

“Ready for the Big Comeback”

Luke 12:35-48

Context: Christ’s foundational teaching about persecution, kingdom values, God’s meeting of human needs, and the disciple’s ultimate business are all part of Luke’s continued account of Christ’s active ministry. Today we reflect on last week’s notion of Kingdom investment and begin to see what that activity looks like. In particular, we will study the account of the second of two exhortations which call disciples to hope with utter readiness for Christ’s return. The attending exhortations are in keeping with Luke’s purpose to steady the wobbly faith of ‘God lovers’ as they invest their active life in the eternal ends for which they were created as God’s sacred vessels before His altar (cf. Luke 1:3-4).

Where’s hope: Faithfulness to Christ rewards its own steward, now and in the hereafter.

1. Ready and waiting (Luke 12:35-38)

Jesus uses the girding of the ancient robe for a journey and the lighting of the lamp for travel in darkness to picture what the disciple’s watchfulness for His *Parousia* (appearing) looks like. He likens His abrupt appearance to the return of a Lord who suddenly returns from a wedding feast. Jesus promises reward to those servants found engaged in doing His will at His arrival.

2. Ready and expecting (Luke 12:39-40)

The stealth and timing of a thief’s night invasion of a home is used to emphasize our inability to envision the moment of Christ’s return and our need for constant vigilance.

3. Ready and rewarded (Luke 12:41-48)

The Lord gives ability and supply according to the Kingdom service which He entrusts to each of His disciples. Each will be held accountable and rewarded according to the proper use of his or her God-given measure.

For Further Study:

- The parables of the return from the wedding feast, the thief, and the faithful steward teach about the sudden second return of Jesus Christ. Our **doctrinal statement ‘Last Things’** under **what we believe** describes His return as “imminent, sudden, visible, with great power and glory” (cf. footnotes 1-3, <http://www.gracepointfellowship.org/files/DocStmnt.pdf>). What is revealed about knowing the time of Christ’s second coming in these parables? Why is it a waste of time to get caught up in calculating the day and hour of Christ’s return (cp. Matthew 24:36)? How is our insight into the timing of Christ’s return to be reflected by our attitude and action while He delays?
- Questions are used in Scripture as important points to cause us to reflect, look for what is asked, ponder why, and to see how it is answered. As a **Bible study method**, determine what Peter is asking and why in Luke 12:41. How does Jesus’ response reveal the parable to which Peter was referring in Luke 12:42? How does Jesus’ explanation answer both Peter’s question and His own? What are the actions that reveal the attitudes of the different servants referred to by Jesus in His answer? Which servant best portrays your actions and attitude toward His *Parousia*?
- Luke 12:43-48a reveals the principle of accountability at Christ’s return. For what is a disciple held accountable? How might you detect what God’s will is for your service from the principle found in Luke 12:48b? How do “beating, eating, and drunkenness” (Luke 12:45) symbolize what the abuse of God-entrusted stewardship looks like?

Transformation exercise:

Memorize Luke 12:48b. Set aside 10 minutes or more this Sunday morning to reflect upon your use of the physical, emotional, and spiritual supply that God has entrusted to you. Rejoice in the ones being used well and, if any are being abused, ask His forgiveness and His power to use them wisely.