

Sermon Mark S. Aites
Matthew 24
(Based on book by James Meadows)

READING: MATT. 3:10 *And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

INTRODUCTION:

1. John the Baptist gave a warning to the Jews of that day that the axe was ready to swing.
 - 1) Just as a lumberjack would take his swing to cut down a tree, John was warning the Jews that God was ready to cut off that nation.
2. Jesus also had strong words for the Jewish nation of that day:
Matt. 23:33 *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*
3. In fact in **Matt. 21**, in the parable of the man who had two sons, He also said:
Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
32 *For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him (Matt. 21:28-32).*
4. After the parable of the wicked husbandman, recorded in **Matt. 21:33-45**, Jesus said in **vs 42-45** *...Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*
43 *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*
44 *And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.*
45 *And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.*
5. **Matt. 23:38** *Behold, your house is left unto you desolate.*
 - 1) Perhaps most significant is that Jesus referred to it as *your house*, whereas earlier He referred to it as *My house* (**Matt. 23:13**).
 - 2) They had taken something precious and corrupted it, as well as rejecting Christ.
 - 3) They had ample opportunity to believe Christ, but they refused bringing upon the Jewish nation the judgment of God.
6. It should be noted that the teachings of **Matt. 21:23** through **Matt. 24:1** were taught by Jesus while in the temple.

DISCUSSION:

I. THE QUESTIONS (MATT. 24:1-3).

Matt. 24:1-3 *And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.*

2 *And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*

3 *And as he sat upon the mount of Olives, the disciples came unto him privately, saying,*

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (following quotes appear in bro. Meadow's book)

A. The disciples were admiring the temple.

1. Josephus says of the stones of the temple: "Now the temple was build stones that were white and strong, each of their lengths was twenty-five cubits, their height was eight, and their breadth about twelve; and the whole structure, and that of the royal cloister, were visible to all who dwelt in the country for a great many furlongs."
2. The disciples were pleased with the temple, but Jesus informed them that the time was coming when one stone would not be left upon another.

B. This caused the disciples to ask some 3 questions, which brother Hardeman Nichols suggests may have been thought of as only one question.

1. Bro. Nichols states: "It is possible that the disciples thought of all three parts as only one question, but Jesus separates the three into two segments, placing questions one and two regarding the Temple and Jerusalem into one period of time which could be discerned ahead of time by the proper sign. Question three regarding the "end of the world" was a second segment of which there were no signs for the time of it was known only by God."

2. Of interest, in the parallel account, Mark helps us to understand the time frame concerning the destruction of Jerusalem.

3. **Mark 13:29-30** *So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.*

30 *Verily I say unto you, that this generation shall not pass, till all these things be done.*

4. "Since Matthew 24:33,34 and Mark 13:29,30 are parallel, and since all that goes before Mark 13:29,30 answers the one question about Jerusalem's destruction, are we not forced to conclude that all that goes before Matthew 24:33,34 deals with Jerusalem's destruction?" (J.Bales)

5. This helps us to understand that the disciples had two primary questions:

- 1) When "all these things" would happen (concerning the destruction of Jerusalem).
- 2) They wanted to know about the end of the world.
- 3) Even though they may have viewed it, in their minds, as one event, Jesus makes a clear distinction between the two events.

6. What is evident from the reading of the text, is that Jesus answers the questions in order, "first giving signs about the destruction of Jerusalem and the demolition of the temple (**24:4-35**). He then gives exhortations regarding the end of the world (**24:36-25:46**)." (James Meadows)

C. Understanding the distinction of these events, it provides us with a significant key to understanding Matt. 24.

1. Verse 34 must be viewed as the key to this distinction.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled (**Matt. 24:34**).

2. Wayne Jackson refers to this verse as the "Great Continental Divide." (Ibid.)

3. This makes us aware that all of the comments preceding this verse deal with the first primary question concerning the destruction of Jerusalem.

