



"NO ONE KNOWS" PART TWO

Written by Clifton Angel

Formerly, we have shown that, beginning at the record of Matthew 24:35, Jesus' discourse transitions from the destruction of the Jerusalem temple to "the end of the world"—His final coming. He had shown many evidences and "signs" whereby Christians in that generation could know when to flee Jerusalem and be saved from the Roman invasion (cf. Matthew 24:4-34). In contrast, Jesus says "no one knows" (24:36, NKJV) when His final coming will occur. In other words, there will be no evidences, hints, or signs whereby we can calculate the time He will return. It will be news to the saved just as much as the lost; therefore, we must always be ready. Such is a summary of Jesus' many words that follow to emphasize the need for His followers to always be ready spiritually.

First, He uses the example of God's judgment upon the world in the days of Noah. ***"For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into***

This then is the message which we have heard of him, and declare unto you... (1 John 1:5).

VISITORS,
WELCOME!

Sunday:

9:30 a.m. Bible Class

10:30 a.m. WORSHIP

1:00 p.m. WORSHIP

Wednesday:

7:00 p.m. Bible Class

We have Bible classes
for all ages & fellowship
for lunch every Sunday!

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Billy Bland

Jim Jackson

DEACONS

Jason Bayless

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Jeffrey Ferrell

Joe Owen

Andy Ratliff

Tim Wilkes, II

John Wofford

PREACHER

Clifton Angel

the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man" (Matthew 24:38-39, ASV). Jesus had formerly used this example and added to it God's judgment in the days of Lot to teach the same concerning "His day"—the day Christ will make His final return, the physical universe will be destroyed, and all will be judged by Him (Luke 17:22-37; cf. 2 Peter 3:9-10; 2 Corinthians 5:10).

Next, Jesus continues to emphasize the unknown time of His coming using the illustration of daily activities of His day. **"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come"** (Matthew 24:40-42). Luke records this same illustration of Jesus on another occasion, yet concerning the same unknown end-time (cf. Luke 17:34-36). Luke's record includes this addition: **"In that night there shall be two men in one bed; the one shall be taken, and the other shall be left"** (17:34). Some have indicated Jesus' mention here of activities that take place at different times of day: men sleeping (night), women grinding at the mill (morning), and men in the field (midday) (Jackson). It is likely this is another detail that points to the fact that Jesus final return will be a global event. Because of the different time zones, Jesus' universal appearance will happen at different times of day, depending upon geographical location. Furthermore, there may be reference here to the order of the righteous having preference over the unrighteous in that final day. The righteous and unrighteous in the grave will be resurrected on that same day (John 5:28-29). But the righteous will be united with the Lord (1 Thessalonians 4:16-17). Premillennialists apply Jesus' illustration to their false doctrine of the Rapture. This doctrine teaches that Jesus will have a secret return, in which the righteous will be taken and the unrighteous left behind, then there will be seven years of tribulation. Such teaching contradicts plain passages like John 5:28-29, where we learn the righteous and unrighteous will be raised on the same day, and 1 Thessalonians 4:16-17, where we learn that Jesus' return will be the least secret event in the world's history—He will descend with a shout, the voice of the archangel, and God's trumpet.

Next, Jesus emphasizes the unknown time of His coming with the illustration of a thief burglarizing a home. **"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. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh"** (Matthew 24:43-44). Paul and Peter both used the same illustration concerning Jesus' final coming (1 Thessalonians 5:1-10; 2 Peter 3:9-10). Because a thief does not give warning before burglarizing a home, the homeowner must always be prepared for such an event. Likewise, Christians must always be prepared spiritually for the Lord's return.

Next, Jesus uses a series of parables to further emphasize the fact that His return time is unknown to all men and that it is vital we be ready at all times. At Matthew 24:45-51, we read a parable of a servant entrusted to care for his master's household while the master is away. Will we be a "faithful and wise" servant of Jesus or will we be found an "evil servant" when He returns? At Matthew 25:1-13, we read a parable of ten virgins that were engaging in the ceremony of the groom uniting with his bride. Concerning their preparation for said event, **"five of them were wise, and five were foolish."** When Jesus returns, will we be found prepared and wise, or unprepared and foolish? At Matthew 25:14-30, we read another parable concerning a master and his servants. This time, the master assigns varying amounts of goods to his servants for the purpose of them growing their master's possessions. When Jesus returns, will we be found to have grown in the spiritual goods with which Jesus has entrusted us?

Finally, Jesus closes His powerful discourse with the judgment scene at His final coming, exhorting His followers to always be compassionate and caring for those in need (Matthew 25:31-46). The righteous who do so will receive "life eternal," but those who do not will "go away into everlasting punishment."

Works Cited

Jackson, Wayne. "A Study of Matthew 24." *Christian Courier*. Online. <https://www.christiancourier.com/articles/19-study-of-matthew-24-a>.

NEWS & NOTES

Please Pray

Terry Davis; Tim Meredith, good news of mass in neck non-cancerous; **Wiley Tuggle; Clarence & Faye Edwards; Sammy Williams; Inez Neyman.**

Far East Missions Fishers of Men NetCasters

Family & Friends

Bailey Raines, young daughter of Ginger's co-worker, hospice care, cancer; **Carolyn Plumley**, Lara's aunt, breast cancer; **Parrish Whalen**, Dana's friend, recent surgery; **Roger Harman**, Clifton's step-father, kidney stone; **Loretta Newton**, Joe's aunt, leukemia; **Mac Easley**, rehab; **Axel Holliday**, Ginger's co-worker's grandson; **Paul Perkins; Kathy Gullede; Betty Culbreath; Martha Williams.**

Birthdays

9/2 Faye Edwards
9/5 Kevin Dixon
9/5 Jake Sutton
9/11 Molly Ratliff
9/22 Ashley Strickland
9/26 Bren Burdsal
9/26 Geoffrey Dunn

Get Involved!

Resuming 1 PM Services: TODAY

No potluck meal;

You may bring your lunch to eat at building, go out to eat, or eat at home if you live closeby

Coldwater Gospel Meeting: Postponed

Pray for Ed & Iris Casteel

Independence Gospel Meeting: Sep 20-23

Tom Wacaster preaching

Need Teachers for 4th Quarter: Begins 10/4

Privileged to Serve

Sunday, September 6

Morning

Prayer Before Class	Billy Bland
Announcements	Jerry Davis
Song Leader	Jason Bayless
Opening Prayer	Joe Owen
Sermon	Clifton Angel
Lord's Supper:	
Preside	John Wofford

Assist

Closing Prayer	Jeffrey Ferrell
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Afternoon

Song Leader	Jason Bayless
Opening Prayer	Jim Jackson
Sermon	Clifton Angel
Lord's Supper	John Wofford

Closing Prayer	Marc Strickland
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Wednesday, September 9

Song Leader	Jason Bayless
Prayer	Jerry Davis
Invitation	Clifton Angel
Prayer	Noah Davis

TECH:	Dalton Owen
HALL:	