleeping.

And what I say unto you, I say unto all, watch. Let's pray. Heavenly Fathers, we just come before you this morning.

Lord, we're thankful for your word. We're thankful that you give us what we need to know in order to watch, and what we ought to be watching for. Lord, to have our eyes upon the right things, our eyes upon you, upon your promise of your coming.

Lord, we pray just have your hand upon each heart, each life here today. Lord, you know the struggles, the trials of life that people bring in. Lord, we all face different things, Lord, but you know the needs.

You know how to meet that need. But Lord, help us above all that no one would leave here today not ready for your return. Lord, we pray just have your will and your way in hearts and lives here today, and we just give you all the praise in Jesus' name.

[ 3 : 25 ] Amen. Amen. May we be seated. You know, as we look here in Mark chapter 13, this chapter has been one where Jesus has been answering the disciples' questions about what and when of the future, the plans for the kingdom that were going to come.

You know, and it's natural to want to know when to be ready for what's ahead. I mean, by nature, I mean, we want to know that. Even next year, you know, people are asking, you know, what's in

store for next year?

You know, people will be looking and assuming and desiring certain things to take place in the coming year. You know, we all have a desire to know what's ahead and what's going to happen and when it's going to happen.

But we notice here that Jesus answered to them. They wanted to know when the kingdom was going to be established. And Jesus said, hold on, you're missing the point. The point is not to know the day or the hour.

The point is to be ready. To be ready for what's coming. Because we know not the day or the hour. We know not the time. We know not those things.

[ 4 : 31 ] And he makes it very clear. He simply, he says to watch. You know, we can look today as to be ready. Be on the ready for what's going on. You know, be ready because the day and the hour is not going to be published.

It's not going to be proclaimed. You're not going to get a Facebook notification or emergency management notification ahead of time. It's going to be on us suddenly. I want you to understand he tells us that nobody even knows the hour.

And it's important to know that only God knows the time that it will take place. It's a place and time appointed by him. You know, we understand this is very similar as Jesus' first coming was put forth. When? Exactly at the time appointed by God. When he comes again for the saints, it's by the time appointed. We don't know, just like nobody knew exactly the day or the hour Jesus was going to come into the world.

Nobody knew exactly the timing of what was going to happen. They knew that it was promised that he was coming, but they did not know the day or the hour. Just as the second, when he comes for his saints, we don't know the day and hour that's going to take place of his return.

[ 5 : 45 ] But we see here that Jesus is telling them and he's giving them this information that we're to take heed to understand the proper response. Jesus says, you guys don't need to know all the things you think you need to know.

You know, and I don't know about you, I was thinking about this, you know, sometimes life is better if you don't know. Because you know what happens if we know too much?

We start worrying about stuff we can't control anyways. You know? God's sparing us a lot, really, if you consider, that we don't know all the details.

Because sometimes it's better that life just comes at you as it comes. The joys along with the sorrows. Because if you knew great joys were going to come, it would kind of ruin the joy.

The same thing, great sorrows sometimes. It's better you don't know until you're faced with it.

Because all you do is worry about it. We can't worry about those things.

[ 6 : 48 ] And Jesus here is telling the disciples to watch. To take heed. You know, notice in our text here in verse 33, he says this, Take ye heed, watch and pray.

Take ye heed. This word heed means to be ready. To understand what he's telling them. It involves being alert to the responsibility of being ready.

And what it involves, he uses that term watch. Watch is important to understand. Because, you know, a watch is not the thing you have on your wrist sometimes.

You know, some people still use them. You know, an actual watch. And some have a fancy watch that does all sorts of things. And gives them all sorts of details they don't need to know anyways.

Because all they do is worry about it. I didn't get my circle closed today.

Or somebody else far away closed their circle and they get the notification. You know, it's like...

They worry about all sorts of things. It's not the watch on your wrist that Jesus is talking about.