4. Even though there is some apocalyptic language used by our Lord, specifically in

verses 29-31, none the less it still is referring to the destruction of Jerusalem which occurred in A.D. 70.

5. Further, verse 36 sets for a definite transition:
But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only (Matt. 24:36).
6. To this point, Jesus was referring to days (plural), but here, in verse 36, He switches to day (singular).
7. If we fail to understand the importance of verses 34 and 36, we will arrive at a false view of what the Lord is speaking about in this chapter!

II. THE WARNING (MATT. 24:4-14).

- A. **Matt. 24:4-5** *And Jesus answered and said unto them, Take heed that no man deceive you.*
 - 5** *For many shall come in my name, saying, I am Christ; and shall deceive many.*
 1. In the list of warnings, as the time approached the destruction of Jerusalem, the false teachers would multiply.
 2. The historian Josephus mentions some thirteen false Messiah's near the fall of the city.
 3. Gamaliel, the famed instructor of Paul, mentioned some of these false teachers that rose up.
Acts 5:35-37 *And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.*
36 *For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.*
37 *After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.*
- B. **Matt. 24:6-8** *And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.*
 - 7** *For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.*
 - 8** *All these are the beginning of sorrows.*
 1. When our Lord spoke these words, a state of peace prevailed throughout the great Roman Empire.
 2. However, it wasn't long until Rome had a number of wars coming at them from all sides. (Ibid.)
 3. Jesus makes it clear that even though these wars would come about, it was still not the end (in another words, not the end of the world but referring to the destruction of Jerusalem).
 4. He also mentions *famines, pestilences, and earthquakes in divers places.*
 - 1) One of the greatest famines occurred during the days of Claudius Caesar. (Ibid.)
Acts 11:28 *And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came*

to pass in the days of Claudius Caesar.

- 2) Bro. Meadows mentions: "The famous eruption of Vesuvius that destroyed Pompeii in A.D. 79 was preceded by a devastating earthquake February 5, A.D. 63."
5. All these things are referred to here as "the beginning of sorrows."
 - 1) Sorrows from a Greek word referring to a woman in travail (labor pains).
 - 2) His point is that this is just the beginning, and really would be but a foretaste of the harder labour to follow. (J.Benson)(Ibid.)
- C. **Matt. 24:9-13** *Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.*
 - 10** *And then shall many be offended, and shall betray one another, and shall hate one another.*
 - 11** *And many false prophets shall rise, and shall deceive many.*
 - 12** *And because iniquity shall abound, the love of many shall wax cold.*
 - 13** *But he that shall endure unto the end, the same shall be saved.*
 1. Remember what Jesus told His disciples before sending them on the limited commission:

Matt. 10:21-23 *And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.*

22 *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*

23 *But when they persecute you in this city, flee ye into another...*
 2. The book of Acts provides the fulfillment of this prophecy.

"The apostles were beaten and put in prison (**Acts 4-5**); Stephen was stoned to death (**Acts 6-7**); there was a great persecution against the church (**Acts 8-9**); and James was beheaded (**Acts 12:1**)." *(Ibid.)*
 3. Many would fall, betray, and hate one another.

2 Tim. 1:15 *This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.*

2 Tim. 4:10 *For Demas hath forsaken me, having loved this present world...*
 4. "Tacticus, the Roman historian, records, "that several Christians at first were apprehended, and then by their discovery, a multitude of others were convicted, and cruelly put to death, with derision and insult." *(J.Kik)(Ibid.)*
 5. The Lord also warned of false teachers, as did the apostles.

