

A MESSAGE FOR EVERY LISTENER

BE READY

A Pulpit Message on Luke 12:40

“You also must be ready, because the Son of Man is coming at an hour you do not expect.”

Luke 12:40 - English rendering based on the Spanish source text

Customized for: Ruperto Bravo Benavente (R.B.B.)

A word for every one of us

Dear brothers and sisters, dear friends, and those who may be hearing a Bible message for the first time: let us pause before a brief sentence filled with eternity. Our Lord Jesus Christ said, “You also must be ready, because the Son of Man is coming at an hour you do not expect.”

This is not a human opinion or a prediction born from fear. Jesus Christ Himself is speaking. He does not give us a date to feed our curiosity; He gives us truth to put our lives in order. He does not call us to stare nervously at a calendar, but to look confidently to the Lord.

Some may have arrived tired, wounded, or worried. Others may think these words are only for religious people. Yet Jesus says, “you also.” His voice reaches the faithful disciple, the distracted believer, the person who is suffering, and the one who has not yet responded to the gospel. We all need to hear this: Christ will come; therefore, let us be ready.

The scene Jesus placed before us

To understand the verse, picture the scene in Luke 12:35-40. It is nighttime. Servants in a household are waiting for their master to return from a wedding celebration. Their waists are girded, their lamps are burning, and their hands are ready to open the door. They do not know the exact hour, but they know the one they are waiting for.

Those servants are not paralyzed, and they are not making calculations. They continue caring for the household while keeping the light burning. Their waiting is active. Jesus calls those servants blessed whom the master finds watching when he arrives.

Jesus then gives the picture of a homeowner and a thief. He is not morally comparing Christ to a thief; the point is simply the unexpected timing. If the owner knew the precise moment, he would prepare only for that moment. Because he does not know, he must remain alert. In the same way, the absence of a known date does not weaken the certainty of Christ's coming; it turns every day into a day of readiness.

A certainty that holds us steady: the Son of Man will come

Hear the first great truth: the Son of Man will come. Jesus does not say, "Perhaps I will come." He does not present His return as a possibility. The hour is unknown, but the event is certain.

The title "Son of Man" takes us to Daniel 7:13-14, where one like a son of man receives dominion, glory, and a kingdom. In the Gospels, Jesus uses this title when speaking of His true humanity, suffering, death, resurrection, and future manifestation. The One who is coming is not an impersonal force. Jesus Christ Himself is coming - the One who loved, called, forgave, died for our sins, and rose again.

Church of the Lord, our hope does not rest on the stability of this world. Circumstances change; human promises fail; even our courage can weaken. But Christ never fails. The Lord who fulfilled His word concerning His death and resurrection will fulfill His word concerning His coming.

And to the friend who does not yet believe, I say this respectfully: you are not being asked merely to accept a prophetic theory. You are being called to meet a Person. Jesus Christ lives, reigns, and will come. The central question is not how much we know about future events, but what our relationship with Him is today.

An hour we cannot control

The second truth is just as clear: He will come “at an hour you do not expect.” The Greek wording observed in the interlinear includes *ou dokeite*: when you do not think, consider, or suppose. Jesus places a limit on our desire to control God’s calendar.

Throughout history, some have set dates. Others have treated every crisis as final proof of a timetable. When the date passes, confusion, disappointment, and distrust remain. The Lord did not authorize us to guess. He commanded us to watch.

Not knowing the hour should not produce panic; it should produce humility. Neither should it produce indifference. If we knew that many years remained, the human heart might postpone obedience. Therefore, every day has spiritual dignity. Today is a day to believe, forgive, reconcile, serve, proclaim the gospel, and walk in holiness.

We can summarize it this way: we do not know when, but we do know who is coming. Faith rests in the person of Christ, not in a human calendar.

“Be ready”: a continuing condition

The Greek expression *ginesthe hetoimoi* carries the thought of becoming and remaining ready. It does not describe a few hours of excitement after hearing a sermon. It speaks of an ongoing condition.

Being ready does not mean abandoning work, family, or legitimate responsibilities. It does not mean living in terror or collecting rumors. Nor does it mean achieving perfection through human effort. It means belonging to Christ by faith

and, sustained by His grace, living awake, obedient, and responsible.

A burning lamp pictures a life that has not made peace with darkness. The ready servant does not ask, “How careless can I be without consequences?” The servant asks, “Lord, how can I honor You today with what You have placed in my hands?”

Readiness begins with the gospel

Here I need to speak first to the person who has not yet believed. You do not prepare to meet Christ by collecting religious merit. Good intentions cannot erase sin. Readiness begins by receiving the good news: Christ died for our sins, was buried, and rose again according to the Scriptures (1 Corinthians 15:3-4).

The gospel calls us to repentance and faith. To repent is to stop justifying ourselves, acknowledge our sin, and turn to God. To believe is to rest in the sufficiency of Jesus Christ rather than our own righteousness. You may come to Him sincerely today. You do not need to wait until you feel worthy; you come precisely because you need grace.

And to believers: we never outgrow the gospel. Watchfulness does not replace grace; it grows from grace. Our security does not rest on claiming that we can never fail, but on recognizing that Christ never fails. We serve and pursue holiness not to purchase salvation, but because a faithful Savior has made us His own.