[ 7 : 50 ] It's not watching a screen or watching something like just seeing. Watch here is actually a military type term to be prepared. To be standing guard.

To be in your place and prepared. To stand watch is what he's referring to. And to be placed... It's a place you're supposed to be attentive to what's happening.

You know, we use this even today. When one is placed on watch, they're not to be distracted from the task of observing all that is occurring. And standing faithfully.

Keeping their eyes and ears open. Being alert to what's happening. You know, watching is

important. And we're going to find here, I think Jesus talks about three things he attaches that equip us in our watching.

Because the first one we find here this morning, he tells us to watch and pray. To watch and pray. You know, we understand here the first area here. He says unto them, watch, watch, watch. [ 8 : 52 ] This term watch is used four times here in this passage. It goes all the way through and it concludes with a simple thing. Watch. Be prepared.

Be ready. It's what he's telling them. But this first area of watch and pray. You know, verse 33 makes it very clear there. Of this, he says to watch and pray.

Watch and pray. It's our connecting point on the watch. When we watch, we're to be alert and not asleep. You know, oftentimes it's easy to get weary on watch.

You know, like I said, this is a military term. And some of you may have ever had to stand guard duty or stand watch. You know, sometimes standing watch is not easy. Because your job is to be alert and attentive to what's happening.

But sometimes it's easy to get distracted. Or to be tired. Or to be drawn away and paying attention to something else you're not supposed to pay attention to. And we see those things that come about in standing watch.

[ 10 : 01 ] But he says to be alert. And one of the best ways to be attentive spiritually is to keep in contact with the headquarters. You know, one of the things you do on watch is check in. You can look at this.

When Jesus says watch and pray, he's saying, hey, you better keep checking in regularly. Because it's going to not only help you, but it's going to help you stay focused. To watch and pray.

To be connected with him. Regular check-ins help you stay alert. You know, it's not easy.

Especially as the time draws on. You know, as Jesus was just a little later, we find that Jesus uses this same analogy directly with his disciples once again.

You know, over in the book of Matthew. We find over here in Matthew chapter 26. If you remember, Jesus is getting ready. He's just hours from being crucified on the cross.

And he's in a garden. And he, look here in verse 40 of Matthew 26. And he says this, He cometh unto the disciples and findeth them asleep. And he saith unto Peter, What could ye not watch with me one hour?

[ 11 : 08 ] Jesus is using that same illustration, that same factor in that. To watch. But notice what he says. Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

You know, that's just as true today as it was when Jesus said it to Peter. Because if we're to be ready, we need to understand the necessity of praying, of being connected with the Lord.

To understand the importance of it. Because we may be willing, but the flesh has other things and other plans sometimes. You know, you can have a desire to do something, but not have the physical capabilities to accomplish it.

We need to grab a hold of what Jesus is saying here. To pray and to have that stand watch and to be attentive with prayer. Stay connected with Him.

And He makes this application practically to Peter and the other disciples when He brings them to this point. Because prayer keeps us from the temptations of life.

[ 12 : 11 ] It keeps us from being distracted. You know, just as checking in on watch keeps you from being distracted, prayer keeps us from being distracted as we wait for the Lord.

To keep on focus of the things He desires. You know, this is something I think Peter really grabbed a hold of from this. He understood, you know, sometimes some of us are harder headed than others. But you know, sometimes certain things connect.

You know, look over in the first Peter chapter 4 for a moment. Notice what Peter writes here to us and reminds to us. He says, but the end of all things is at hand.

You know what he's telling them? Be ready. He's repeating the same message that Jesus told them. He said, be ready. He said, be ye therefore sober and watch unto prayer.

That word sober is being in the right mind, thinking the right way, having the right understanding in our minds. You know, sober is something of our thought process to have it focused correctly.

[ 13 : 16 ] You know, we need to take heed to the warning this morning also as the adversary is doing everything he can to keep you from thinking and doing the way you ought. You know, a little later, Peter writes there in 1 Peter chapter 5.