Acts 20:29 *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

Rom. 16:17-18 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

18 *For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*

2 Pet. 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*
 6. **Matt. 24:13** *But he that shall endure unto the end, the same shall be saved.*

“There are those who insist that verse 13 has reference to the salvation of the soul and that the endurance has reference to faithfulness to Christ. No doubt it may have such significance. But since Christ immediately goes on to explain in detail how they may escape the terrible end of Jerusalem, it is more reasonable to think that Jesus is here signifying the saving of such followers alive at the time. Its primary application is to this life rather than life hereafter. It was a remarkable fulfillment of that prophecy that none of Christ’s disciples are known to have perished in the siege and destruction of Jerusalem.” (Ibid.)

D. **Matt. 24:14** *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

1. This would be a sign prior to the destruction of Jerusalem, the gospel being preached throughout the world.
2. **Rom. 1:8** *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*
3. **Col. 1:23** *If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.*

III. THE ABOMINATION OF DESOLATION (MATT. 24:15-28).

Matt. 24:15 *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).*

- A. Daniel, the prophet, referred to the *abomination* some three times in the book which bears his name (**Dan. 9:27; 11:31; 12:11**).
1. In each of the passages where the term was used there was reference to idolatrous worship.
 2. For example: **Dan. 11:31** *And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.*
- B. The *abomination of desolation*, referred to in **Matt. 24:15** refers to the presence of the Roman army.
1. In the parallel account in **Luke 21:20**, it reads, *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*
 2. Coffman writes: “Therefore there were really two phases of the abomination that desolated Jerusalem: (1) the utter reprobacy of the Jews themselves in filling the Holy of Holies with dead bodies, etc., and (2) the avenging wrath of the Roman armies.”
- C. When they saw this sign, *Then let them which be in Judaea flee into the mountains (Matt. 24:16)*.
1. Emphasis here is upon the idea that it was going to happen quickly.
 2. This is further emphasized in **verse 17-18** *Let him which is on the housetop not come down to take any thing out of his house:
18 Neither let him which is in the field return back to take his clothes.*
- D. The Lord then warns of some possible hindrances to making a quick flight.
1. He warns of women who would be pregnant, or nursing a small infant (**vs 19**).
 2. Also, the possible hindrance of it being during the winter, when travel of any kind

would be difficult (**vs 20a**).

3. The Lord also speaks of the possibility of this happening on the sabbath, which would be a further hindrance, in that the gates of the city would be shut on the sabbath, and those outside, in the country, would not be able to give them aid.
- E. **Matt. 24:21** *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*
 1. "According to Josephus, 97,000 Jews were captured and 1,100,000 perished during the entire siege and capture of the city. Josephus' description includes the story of a woman 'who actually killed, roasted and ate her sucking child.'" (Meadows)
 2. "The expression 'nor every shall be' shows that there would be more time after this event." (Ibid.)
- F. The severity of the tribulation is brought out in **vs 22** in the thought, *And except those days should be shortened, there should no flesh be saved...*
- G. Jesus again warns of false christs and prophets trying even to deceive the elect (Christians).

Matt. 24:23-26 *Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*
24 *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*
25 *Behold, I have told you before.*
26 *Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.*
27 *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*
28 *For wheresoever the carcase is, there will the eagles be gathered together.*

 1. Jesus reminds them here of the suddenness of His coming; not referring to His second coming, but coming in judgment upon the Jewish state.
 2. His judgment would be swift and sure, even speaking of the carcase and gathering eagles.

"Carcass, meaning dead body, is figurative here for the Jewish nation which was morally, spiritually, and judicially dead. The denunciation of Christ in Matthew 23 reveals its moral and spiritual deadness, and at the conclusion of the denunciation he makes his pronouncement. "Behold your house is left unto you desolate." As a dead body attracts vultures so would Jerusalem the center of the Jewish nation, attract those who would devour it." (Kik, Ibid.)
 3. The Old Testament used the term "eagle" to describe a foreign nation coming upon the Jewish nation for punishment (**Deut. 28:49; Hosea 8:1; Hab. 1:8**). (Ibid.)

