

# Luke 12:35-48. Christ Exhorts His Disciples to Watch for His Second Coming.

by Favell Lee Mortimer

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*The sermon emphasizes the importance of being prepared to meet the Lord at any moment, as Christ's second coming is a reality that should motivate us to live a life of faithfulness and repentance.*

**Scripture:** Matthew 24:42, Luke 12:42, 1 Thessalonians 5:2, Revelation 19:9

**Topics:** "Second Coming", "Faithful Stewardship"

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## Description

Favell Lee Mortimer preaches on the parables of Christ comparing His return to a master coming back from a wedding feast and to a thief breaking in unexpectedly. The first parable brings a joyful view of Christ's coming as a marriage supper prepared for His faithful servants. The second parable warns of the unexpected nature of Christ's return, emphasizing the need for readiness and vigilance. The steward parable highlights the importance of faithful stewardship and the severe consequences of betraying the trust given by the Lord.

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## Transcript

There are three short parables contained in the passage we have just read. In the first of them Christ compares himself to a master, and his disciples to servants.

He is a master who is expected to return from his wedding to a feast prepared at his own house. It is the duty of the servants to be ready to receive their lord; therefore they must have their lights burning. They must also wait upon him, and therefore they must be girded, as men in the East are, when about to engage in active employment.

What a joyful view this parable gives of the coming of Christ! There is a marriage supper prepared for the Lamb who once was slain. The servants who are found watching shall be the guests at that feast, and their Lord shall condescend to serve them--they shall hunger no more, neither thirst any more, for the Lamb himself shall feed them.

The next parable compares the coming of Christ to the coming of a thief, who always endeavors to attack the house at an unexpected moment. What a dreadful view this parable gives of the coming of Christ! How unlike it is to the first parable! Will the coming of the Lord be to some like the breaking in of a thief? The apostle Paul declares that just when the ungodly are saying, "Peace and safety," then sudden destruction

comes upon them; and they shall not escape. "But you, brethren, are not in darkness, that that day should overtake you as a thief." We see, therefore, why two such different parables were used by our Lord to represent the same event. He intended to teach us that while some have reason to rejoice at the expectation of his coming, others have reason to tremble at the thought.

It appears that Peter was alarmed by the latter parable--for he asked this question, "Lord, speak you this parable unto us, or even to all?" His Lord answered the question by relating another parable on the same subject as the former. In this parable he spoke of one servant who was set over the rest, and whom he called a steward, and who would be most guilty if he betrayed the trust reposed in him. The apostles were stewards, and all ministers are stewards. The word of God is the food, which they are to dispense to the rest of the household. Now, if a steward in his Lord's absence were to begin to ill-treat the servants, and to waste his master's property in rioting and drunkenness, how very much displeased his lord would be with him when he returned! The Scribes had reason to tremble as they listened to this parable; for though it was not spoken to them, it applied to them.

What idea would lead a steward to conduct himself in a disorderly and oppressive manner? The idea that his lord would not return soon. He would say, "My lord delays his coming." He might not go so far as to believe he would never return at all, and say with the scoffers, "Where is the promise of his coming?" but he would not be less guilty than those scoffers; he would be more guilty, because he is intrusted with more. To abuse confidence is to commit the worst sort of injury. In human laws the crime is always considered great in proportion to the trust that had been reposed in the criminal. A servant who betrays his master is counted more guilty than if he had been a stranger. There will be degrees in the misery of the lost; and the deepest degree of misery will be endured by him who abused the highest privileges.

Now let us, like Peter, ask this question--"Speak you this parable unto us?" Surely the Lord speaks to us in all these parables--for though we may not be stewards in the same sense that ministers are, we all have some charge committed to us. Are we acting now as we should wish we had done, if tomorrow we were to find ourselves on the brink of eternity? Is there any sin we are practicing, which we should renounce if we thought this day was our last! Who can say that it may not be our last! With some people this is the last day--with many more it is the last week--with thousands it is the last month--with millions the last year. Are we prepared to meet the Lord? If not, why do we not prepare immediately? There is a fountain opened for sin, in which we may immediately wash. Yet how many have never washed in it! If Christ were to come now, he would find them in their sins. Say not, "He will not come yet;" for remember it is very dangerous even to think, "My lord delays his coming."

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