

yields himself to the Lord Jesus Christ, the boundaries of his life are changed for him. The boundaries of the life of the man not yielded to Christ, are his birth and his death. That is, man looks back through the years to the day of his birth, the day of beginning, and he looks on speculatively, wonderingly, toward the day of death. Life is bound for him by the day of (birth and the day of death). And wherever his treasure is, that's where his heart's going to be at that time.

To the (Christian man) the boundaries are altered. The boundaries of his (life begin with the first meeting with Jesus Christ). In the hour when the Lord comes to him, in the hour when he makes Jesus as his personal choice, his Saviour, that personal experience, life begins. The other boundary is the moment when the Lord shall come to him again, and gather him to be with Himself.

Paul, expressed, in one brief wonderful word, "To me, to live is Christ." Those are the words of a man who had lost and counted of all ~~the~~ except that in his life, which was Christ conditioned. He said, in effect that after all of 30 years of personal fellowship with the Lord, life began for him when Jesus apprehended him, "To me to live is Christ."

Intro: We find that men have a different viewpoint. There are many concepts, whether unconsciously or conscious, and we have (ideas of thinking about life) under different circumstances, different figures and different ideas.

Some people think of life as a race, that we are on the figure of a race, we're merely on a track along with other men, and there is a goal out there which we should try to reach, and thus we think of it as a race.

There are others who think of life as just a voyage, we're merely crossing the sea, we're on a ship, and perhaps there is a harbor out beyond the horizon somewhere. We hope to reach it some day.

There are others who think of life as a pilgrimage. We picture life as a pathway leading and winding its way through valleys and over mountains, and through cities, and at last we hope to reach some celestial city that may be the final destination of the pilgrimage.

There are others who look upon life as a quest. It's a diligent search, we're seeking after something and perhaps at last it will be found in the end.

There are yet others who think of life as the figure of warfare. We think of it as a clash of conflict, that life

is just one battle after another, and that perhaps in the end there may be a crowning joy, there may be an ultimate victory, or else there may be some defeat that perhaps would come to us.

Men run in order to win, men are concerned about the navigation of the ship that it might reach the harbor. Men are in earnest to seek after this pilgrimage that at last they might arrive in the final city. And men are earnest about the battle of life that they might win. Every man has some sort of an idea about life, and it may not be expressed (figuratively)..he may have formulated some idea of his own. It may be on the surface in his thinking. But he has some idea about what life means to him, and what life is in this daily business of living. There are some goals he may have in life,--it may be to amass wealth; others may have the goal as the opportunity for pleasure. There are others who may have a concept of life that they would like to serve other people. There are yet others who have their whole beings wrapped up and their conduct in relationship to the world.

We know that in this text we have tonight to discuss, there is the idea of yielded life to Jesus Christ, and I believe it is the Christian idea as to what the followers

of Christ should be and how they should think of life. According to our Lord's teaching that man becomes in all of the activities of his life, in all of the relationships with his fellow man with every passing day, it seems that men should be looking for their Lord. This is too many times out of sight in the lives of Christian men today. And it is worthy of our consideration, that men in the early days, early Christians, lived and looked for the Lord, they had an expectant attitude that seems to be lost today. The upward look has been abandoned. That blossom has been lost, and we would like to meditate upon some of these things here in this text that I believe should benefit each of us as Christians.

I. Degree of concern (v. 34)

This degree of concern will determine whether or not we wait for our Lord; for we notice here, "for where your (treasure) is, there will be your heart also." There is not getting around the fact that a man has a treasure and that is the place that his concern is most prevalent, and easily detected.

Life becomes according to this view that our text gives in the next verse, a period of duration, which long or short, no man knows, but its a period and a view that when a man

over his soul. If the goal is out of sight and finality can never be reached for this man until he sees his master, nevertheless, the goal reached, the hope realized, the fear forever ended, --these things are always close at hand. In the midst of the goal of life. The question is not, life is not just a race to end of which is seen, but it is something out before and the Lord knows what will be next, and will come.

Men looking for their Lord...life is dependent on the unseen, in the terms of the abiding values of the incarnation, linked to the unseen, and waits the disturbance of God.