IV. APOCALYPTIC LANGUAGE DESCRIBING JERUSALEM'S DOWNFALL (MATT. 24:29-31).

Matt. 24:29-31 *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:*
30 *And then shall appear the sign of the Son of man in heaven: and then shall all the*

tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

- A. "The above portion of Scripture employs such strong and vivid language that many think it can be descriptive of nothing else than the end of the world and the second coming of Christ. These descriptive terms would seem to indicate a catastrophic end of the earth. And yet when this passage is studied in light of prophetic language and pronouncements, it can readily be that it is descriptive of the passing away of Judaism." (Kik, Ibid.)
- B. This kind of language was used in the Old Testament to describe the downfall of differing nations.
1. For example, in describing the downfall of Babylon: *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine (Isa. 13:10).*
 2. Again, with the downfall of Idumea: *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. 5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment (Isa. 34:4-5).*
 3. In referring to the fall of Egypt: *And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. 8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD (Ezek. 32:7-8).*
 4. "It is not surprising that Jesus used similar language, because they clearly fit his purpose of emphasizing that Jerusalem's destruction would be the outpouring of the wrath of God." (Nichols)
 5. "The signs in the heavens, the darkening sun and the falling stars, refer to the falling of Jewish dignitaries, casting down of authorities and powers, long established, and signified the darkness that settled upon the Jewish state." (F.Wallace, Jr.)
- C. **Matt. 24:30** notes: *And then shall appear the sign of the Son of man in heaven.*
1. "The appearance in judgment would be the SIGN. The SIGN would be on earth, in Jerusalem. The destruction of Jerusalem would be the SIGN of the coming of the Lord, and would be conclusive evidence that He was reigning IN HEAVEN." (Roy Deaver)
 2. "Then shall the Son of Man give a proof of himself, who they would not before acknowledge: a proof, indeed, not in any visible figure, but in vengeance and judgment so visible, that all the tribes of the earth shall be forced to acknowledge him the avenger. The Jews would not know him: now they shall know him, whether they will or not (Isaiah 26:2). (Lightfoot)
- D. **Matt. 24:30b** *...and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*
1. No doubt, when the Jews would scatter throughout the world, there would be great mourning.

2. The reference to *coming in the clouds* in judgment is NOT a reference to the Lord's final coming.
3. Again such terminology is used in the Old Testament: For example Isaiah affords us a picture of the Lord coming in judgment upon Egypt:
Isa. 19:1 *The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.*
4. Jesus was conveying that through His acts of judgment upon them, that they would see, or experience, *the Son of Man coming in the clouds of heaven with power and great glory.*
- E. **Matt. 24:31** *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*
 1. The use of the term "angels" must be determined by the context, for it can also be translated "messengers."
 2. For example, in referring to John the Baptist: **Matt. 11:10** *For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*
 3. In this context it would be better translated *messengers*.
 4. "The gathering of the elect from the four winds of verse 31 must refer to the conversion of the Gentiles...such preaching to the whole world would precede the passing of that generation." (Nichols)
 5. "It is our studied conviction that reference is here made to those teachers and preachers of the gospel who would be involved in getting the whole gospel to the whole world." (Deaver)

IV. THE PARABLE OF THE FIG TREE (MATT. 24:32-35).

Matt. 24:32-35 *Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:*

33 *So likewise ye, when ye shall see all these things, know that it is near, even at the doors.*

34 *Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*

35 *Heaven and earth shall pass away, but my words shall not pass away.*

- A. Just as the leaves of the fig tree would tell them that summer was near, so too *all these things* would indicate that the destruction of Jerusalem was near.
- B. These things were to transpire in that generation. "Thus every sign mentioned in **Matt. 24** was fulfilled before that generation died."
- C. The Lord's statement in **vs 35**, *Heaven and earth shall pass away, but my words shall not pass away*, adds emphasis to the seriousness of the things which he revealed to the disciples.