He says this, he says, Humble yourselves therefore unto the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sober, be vigilant, because

your adversary, the devil, is a roaring lion, walketh about seeking whom he may devour. When you stand watch, you're on watch for protection. You're on watch from the enemy. You're protecting from those things that are going to come that want to overtake. You know, today we live in an age where we have to be attentive to what's happening. Things come at us today. The one thing about our generation, I think, that's distinct from some in the past, the speed in which things come to us.

I mean, I'm old enough to remember when the speed of things coming to you, you had to wait at least till the 5 o'clock news. And if it happened after 10 o'clock at night, you generally didn't hear about it till the next morning. And that was fast.

[ 14 : 27 ] You know, you look back and you get to a generation before mine, and it was like if it didn't come in the morning paper, you didn't hear about it. And the thing is, a lot of people didn't get the paper.

I mean, sometimes news came pretty slow. But today we need to be even more attentive, more connected, because things are coming at a faster pace. The faster something comes, the harder it is to deal with it, isn't it?

Because sometimes you're not even finished dealing with one thing and something else is trying to bully over. We need to watch. We need to be diligent. We need to pray. Jesus tells us if we're going to be ready, we need to watch and pray.

Our watching should cause the right actions. Because look here in verse 34 this morning of the text. He says this. He says, You know, we're to watch and to produce.

You know, work. The purpose of work is to produce something. You know, when we do something and we work, there ought to be a production behind it. There ought to be an outcome. There ought to be something that comes from the work.

[ 15 : 41 ] You know, I want you to understand, as we watch, we are to be servants of the living God. If you're saved and born again, you're born into God's family.

And God tells us that because of that, we ought to be obedient in following Him. It's important to understand this concept because it's an example Jesus gives here, is that of a businessman that departs to conduct business away, and He leaves His household, and He leaves His servants in charge of His house.

They each have an instruction. They each have something they're responsible to accomplish, something they're supposed to get done. You know, that sounds pretty familiar, doesn't it? You know, that's a concept we can grab a hold of even yet today.

You know, we have responsibilities that are given to us. But the master leaves his house with the expectation that his servants will faithfully work the task that they've been given.

You know, that they're busy doing. Part of the watch was to watch and to produce, to be doing what you ought to be doing. Do you see the picture here? Because notice what He tells us here.

[ 16 : 55 ] He says, For the Son of Man. Who's Jesus talking about? He says, Jesus is talking about Himself. He says, I'm going to go away, and I'm going to leave my servants to accomplish what I've given to them to do.

To accomplish that task. To be watching. To be producing. To be functional at what they're doing. He left His house in the hand of the servants, each to their work.

Until He returns at the time that they don't know. He doesn't know. Didn't tell them when He was going to return. He said, Work. Produce. Be ready.

Watchful. Be busy. You know, this word house here can relate to many things, but I think in the Scripture you can relate this very directly to the local church.

Being God's church, it's His house. The house which Jesus left is the assembly of the saints of the living God. You know, a church is not just broad. A church has to have people that are gathering together.

[ 17 : 56 ] The word itself demands physical gathering. It's the only context that's used in Scripture.

His house. Now we understand that, yeah, He has many churches. The Bible talks about that. But you know, each of us that gather together as a local church have a responsibility.

We all have the same responsibility. Maybe in different locations, but it's the same responsibility.

There's no difference in responsibility. There's no difference in command to watch. Watch and to work. Watch and prepare. Watch and produce.

You know, 1 Timothy is Paul's talking to young Timothy there in 1 Timothy chapter 3 and verse 15. He says, But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

[ 18 : 57 ] You know, one of the things for to be watchful and working is to guard the truth. To be doing those things that God has commanded, following what He has told us to do.

And He gives each one in the church a responsibility. Because the church was established with His disciples as He taught and prepared them for the task for which they were going to be given.

We see here that He gives each one a task. Each servant has a task. Look there in our text, what He tells them there. As He said, And He left his house and gave authority to His servants.