The life that is never disturbed, is the life that is always prepared to be disturbed, thus we need to have our lamp ready and prepared. And when a man understands that God has a plan for his life, and is leading, guiding him, and may at any moment change the direction, he is a man who has his loins girt about him, and his lamps trimmed, burning, and is ready for the commanding word, undisturbed because, forever waiting to be disturbed.

You see, the master left word with the sons of men, "Expect me again, I shall return, I shall come again in my glory." Live as though you're expecting him.

For example the forty days between the resurrection of

Before that time, to be sure, Paul had other experiences, other ambitions, other values. But things that were gain, I counted loss. The treasures that he had before, he says, "I blotted them out, I cancelled them, they are of no value, life began for me", said the apostle in effect, "When above the brightness of the sun, the Lord shone upon me and possessed my life." What is the other boundary of life for this man?

According to his own writing, Paul said, "It is the hour in which He shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." "To all Christian men, life's boundaries have thus been changed," said the apostle to the Thessalonian Christians. He turned to God from idols. That was the beginning,--to serve the living and true God, that was the process,--and to wait for his son from heaven, that was the consumation, the main drive of his interest,

Thus in the first place we deal with the degree of concern that men have. And it may not always be looking for the Lord

## II. Dress (v. 35)

"Let your loins be girded about..." Now he deals with the proper dress that these men should have as they

goal

wait for their Lord. This means that the ~~whole~~ of life of the individual Christian may be out of sight. The finality may never be reached. The ambition that we have may never be fully realized with time and the passing of days. The one glorious hope is the coming of the Lord himself, and that of looking into his face and being changed into his likeness.

For this supreme hour of perfect satisfaction and experience, the Christian is to be properly dressed, the man thus looking and waiting for the Lord is willing that every other hope should not be realized, if but the interference shall be that of the glad hour of the coming and return of the Master.

The man waiting for his Lord, recognized the larger hope in all the smaller. Every man here is willing in the expectation of some event toward which he is moving in the ordinary course of things in his own life...looking for the day of graduation, some youth...others looking for the day when he will commence work in a chosen day...there are yet others who are looking for a time when in the process of their effort, they arrive at a place of power. There are such hopes and inspirations of conduct in Christian individuals. Of course, we will have such hope, but now our degree

of concern should lead us to the proper dress that we will be ultimately wrapped up in this hope of the coming of our Lord. The true Christian man will have no desire in his heart to postpone the coming of the Lord, that he may reach some other goal. He will be perfectly ready, perfectly dressed, willing and glad to know that every other goal toward which he properly runs, is lost, cancelled, because the Lord himself will greet him. Thus we see that the apostle Paul had this feeling in his heart, as a goal of life

III. Darkness (v. 35)

"and your light burning" Not only will there be a degree of concern, proper dress, but the darkness will be dispelled by the readiness with your lamp trimmed and in hand

In other words, with the light of this testimony, all fear has disappeared out of a man's heart, as he waits for the coming of his Lord. He will not panic in the midst of catastrophe or in world disturbances. The glory of the certain coming of the King will transfigure all and illuminate every hour of bereavement. It will wipe away the dark clouds that may sweep across a man's life. The man who lives forever waiting for the Lord, looking for him, is the man in whom fear never gains the mastery. Fear will not have control

Holy Spirit came upon them they went into service. With loins girded about, the sign of bond service to the King. With light burning, the flashing light, the revelation of their care for his interest. So are these men waiting for the Lord, with loins girded and lamps burning,--going about the king's business. And so we, must be as bondservants, carrying the light of his salvation, even unto the ends of the earth, to dispell the darkness.

IV. Desire (v. 36)

"And ye yourselves like unto men that wait for their Lord, when he will return from a wedding. When he cometh and knocketh, they may open unto him immediately." We see another thing in this text, and that is desire. Here is the alert watchfulness on the part of these men waiting, looking for their Lord. If I am really expecting that he may come, then my relation to him will be that of separation to his will, and submission to it. I will not make my own personal wishes to be supreme, but if a man shall always preach expecting that he shall be interrupted even by the presence of his Lord, what a difference it will make in his preaching. If we could transact out business six days a week with the expectation that any moment in the midst of a transaction

Jesus, and the ascension, he trained his disciples in this very idea, in a degree of concern, addressed properly, with their lights prepared. Have you ever imagined to enter into the experience of those men during the 40 days? They never knew where they would see Jesus next. Suddenly he appeared in their midst, no doors were opened, no bolts removed, no preparation had been made, but he was there with him. His presence, in person. The nearness, they were made conscious of it.