V. THE END OF THE WORLD.

Matt. 24:36-42 *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*

- 37** *But as the days of Noe were, so shall also the coming of the Son of man be.*
- 38** *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,*
- 39** *And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*
- 40** *Then shall two be in the field; the one shall be taken, and the other left.*
- 41** *Two women shall be grinding at the mill; the one shall be taken, and the other left.*
- 42** *Watch therefore: for ye know not what hour your Lord doth come.*
- A. Here again is our transition verse, **vs 36**, as there is a change in the discussion going from the plural days to the singular day. This is not the first usage of the singular to refer to the end of the world and Judgment.
1. **Matt. 7:22** *Many will say to me in that day...*
 2. **Matt. 11:22** *But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.*
 3. **Matt. 12:36** *But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*
- B. The Lord makes it crystal clear that no one, not even the angels, but His Father only of the time of the Lord's return. Since that is the case, it is absolutely ridiculous for man to speculate or many any conclusions as to when that will take place.
- C. We, however, are not without a clue as to what the conditions are going to be like when He returns, for it will be as in the days of Noah.
1. Prior to the flood the people were enjoying the normal affairs of life: eating, drinking, marrying, and giving in marriage until the flood suddenly came upon them.
 2. "The point of comparison with the days of Noah is not the wickedness of the world at the time of the second coming, for all the practices mentioned, eating, drinking, marrying and giving in marriage, are in themselves innocent. But it is the suddenness with which the event will come to an unexpecting world. As "they knew not until the flood came and took them away, so shall the coming of the Son of Man be." (McGarvey)
 3. Prior to the great flood, people were not listening to the preaching of Noah, as he was a *preacher of righteousness* (2 Pet. 2:5); and even now, many will not listen to the Lord's warnings and Peter spoke of them even scoffing at the notion of a Judgment (**2 Pet. 3:3-10**).
- D. Again, **vs 40-41**, stress the conditions of His coming as a time of normal activities; workers in the fields, or at the mill; again making us aware of the element of surprise.
1. This makes the important point that there will not be any catastrophic event, or some cataclysm to tip off His return; no nuclear war, or some unleashing of nature in a horrific series of weather conditions.
 2. Actually this helps us to distinguish this event from that of the destruction of Jerusalem. With the destruction of Jerusalem there were a number of signs and warnings the Lord spoke of, but with this event, the second coming, it states nothing to warn or tip of the time of it.
 3. Since no one can determine the time of the second coming of Christ, then it is necessary to always *watch and be ready*.
- E. **Matt. 24:43-44** *But know this, that if the goodman of the house had known in what*

watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 *Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*

1. A thief does not give an advance notice of his intentions to rob someone.
2. The thought here is that Christ is not going to give an advance notice prior to His coming.

VI. THE PARABLE OF THE WATCHFUL SERVANT (MATT. 24:45-51).

Matt. 24:45-51 *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*

46 *Blessed is that servant, whom his lord when he cometh shall find so doing.*

47 *Verily I say unto you, That he shall make him ruler over all his goods.*

48 *But and if that evil servant shall say in his heart, My lord delayeth his coming;*

49 *And shall begin to smite his fellowservants, and to eat and drink with the drunken;*

50 *The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,*

51 *And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

- A. The parable appears to have been given to stress that the Lord's followers should act as if they expected Christ's return to be imminent.
- B. "The faithful Christian will be found doing what the Lord has assigned him to do when the Lord returns, but the unfaithful Christian will think the Lord is not returning, and will begin to live contrary to God's will (**vs. 48-49**). The Lord will suddenly appear and find that servant engaged in sin. He will "appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (**vs 50-51**)." (Meadows)
- C. "To live without watchfulness invites disaster. The most dangerous day in a man's life is the day he learns there is such a word as tomorrow." (Ibid.)

CONCLUSION:

1. The application we can draw from this is the importance of always being ready, for not a one of us knows when He will return.
2. We must focus upon and remember what Jesus said:
Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh (Matt. 24:44).