The authority is the means by which they were to work. The authority involves power.

It involves the means. It involves what is required to accomplish the task. You'll find when you read this same account in Matthew, He kind of spreads it out a little more and gives some more details of all that Jesus said at this time.

[ 20 : 03 ] And He talks about Jesus giving people talents and being responsible for them. And that picture is the same here that we find that Mark gives.

You know, to work until they are to be faithful, to accomplish until the Master returns. He gives authority. He gives authority. You know, that authority involves something because I believe it's very clear in Scripture.

1 Corinthians chapter 12, that when you're saved, God gives you what you need to serve Him. God gives you gifts to do and to work and to serve Him.

You know, the one thing we've got to get out of our mind that's a common thing today is people think you're saved to sit. No place in the Scripture, when you read this, He says to watch.

Watch is not sitting. Watch isn't active. It's participatory. It's being involved, being attentive, being alert.

[ 21 : 04 ] You know, 1 Corinthians chapter 12 and verse 7 says, But the manifestation of the Spirit is given to every man to profit with all. You know, down in verse 11 of that same passage, But all these worketh the one, the self, same Spirit, dividing to every man severally as he will.

In other words, God gives everybody responsibilities and He gives them the means to do it. You know, I want you to understand, we don't all serve the same way. You don't all serve with exactly the same responsibility or the same place.

But if you're saved and you're born again and you're part of a church, you ought to be serving. And a church is where you ought to serve. That's part of that authority. The authority was given to the church, the local church.

It wasn't given to generic. It wasn't given to whoever wants to have it. It was given very specifically. And when we understand that, we see how Jesus is telling His disciples here that what was going to task, it was going to be before them.

They're worried about when He's going to come again. They had like a horse, you know, with blinders on. You know, oftentimes when we look at the disciples, you think of kids. You know?

[ 22 : 12 ] As kids grow up, you know, and especially, you know, the little ones, as they get, you know, four, five, six years old, man, they get pretty blinded. You try to distract them with something and it's like, nope, this is what I want, this is what I want, this is what I want.

You know? I need the cookie, I need the cookie, I need the cookie. The disciples got blinded by the blinders of just looking at what they wanted to see. And we have to be careful that we don't do the same.

Because sometimes we think, well, this is the part I like, so I'll take that and I'll forget about the stuff I don't like. But to serve Him involves all of it. That's part of the responsibility.

It's just like standing watch. If you've ever stood watch, there's some good things about it and there's some horrible things about it. But the problem is you get both. You don't get a choice.

Because if you're going to fulfill the task, both are involved. Both are there. Every believer is given work to do. You know, when you become a child of God, you receive a gift to use in service for the Master.

[ 23 : 13 ] You know, think about Ephesians chapter 2 and verse 10. He says, Now, I want to make something clear because we have people today who try to promote that, well, I do good works to please Him.

I want you to understand there's no nothing you can do to please God until you first call upon Him as Savior. You can please Him as a faithful servant, but you cannot please Him as one that doesn't recognize Him for who He is.

You cannot earn yourself a place in heaven. But if you're going to heaven, Jesus says you ought to be involved. There ought to be some good things that you are doing.

The good work that Jesus has for us. As a matter of fact, those that do not serve or are unwilling need to get with the Lord about that because, you know, James illustrates this for us in a practical way.

Look over to the book of James chapter 2. James chapter 2 puts this, I believe, in a very practical context because this is that idea you didn't get saved to sit.

[ 24 : 28 ] Notice what he says. Yea, a man may say, thou hast faith. You know, there's many who say, I believe. But, you know, when it says, I believe, but I only want to do it my way. You know what they're saying? And my faith is all I have.

You know, I have something that's verbal or intelligent in my mind, but it doesn't play out. We're saved unto good works.

Notice what James is telling us here. He says, and I have works. Show me thy faith without thy works. That's a great question. Because if you really believe something, it will involve actions around it.