With equal suddenness (he disappeared) The appearances and disappearances over the 40 days, were but to train his disciples to the consciousness of his constant presence, and also the fact that he might appear at any moment. This is the teaching about the coming of our Lord, as we think of it in the New Testament. Even in the hymns that we use in this service. When we speak of the sound of the chariot wheels, men are affected in the olden days, they thought of the coming of kings and queens in an earthly way. But when we wait for him, and there are signs and tokens of his approach. It will not be so when our king comes. He will come with a voice, and with a shout, and ere we know it it will be swift and sudden, as he appeared in the upper room to his disciples. We shall be face to face with the king. We shall see him and we shall be like him.

This attitude with a degree of concern, dressed properly, with our lamps prepared, we are reminded of the scripture. "Ye yourselves, like unto men that wait for their Lord." And looking for...it is quite understandable what is meant here. It does not mean star-gazing. But the word translated looking for, there is really no thought of the activity of the eye, especially here. But it is that men who are eagerly expecting to receive a guest, men who are expecting to give hospitality to someone. They will not abandon their duties in order to look into the sky, but they will fulfill their duties. Furthermore they will prepare themselves and they will be ready to receive a King. Thus we realize that these men would be doing their business. Let your loins be girded about you, seeking his interest...and let your lamps be burning.

This was something of the scene of the glorious ascension when he was ascending on high and passed out of sight. The Galileans stood gazing up into heaven and were immediately if not rebuked, at least corrected, "Ye men of Galilee, why stand ye looking into heaven? This Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going." Then at once the upward gaze ceased. They turned back to their work and became obedient. When the

We are looking for him. It is the same Lord Jesus, raised from the dead, and we're expecting him to come.

Jesus is in heaven, and his spirit is in our hearts, and he listens to us in prayer.

Would it be enough for these men just to get a letter from their Lord? Why of course not, these men were looking for the return of their Master, their Lord, and it is as the Greeks expressed it on the day of the great feast, when they said, "Sir, we would see Jesus." It is Jesus some day that we shall see, and he is the one that we desire to see most of all. The story is told of an immigrant who came over to this country and had sorrows and yet he found Christ as his Saviour, and giving his testimony he would always say, "Some day when I go to heaven, I am going to see Jesus my Saviour, first of all, I want to see him, first of all." People would ask him, especially after his father and mother died, if he still wanted to see Jesus first, and he affirmed it, and as other members of his family died, a child, a son, and then his wife, and his last testimony was, "I want to see Jesus first of all." Maybe this story is the basis of Fanny Crosby's hymn entitled, "My Saviour First of all".

our Lord himself may be there, what safeguards that would prevent.

It will not make him less diligent in his business, but it would make a man more diligent in seeing to it that his business conformed to the will of God.

This would also in our desire for our Lord to come, would improve a man's character, and cause him to find cheerfulness and it ~~is~~ strangely puzzles me that people who are waiting for their Lord are not more cheerful. How people can be gloomy in the knowledge that Jesus may come at any time, I cannot understand. Is he coming? Then there should ever be light in the eye, and it should never lack lustre. If there is gloom and darkness it is because I forget this. I've forgotten that the Lord is at hand, and when we remember then certainly there should be some sunshine. And cheerfulness, moreover will be produced out of great love, for if I expect to meet him, I know how he loves all men, and in the language of John, I shall surely be ashamed before him, if he found me lacking in love toward my fellowmen.

How does this expectation affect Christian service? As we think of the New Testament doctrine, I believe that our Lord expects us to be thorough in every piece of work that I take up in his name. It ought to be immediate, therefore

we should be forthright in our service to him, and not neglect his commands.

