

Next we will notice scriptures which teach that many in the Church will, for a time, be ignorant of the Lord's presence, and of the "harvest" and ending of this age, while he is actually present, and the harvest work in progress.

The closing verses of Matt. 24, from verse 42 on, are very significant. In verse 37 our Lord had shown that the world would not know of the *parousia* of the Son of man; and now he cautions his professed disciples that, unless on their guard, they will be similarly in darkness relative to his *parousia*. He says, "Watch, therefore; for ye know not what hour your Lord doth come [*erchomai*—arrive]." If people were expecting a thief at a definite time, they would stay awake so as not to be taken unawares: so you should be ever awake, always ready, and always watching for the first evidence of my *parousia*. In reply to your question, "When shall these things be?" I merely tell you to watch and be ready, and when I arrive, when I am *present*, I will communicate the fact to all who are watching and faithful, and they only will have any right to know. All others should and must be in outer darkness, and must learn with and as the world—through trouble.

Who, *then* [in the "harvest"], is a faithful and wise servant whom his Master shall make* ruler over his household, to give them meat in due season? Blessed that servant whom his Master on coming [*erchomai*—when he *arrives*] shall find so doing. Verily, I say unto you, he shall make him ruler over all his goods" —all the vast storehouse of precious truth shall be opened to such faithful servants, to arm and supply and feed the entire household of faith.

But if the servant's heart is not right, he will say, My Master tarries [has *not arrived*], and may smite [oppose and contradict] his fellow servants [those who differ with him; those, therefore, who are declaring the opposite—My

* Sinaitic and Vatican MSS. read "shall make."

Lord does not tarry, but *has come, is present.*] Such may eat and drink with the intemperate [become intoxicated with the spirit of the world], but the Master of that servant will come [Greek, *heko*—will have arrived] in a day not expected, and in an hour in which that servant *is not aware*, and will cut him off [from being one of the servants privileged to hand meat in due season to the household], and will appoint him his portion with the hypocrites. [Though not a hypocrite but a genuine servant, he must, because unfaithful and overcharged, have his portion with the hypocrites in the perplexity and trouble coming upon Babylon.] “There shall be weeping and gnashing of teeth.”

The foregoing, carefully examined, clearly teaches that in the end of this age there will be one class denying that the Lord *is present* (not denying that he will come sometime, but that he has come), and smiting or harshly opposing those fellow servants who must therefore be teaching the opposite—that the Lord has come. Which is the faithful, truthful servant, and which the one in error, is clearly stated by our Lord. The faithful one whom he finds giving seasonable “meat” will be exalted and given fuller stewardship over the storehouse of truth, with increased ability to bring it forth to the household, while the unfaithful one will be gradually separated and drawn into closer and closer sympathy with the mere professors or hypocrites. And note the fact that the unfaithful is thus cut off, or separated, at a time of which *he is not aware*—in the harvest time—while his Lord is really *present* unknown to him, searching for and gathering his jewels.—Matt. 13:30; Psa. 50:5; Mal. 3:17; Matt. 24:31.

We particularize here, merely to show that, in answer to the question of the disciples about signs and evidences of his second *presence*, our Lord taught that neither the world nor the unfaithful servants would be aware of it, until the