

be ye also ready, for in such an hour as ye think not the Son of Man cometh," Matt. 24:42-44. There is not in the text itself, nor in the context, the slightest reference to death, but to an event known as the "coming" of your Lord or of the Son of Man. There is no ambiguity in the language itself, which is clear and explicit. The whole trend of the discourse forbids the idea of death, inasmuch as active service on the part of the servant is assumed *after* the coming. There is nothing whatever in the whole discourse to suggest the idea of death, and yet these words of our Lord are invariably applied to the death of the believer. Let us examine them with that meaning and see how they will bear us out. The meaning then is, "For in such an hour as ye *think not* ye shall die." Now, is this true as a matter of fact? Most certainly not. Except in cases of sudden death by accident or otherwise, death is anticipated. In the great majority of cases death is *looked for*, often for months; how then can it be true that "In such an hour as ye think not ye shall die"? But if we understand the coming of our Lord to mean death in the case of the believer, we must also so apply it in the case of the unbeliever, for the same language is used in the case of the unfaithful as in the case of the faithful servant, for "The Lord of that servant (i. e., the evil servant) *shall come* in a day when he *looketh not* for Him and in an hour that he is not aware of." The language in each case is identical,