I think there will be a quality about our work, whether preaching or playing, or whatever we are doing, that the Lord hates half-heartedness, because he condemned lukewarmness in the church at Laodacia.

Our think our desire for our Master to come would cause us to develop a certain amount of patience in our souls... patience with God, and patience in the church, and patience with the world. It does not suggest that we're going to let irreverence take the upper hand. But it means that in the hours when we are bruised and defeated, tragic things come, and as Carlyle put it one time, people will say, "God is doing nothing." But we should never reach such an hour.

For if I take the words of Jesus and interpret them, his teaching about the world that will be destroyed, the crisis that may come, and his kingdom to be set up, it leads me to have patience and not to be lazy. Therefore, because he is coming, I have the responsibility to do nothing? Of course not. But to be patient and wait for his coming, and to cooperate with the processes of Jesus in his return to this earth.

This announcement of the coming of our Lord, in the first

chapter of Revelation, John has greeted the seven churches of Asia in the name of the triune God. The God, the father, him who is and was and is to come; the Holy Spirit of God, which is before the throne; and Jesus Christ who is the faithful witness, the first begotten of the dead, and the Prince of the Kings of this earth. "Behold he cometh with clouds and every eye shall see him." Rev. 1:7.

Men who look for their Lord surely live in daily expectation of the appearance of their Lord. The Lord cometh, the early Christians quite often expressed it, "...till the Lord come, even so, amen."

Who are men looking for? Whom are we to expect with this man? John says, "Unto him who loved us," who is this, "behold he cometh with clouds" Whom are we to expect? The identification of this one who is to come is certain. For we look to Revelation 1:11 & 13. "I am Alpha and Omega, the first and last," that somebody, that someone, that some person whom we are looking for is none other than the Lord Jesus. We are looking for him. We are looking for the man Jesus Christ. We are looking for the Saviour whom death could not kill. The grave could not hold him and keep him. We are looking for the one who blessed little children, who comforts the disciples, who bear our sickness and our sins, and our sorrows.



I am careful to avoid almanacs and calendars, or mathematical calculations because they have brought this doctrine into disrepute. But thousands of Christian men and women are not afraid because someone says that on a certain day Jesus will come, and he did not come. Men have been trying to find out the hour and the date, but no man knoweth, not even the Son, thus the calendar, the almanac, the season of it.

These items are not the thing that we're trying to fix in reference to this date.

But we know not the hour, and we are to live, not as men fearing death, but thinking of it as men looking for the Lord, and may the Lord direct our hearts toward patiently waiting for his coming and for his returning.

The Lord's coming in his incarnation as we call it today, was the one hope of the world up to that hour. His return has been the hope of all mankind since he was taken up into heaven.

In days when men scoff at the idea when you tell them about civilizations that have perished. But history has proven it.

Every passage in the Bible is related to one of three great truths: his coming, his incarnation as prophet, his

"When my life work is ended and I cross the swelling tide,  
When the bright and glorious morning I shall see;  
I shall know my Redeemer when I reach the other side,  
And his smile will be the first to welcome me.

Oh the dear ones in glory, how they beckon me to come;  
And our parting at the river I recall  
To the sweet valleys of Eden, they will sing my welcome home,  
But I long to meet my Saviour first of all.

Though the gates to the city in a robe of spotless white  
He will lead me where no tears will ever fall  
In the glad songs of ages I shall mingle with delight,  
But I long to meet my Saviour first of all."

It seemed that these men who were waiting for their Lord wanted to see him. Can it really be true, the same Lord Jesus, that every eye shall see him, who is coming? What is the coming of our Lord, and what are we to expect?

The same Lord who said to his followers, "Let not your heart be troubled," also told them what he meant by it, for he said, "I will doubtless come again and receive you unto myself." It is their Saviour who is coming,—that same one who went to the cross, who was buried, and who ascended into glory.

Someone has said that John recognized him in the way that he folded up a napkin. For when he entered into the tomb the sepulchre, and saw the napkin folded up in a place by itself, he said, "This is my Lord." He believed. Someone else has said that Cleopas recognized him when he said grace

at the table, by the way he prayed, he recognized his Lord.