Ready in fellowship, holiness, and love

What does a ready life look like? First, it remains in fellowship. Scripture, prayer, and dependence on the Holy Spirit keep the heart awake. The goal is not a spectacular emotion every day, but a genuine relationship with the Lord.

Second, it walks in holiness. First John 3:2-3 connects the hope of seeing Christ with a life being purified. Holiness does not complete the cross; it shows that we belong to the crucified and risen Lord. If we are tolerating sin, let us not defend it. Let us confess it, turn from it, and seek God's help.

Third, it loves. A kind of watchfulness that makes us cold, proud, or harsh does not reflect Christ. Those who wait for the Lord seek reconciliation, support the weak, care for their families, love the church, and share the gospel with truth and tenderness.

Let us ask honestly: what is occupying the place that belongs to Christ today? Is there a conversation we need to have, someone we need to forgive, a habit we need to leave behind, or a brother or sister we need to support? Readiness includes obedience in these concrete decisions.

The faithful steward: waiting while working

Peter asked whether the parable was for the disciples or for everyone. Jesus answered by speaking about the faithful and wise steward appointed to provide food for the household at the proper time (Luke 12:41-48). With that answer, the Lord brought watchfulness into the realm of responsibility.

The ready servant is found doing what was assigned. That servant handles truth without manipulation, time with eternal

priorities, family with love, resources with honesty and generosity, and spiritual gifts for the good of others.

The unfaithful servant treats the apparent delay as permission to abuse others and live without self-control. The problem is not that time passes; the problem is using that time to move away from the Lord. The apparent delay reveals the heart.

Brother or sister who serves: it is possible to speak about Christ's coming while neglecting character. The Lord not only sees whether our teaching is correct; He sees how we treat His household. May He find us feeding, caring, comforting, and serving at the proper time.

A hope that comforts the weary

For the weary believer, these words are not only a warning; they are comfort. Sickness, injustice, sorrow, and death will not have the final word. In John 14:1-3, Christ promises to receive His own to Himself. First Thessalonians 4:13-18 declares that we will always be with the Lord and concludes by telling us to comfort one another.

The hope of the church has one center: being with Christ. We are not waiting to escape into an abstraction; we are waiting for the Lord who loved us. Healthy prophetic teaching produces hope, self-control, purity, mission, and worship. If an interpretation produces only fear, chronological pride, or quarrels, we have missed the pastoral purpose of the Word.

Dear believer who is grieving: persevere. Christ is coming. Sister who serves without recognition: the Lord sees. Young person fighting to remain faithful: your obedience is not wasted. Older believer who has walked with Christ for many years: the promise is more secure than ever.

A moment of examination before the Lord

Allow me to ask several questions, not to condemn those who are in Christ, but to open our hearts before Him. Is my hope in Jesus, or in my ability to interpret events? Have I personally responded to the gospel? Am I tolerating a sin? What responsibility has the Lord given me that I keep postponing?

Does my way of waiting produce peace and faithfulness, or fear and speculation? Am I building others up? Is there a relationship that needs reconciliation? How would my schedule change this week if I consciously lived in light of Christ's coming?

Let us not answer while thinking about the person beside us. The Word says, "you also." Today the Lord is speaking personally to each of us.

Final call: today is the day to respond

To the person who has not yet believed: I am not offering you religion to calm your fear. I am proclaiming Jesus Christ, who died and rose again. Come to Him as you are, acknowledge your need, and trust His work. You can sincerely say, "Lord Jesus, I acknowledge my sin. I believe You died and rose again. I turn to You and rest in Your grace." Our confidence is not in perfect wording, but in Christ.

To the church: let us wake up without falling into despair. Let us put our lives in order without legalism. Let us serve without seeking personal glory. Let us keep our lamps burning, not by human strength, but in fellowship with the Holy Spirit. May the Lord find us believing His Word, loving people, and faithfully carrying out the work He entrusted to us.

The question is not whether we will discover the hour. The question is whether, when He comes, He will find us trusting His work and doing what He placed in our hands. Let us not fear the promise; let us live in its light. Christ is coming. Let us be ready.

Closing prayer

Lord Jesus Christ, thank You because Your Word is faithful. We confess that we are often distracted, postpone obedience, or allow fear to take the place of hope. Strengthen our faith in Your perfect work. Awaken those who have become spiritually drowsy, comfort the weary, and graciously call those who are still far away.

Cleanse our lives, order our priorities, and make us faithful in what You have entrusted to us. Keep our lamps burning, our hands serving, and our hearts resting in You. You will come. By Your grace, keep us ready. Amen.

Scripture and bibliographic references

Base text: Luke 12:40, rendered into English from the Reina-Valera 1960 source. Supporting passages: Luke 12:35-48; Daniel 7:13-14; Matthew 24:42-44; Mark 13:32-37; John 14:1-3; 1 Corinthians 15:3-4, 51-52; 1 Thessalonians 4:13-18; Titus 2:11-13; 1 John 3:2-3; 2 Peter 3:8-14. Lexical review: Francisco Lacueva, Greek-Spanish Interlinear New Testament.

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Ruperto Bravo Benavente (R.B.B.) is a senior project developer and process-engineering specialist with more than 40 years of experience in the technical and financial structuring of industrial, agrifood, and critical-infrastructure complexes. He compiles and oversees the editorial presentation of biblical and educational study materials. He resides in Buenos Aires, Argentina. In this work, he serves as initiator, compiler, and editorial coordinator.