It'll involve priorities. If you believe something to be true, you will take and change priorities to put it as a priority. To put it first. To put it where it ought to be.

You know, he says this. He says, and I will show thee my faith by my works. Now, I want you to understand, James isn't saying I'm working to get saved. James is saying, I want you to know that I'm saved because I'm doing the works that God's told me to do.

[ 25 : 32 ] I'm active. I'm involved. To be a part of those things. Simply, it's not faith or works, but faith that leads to action.

Work. The work that God has assigned. You see, has given you the authority to do it. What does this mean? You know, that's a great question when it comes to authority. The idea of authority here is capacity and strength to accomplish.

In other words, if God gives you a task, something to do, he says, I'm going to give you what is needed to accomplish the task. I'm going to equip you. I'm going to prepare you. I'm going to give you what's required.

It's to be accomplished in and through his house, the assembly of the saints. Notice he leaves his house with his servants. You know, Colossians chapter 3 and verse 21.

Look at this with me. This morning over in Colossians 3. Colossians 3 and verse 24 says this, Knowing that the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.

[ 26 : 30 ] In the New Testament, you'll find oftentimes it's serve. You go back in the Old Testament, it speaks a lot about those who served the Lord. Joshua was very clear.

Choose this day whom you will what? Serve. You know, in light of this, there's a few questions we need to ask. Especially, you know, we're getting to get into a new year, and it's always a good time to ask questions at the beginning of a year, because for some reason we think a little differently about what's to come.

We think about change. We think about what the last year's been. We think about what it is to go forward. You know, something that we ought to ask, if you're saved, what is it that the Lord wants you to do?

Where are you to be involved? What's your part? Because we already know clearly He didn't save you to sit. He didn't save you to hold space. He saved you to serve.

You know, maybe you know what you ought to do, but the next question that follows up, are you doing it? Because that's still another question, isn't it? Because the Bible makes it very clear. We can know to do something and choose not to do it.

[ 27 : 31 ] That's pretty clear. Have you ever asked somebody, you know, when you confront somebody about something, well, I know what I should have done. What's really the problem? It wasn't knowledge or information. It was choice and action.

I know what I should have done, but I wanted to do, you can fill in the blank. To go their own direction, to do their own thing. The third question you can consider as we get ready to go into a new year, are you willing to ask Him if you don't know?

Maybe you need to ask Him, is there something new you want me to do? Something different. Something in addition to. You know, God does that. He sometimes adds responsibilities. You know, as you grow and mature, that's a reality. You know, as a young man, you're responsible to train yourself, to be what you ought to be, but then God gives you a wife, and now you've got a whole new set of responsibilities.

And you find out all the ones you didn't know about. And all the expectations you didn't know about sometimes. You know, and sometimes I get, you know, sometimes it's good not to enter in not knowing certain things and to grow and mature as you go through.

[ 28 : 39 ] But we have to grow, and sometimes responsibilities change. Sometimes we have additional ones. Because one day, the important thing we need to keep in mind is your work will be assessed.

Don't you like assessments? Sit down. Let's talk about your work last year. You know, the reality is one day, if you're a believer, the Bible tells us we're not going to be judged for our sin, but we will be judged for our works.

Because if you're saved, your sin is now under the blood of the Lord Jesus Christ. The Bible says it's removed as far as the east is from the west.

But he tells us that we get a different judgment. He says we're going to be held account for what we do. That's what Jesus is talking about here, that his servants had authority and given a task.

1 Corinthians chapter 3 and verse 13 says, Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and fire shall try every man's work of what sort it is.

[ 29 : 41 ] 1 Corinthians here is not speaking to people who don't know Christ. Context. Always remember, context in Scripture is important. Who is it written to?

You know, have you ever heard somebody say, well, all the promises of the Bible are mine? I tell them, I hope not. God's made some promises to the wicked. I'm glad that under the blood of Jesus, I don't have to deal with it. I'm thankful his promise as a believer is a different accountability.

