

# Mark 13:32-37

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Date: 14 September 2025

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[ 0 : 00 ] Mark 13, and to address the comment made about my head underneath these bright lights, that's not reflection, that's glory.

! Just to get that out of the way. But anyway, this is not what I thought I was going to be preaching this evening.

I've been studying a passage in the book of Numbers for a few weeks and really thought that that's why I was going to be preaching. But that changed a couple of nights ago, I guess.

And that's fine. The book of Mark is, of course, one of the three synoptic gospels. It's the shortest of the synoptic gospels, Matthew, Mark and Luke.

However, it's peculiar in and of itself because there's more miracles recorded in the 16 chapters of Mark than there are in the two longer synoptic gospels of Matthew and Luke.

[ 0 : 59 ] Maybe not combined, but if you take the ones that are in Matthew, Mark's got more. If you take the ones that are in Luke, Mark's got more. Which stands to reason because Mark was the youngest of the gospel writers, the writers of the synoptic gospels.

He was the youngest. Therefore, miracles would have would have been a key component for him. They would have caught his attention a lot more. You know, it's just like amazing, flashy and glittery things.

You know, young people go after those. And so miracles would have caught his attention more because he was the youngest of the writers of the synoptic gospels.

Much happens in the gospel of Mark. Not much different than what happens in Matthew and Luke. But again, you all have heard me say before and I'll say it again. These are accounts of what happened during the ministry of Jesus Christ.

Mark was not of the apostles such as Matthew was. But his account would have been handed down.

[ 2 : 10 ] And there's different people say different things about who give it to Mark. The scripture isn't real clear on that. But regardless, we have in the sacred writ of the 66 book canon of scripture and account of the gospel of Jesus Christ written by Mark.

And here in Mark chapter 13, we're going to read the last few verses over here in just a moment. But this is kind of the same thing we read in Matthew chapter 24 and 25.

Mark's got a much more condensed version of it. This is the Olivet Discourse that goes on when Christ goes out to the Temple Mount and begins to explain to his disciples things about the end times.

And things to, you know, because they asked him, when shall these things be? And so he's explaining to them when these things should be. And we read about this in Mark's account.

Once again, he's got a much, much more condensed version than what Matthew has in his account. But when we get to the end of this account here, the end of the chapter, the 13th chapter of Mark, we see some warning go forth from Jesus Christ.

[ 3 : 26 ] Some warning. Some could call it exhortation from Jesus Christ. But it is warning because it contains the words take heed. And that is a definite, definite indicator of a warning about to be spoken forth.

So all that being said, beginning with verse 22 or 32, I'm sorry, verse 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the father.

Take ye heed, watch and pray for, you know, not when the time is for the son of man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work and commanded the porter to watch.

Watch ye therefore, for you know not when the master of the house cometh, at even or at midnight or at the cock crowing or in the morning, lest coming suddenly he found you sleeping.

And what I say unto you, I say unto all, watch. So verse 32 again, but of that day and that hour knoweth no man, no, but no, not the angels which are in heaven, neither the son, but the father.

[ 4 : 43 ] And folks, this statement that Jesus Christ here makes is an extraordinary statement. We know that Jesus Christ was and is God. We know that from the scriptures.

And I'm not preaching oneness at all. I believe in God, the father, God, the son, God, the Holy Spirit. But we know from the scriptural account that Jesus Christ was and is God.

He was and is the maker. He was and is the master. He wasn't as Lord was and is Lord of Lords and wasn't his king of kings. He always has been and he always will be.

So it's quite an amazing statement that he makes here in this verse when he says of that day, of that day and of that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the father.

The very one who made the world, the very one who spoke the universe into existence, the very one who has all power and has all strength is the very one that we know from the scriptural accounts.

[ 5 : 45 ] From the Old Testament on into the New Testament that he was completely omniscient. He knows it all. He knows everything. Yet here in this statement, he says that the son knoweth not folks.

This is not this is not him denying his deity at all. And there's some of the more liberal supposed Bible scholars out there that will try and have you to believe such a statement that this is this is Jesus Christ denying his very divinity here.

Folks, that is not what's going on here. This is this shows what brother Paul wrote to the Philippian church when he said he made himself of no reputation. And just before that, he said that he saw in a robbery to be equal with God.

Folks, that is a statement of divinity there. But he made himself of no reputation. In other words, Jesus Christ here in this verse, he has chosen to veil the time of his return to himself.

He has chosen not to know this thing. But folks, there is a reason that he done so. He couldn't have made the parable. He couldn't have spoken the parable that he spoke honestly had he known that.

