

R 4

of those who are listening to it. He says, "For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning. They don't know whether he comes right away, whether he comes at evening in the time of the apostles' call, or whether he comes in the darkness of the middle ages or whether he comes at the beginning of the reformation; we don't know when He comes, but watch, be vigilant--not look for Him curiously, but be wide awake and active, live as Christians, lest coming suddenly He finds you sleeping. He doesn't talk here of your being unfaithful but He finds that you have drifted off for a period into carelessness--lest coming he find you sleeping, and what I say unto you I say unto all, Watch. Does He mean that for all those who are living after certain events took place which had not yet taken place, to all those that appeared two thousand years ago, or does He mean, #I am saying this to everybody. It is my exhortation to you all through the time between my departure and my return? That you don't know what instant it is going to be and therefore and therefore it is a fourth argument for Christian living? On the face of it doesn't this passage teach us anything?

R 5

(Student) Yes. Well, now, we want to work out an explanation which fits together . You don't want to explain away anything. This passage from 32 on to 37 seems very definitely to be stressing Christian living all through the age because you don't know when He is coming and that is the reason He kept us from it. Now in 28 He says, "Learn a parable of the fig tree." When you see certain things happen in a fig tree you know summer is near, and in like manner when you see these things come to pass you know it is nigh, even at the doors. Verily I say unto you, that this