We've got to be thankful because he will judge what sort it is. He tells them here to understand in the picture and to give authority to his servants and every man to his work.

We're to be ready by watching and praying, watching and producing. But I think one thing here that oftentimes we forget also that we're commanded to protect. We're to watch and protect.

Notice that next phrase. He gives something to the porter. The porter is the gatekeeper. The porter is the one that controls access to the household.

[ 30 : 43 ] There's a responsibility as the porter that's different from even the other servants. His responsibility as the porter is to guard the house, to make sure what's coming, what's going, and things are right, things are going the way it ought to go.

He commanded the porter there in verse 34, and commanded the porter to watch, to watch. He commanded the porter to watch, to be attentive to danger until the master returns.

You know, the porter or gatekeeper would have been part of what you might say the security of the house. But when we watch, we have to protect. There's some things we need to protect.

God gives us some things that we must protect and grab a hold of. 2 John chapter 1 and verse 10 says, If they're coming in into you that bring not this doctrine, receive him not into your house, neither bid him God's speed.

You know, the principle here that we can apply from this in context is like, if somebody's bringing crazy doctrine, it needs to be dealt with. Doctrine contrary.

[ 31 : 51 ] It's necessary to protect sound doctrine. Not let falsehoods creep in. You know, Paul, when he was writing to young Timothy there in 1 Timothy chapter 4, he says, Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

I hope you're paying attention. There's a lot of doctrines of devils and seducing spirits running around today. And the danger with it is they're subtle. You know how you identify them?

The first thing you do is you start looking at what they mean by what they say, because the problem is they use the same language. You know, language is important because not only is language important, what a word means is important.

You know, I kind of learned that one time, but you know, it's interesting. When we write, when our government officials write laws, I don't know, most people probably don't realize at the end of every

law, if there's a word that has a specific meaning in the law, they give a definition at the end. How is this word used in this context? Why do they do that? Because you know what people do? If you don't give the definition to a word of what it means, what do people do with that?

[ 33 : 03 ] Well, I think it means whatever. They might use the same word with a different meaning. The seducing spirits today use biblical terms with different meanings.

When you start defining terms, you'll find out. Oftentimes, well, they're the same. Well, no, let's define terms and see what that means. How is that applied?

What does that look like? How does the Bible describe it? Let me just give you a commonplace one that we've had for millennia. Let's just look at the term baptism. When you say somebody was baptized today, there's some of their definitions, somebody threw some water on them.

That's not the same definition. The word in Scripture clearly expresses immersion, and there's other things associated with it in the New Testament that deal with authority and deals with the candidate. You know, not just anybody can be baptized. There's some prerequisites to baptism. It's called salvation. Baptism doesn't save you.

[ 34 : 09 ] It's supposed to be a picture. It pictures the death, burial, and resurrection of Jesus Christ, what He did for you. It's a picture of what's already happened inwardly as an outward expression to everybody else.

It's a testimony to everybody else that says, I've been changed by what Jesus Christ did. You don't come up out of the water any different than you went in. Because if you weren't changed before you got there, you're no more changed when you come up.

Baptism, different terms. Salvation, people have different terms. Defining terms is important because notice what he says, verse 2.

It says, speaking lies and hypocrisy, having their conscience seared with a hot iron. You know, you have crazies that say they made covenants with God that they're going to live to be 120 years old. I mean, there's all sorts of lunatics out there.

Forbidding to marry and commanding to abstain from meats with God created to be received with thanksgiving of them that which believe and know the truth. You know, the porter is to guard the truth. The truth is our responsibility.

[ 35 : 12 ] 1 Timothy chapter 4, verse 13 says this, till I come, give attendance to reading, to exhortation, to doctrine. You know, one thing you'll hear people say, doctrine divides. Yes, it does. Doctrine divides the same way a Webster's dictionary separates words.