During the last world war, the Japanese military took over Korea, from the civil administration of Japan. We had 40 churches with 5000 members but they were faithful and they were bound together. The Japanese military called the president of the convention and asked him many questions, and interrogated him for hours, as to what the Korean Baptists believed. After many hours, they finally got down to the second coming of Christ. "What do you believe about the second coming of Christ?" The pastor said, "We believe that Jesus shall so return as he went away." "And what then", said the Japanese military. "And every knee shall bow and every tongue shall confess that he is Lord to the glory of God the father." The Japanese military said, "Does this include our great divine emperor?" The pastor said, "Sir, it includes your emperor, for our Saviour is the king of kings and the lord of lords." The Japanese military said, "Do you believe this for yourself alone, or do all of you believe it?" The pastor replied, "Sir, we all believe it." With that they gathered all 40 of the pastors, put them in prison, and after 3 or 4 years of trial and persecution beyond description, the pastor who was the president of the convention died of terrible exposure and privation. One by one most of the other pastors died, and finally a

a few were liberated. Two of them died upon their liberation. Now that is what God's believing disciples are made of. I wonder (if you believe that yourself.) Do all of you believe it? And the pastor, president of their convention said, "Sir we all believe it." Behold he cometh. And so Luke said in this text here. "Ye like unto men that wait for their Lord."

V. The date

We have discussed the degree of concern, the dress, the darkness, the desire, and now we come to the date, in verse 40. "Be ye therefore ready also, for the son of man cometh in an hour when ye think not, and if verse 39, he speaks of that hour in terms of a thief."

Here is a solemn and searching consideration for your Christian way of life. It's being tested by the fact that the Lord will return. His word, "Behold, I come quickly." The true answer of the Christian heart is always, should be, "Even so, come Lord Jesus." Anything that prevents that answer is out of place in our lives.

The enterprise, ever how holy it may be that would desire to postpone the date of the coming of our Lord, is a false enterprise.

ministry as priest, and his coming again as a king. If we deny any one of these, we wreck the foundation of our faith. Because upon these facts, doctrinal truths, and the experience of our souls rests. Not only would these be meaningless, but the history of Israel would be meaningless, and unimportant.

Any person who denies the first coming, his incarnation, denies that he rules over heaven and earth, and is a deceiver and an antichrist.

The first promise of his coming was made in the garden of Eden after the fall of Adam and Eve. Pronounced judgment upon the (serpent) "I will put enmity between thee and the woman, and between thy seed and her seed, he shall bruise thy head and thou shalt bruise his heel." On the cross of Calvary, the serpent bruised the heel of the woman's seed, The Lord Jesus Christ, but her seed shall crush his head, Satan, when the son of God has put every enemy under his feet in connection with I Cor. 20:20-28.

Jesus Christ was the star out of Jacob at the first coming, and we see that he shall be the scepter out of Israel at his second coming. At the first coming he came in weakness and sorrow. At the second coming, it will be strength and joy and power. He came bearing the sins of

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many the first time. He will come to render vengeance upon sin the second time. He came as a lamb the first time. He will come as a lion the second time. He wore a crown of thorns at the first coming. He will wear a crown of glory at the second coming.

To David God gave the promise that his son shall sit upon the throne, and that his kingdom shall be established forever. Later scriptures leave no doubt that his son is the seed of the woman promised in Eden, the personal Redeemer, the Son of God, our Lord Jesus Christ.

All of the scripture relating to his first coming, his ministry, were literally fulfilled. He was the seed of the woman, born of a virgin.

Men waiting for their Lord. Yes, it is not at conversion when Jesus comes. It is not when the Holy Spirit comes, it is not when the destruction of Jerusalem took place, for there was no shout, there was no trumpet, the dead in Christ did not rise, and those who were alive were not caught up.

This most important doctrine in the New Testament. One verse in every 26 refers to the coming of our Lord Jesus Christ. We know that his second coming and the blood have a prominent part.

Thus, why not be like men prepared, put on your armour,

and not become intoxicated with the pleasures of this world, but make this a time of sobriety, for prayer and for watchfulness, and men watch for the return of their Lord, which may be immediately, as verse 36 declares.

Thief - not announce or let you know - He walks in - Takes over -