How it's defined separates. Just like the term we're using this morning, watch. The context of the definition in which you're using changes everything.

Because if you use a modern definition of watch that most people would assume, it would be saying, Jesus says, sit on the sidelines, watch. That's not what it means, does it? That's not how the term is used.

That's not the context of the definition of the word. He didn't tell you to sit and to observe. He said to be attentive and to work. To be busy. To be paying attention.

Definition is important. It says this in verse 16. It says, take heed to thyself and unto the doctrine, continue in them. For in this thou shalt save thyself and them that hear thee.

[ 36 : 17 ] I'm just going to give another application here. I'm going to talk to the guys for a moment. Guys, you are the gatekeeper to your house. You are the porter to your household.

You have a responsibility to protect those within it. That's a God-given responsibility that applies down. You know, Jesus makes it clear one day he's going to come and the question is, is he going to find you watching or find you sleeping?

Look at verse 35 in our text. Watch ye therefore, for ye know not when the master of the house cometh at evening or at midnight or at the cockcrowing or in the morning.

Lest coming suddenly he finds you what? Sleeping. You know, Jesus makes it clear and he says unto them, look at verse 37, and what I say unto you, I say unto all.

That's where Jesus takes what he's speaking directly to the disciples and makes it, now he moves it from personal just to them, to everybody. And he ends it simply with, watch.

[ 37 : 24 ] Be attentive. Be in your place. You know, what can we take away from all this? You know, simply this, Jesus is coming whether you're ready or not. He says he's going to return. It's not an if, it's a when.

The question is, are you going to be ready? The good news is, if you aren't ready, you can be. That's the good part. Because there's still time. If you are ready, you ought to be praying, producing, and protecting for the master who could return at any time. You know, this morning, I don't know where this message might land upon your heart and mind, but today the most important part is to be ready first. If you don't know Christ as your Savior, I'd encourage you, the day would be the day that you call upon him. Make sure of that. Because without that, you'll never be ready. That's the first step of preparedness. It's a security. If you don't know the Lord as your Savior, I invite you to come to him today. But if you're saved, if the Lord's showing you that you're not ready for his return by doing what you ought to be doing, to ask him what ought you to be doing, and if you already know what you ought to be doing, you ought to step up and do it.

[ 38 : 31 ] You know, that sounds simple, but you have a choice of what you're going to do. Are you going to stand the watch? Are you going to sit and watch? Are you going to do what God has asked you to do?

You know, this morning, if the Lord's spoken to you, I want you to consider being serious with him and saying, Lord, what is my part? If you don't know him as Savior, I encourage you to come. We have somebody show you from God's Word how you can know. The Bible says it isn't a hope-so salvation, it's a know-so salvation. It's something that can be settled, and I hope it's settled with you today. If not, you can get it settled. But maybe you're here today as we look to go into a new year, and God has spoken to you about saying, are you working? Are you serving? Are you producing? With what I'm giving you to do, because it's a responsibility to each of us. If he were to return today, what would he find with you? His head's bowed and eyes are closed this morning. I want you to consider very importantly between you and the Lord today.

[ 39 : 36 ] Not between you and the preacher, you or the person next to you, but between you and the Lord Jesus Christ who one day is going to return. One day you'll give account. It'll be account of how you've served him because you've trusted him as Savior.

Or it'll be an account of everything in your life, including your sin. I trust you're prepared. Heavenly Fathers, we come before you today. Lord, we just thank you and praise you for the day, for the opportunities we have as we meet together here. Lord, you know each heart, each life. Lord, as we get ready to move into a new year, a great time to consider continuing to watch, to do our part and to be a part. Lord, I pray that you'll save your hand upon each heart here today. Lord, you know each one. Lord, you know we can hide from one another, but we cannot hide from you. Lord, I pray that your spirit would just work mightily in each one today as we consider the challenge from your word. And Lord, we just ask it all in your precious name. Amen. And Lord, we just pray