[ 6 : 56 ] He couldn't have told the disciples. No man knoweth. The angels don't know. The son doesn't know. But the father, he's the one that knows. And he is the only one that knows. Had Christ had knowledge of this, this statement would have made him a liar.

Therefore, it was completely true what he was saying. But it was not a denial of his divinity, of he being God, of he being all knowing. We know from the scriptural accounts, he was able to read people's minds.

We know from the scriptural accounts, he knew where people were. We know from the scriptural accounts, all of these things. And we know in the Old Testament how that God knew how things were going to come to pass in the future.

We know the same thing from the New Testament. He is all knowing. He has always been all knowing. But for our sake and for the disciples sake that he was here on the mountain with, he chose.

He chose to forget this thing. He chose to veil himself from it. He chose not to know it. But why? Why? To prepare us for readiness.

[ 7 : 57 ] To prepare the disciples for readiness. To keep them in a ready state of mind. To keep them in a prepared state of mind. Christ done this. Verse 33.

Take heed. Watch and pray. Folks, we have three imperative statements there. Take heed is one of them. In other words, listen well. This is a warning that is going forth.

He says, watch. Folks, we are to be watching. We are to be watching constantly. We are to have a constant attitude of watching. Well, what about when I sleep, Spencer? What about when I am praying, Spencer?

We are to be watching constantly. We are to have an attitude of watching. We are to have an attitude of prayer. We don't know when Jesus Christ is coming back to take his bride out of this world.

But we do know from the scriptural accounts that it will come to pass. It will happen. Hallelujah. It could happen this evening. It could happen tonight. It could happen tomorrow morning.

[ 8 : 51 ] It could happen at any time. The point here, though, is not when it will happen. It is being ready when it does happen.

Take heed. Watch and pray. We are to take heed. We are to give caution to this warning that Jesus Christ is putting forth here. And we are to be watching.

And we are to have an attitude of prayer. Why would we need to be praying if we are watching for the one that is coming? Folks, there is a world full of lost people out here we could be praying for.

There is a world full of sick people out here.

There is a world full of dying people. There is a world full of people that are in need. And we can also be praying for the kingdom of God to come. That is part of the model prayer that Jesus Christ spoke to the disciples.

Is it not in what we commonly call the Lord's Prayer? There is all kinds of things we could be praying for. But we need to have an attitude of watchfulness. And we need to be taking heed to this warning. That we need to be watching.

[ 9 : 48 ] And we need to be praying. For you know not when the time is. That is why. He tells us the what. Again, in three imperative statements. Take heed. Watch. And pray.

And He gives us the why. For you know not when the time is. That is why we watch. That is why we pray. And that is why we take heed. It is because of these things that Jesus Christ here Himself is speaking.

Verse 34. For the Son of Man is as a man taking a far journey. Who left his house and gave authority to his servants. And to every man his work.

And commanded the porter to watch. Verse 35. Watch ye therefore. For ye know not when the master of the house cometh. At even. Or at midnight. Or at the cock crowing. Or in the morning.

He says the Son of Man. Referring to Himself again. That statement we were talking about earlier. Where He said that the Son didn't know. But He refers to Himself here. As the Son of Man that was promised.

[ 10 : 44 ] In the book of Daniel. That was talked about in the book of Daniel. No. He was not denying His divinity. He is affirming His divinity. Here in this statement in verse 34.

For the Son of Man. Is as a man taking a far journey. Who left his house. And gave authority to his servants. And to every man his work. And commanded the porter to watch.

The Son of Man. Is like a man that has taken a far journey. Where is Jesus Christ now folks. He is not here on this earth. Wondering. He is not here on this earth. Going from town to town. And from village to village.

To city. To city. Preaching and teaching. The gospel of the kingdom of God. He is ascended to the Father. He sits at the right hand of the Father. He is like a man that has gone.

Into a far country. But here we read. That the Son of Man. Is like a man. Is as a man. Taking.

Taking a far journey. Who left his house. And gave authority.

[ 11 : 40 ] To his servants. He has given authority. To his servants. What is his house? It's the church. It's us. His house is us. Paul wrote to the Corinthian church. Know ye not.

That you are the temple. Of the living God. We are his house. The church itself. Is his house. He has given us authority. And he has given us warning. Just a couple of verses before this.

To take heed. And to pray. And to watch. And to do these things. And he says. He says. A man that has left his house. And gave authority to his servants. And every man.

His works. Folks. This isn't just for the pastor. And this isn't just for the deacon. It's not just for the elder. It's not just for a piano player. Or a Sunday school teacher. We are all servants of the Most High God.

We are all servants of Jesus Christ. And he has given us all authority. And he has given each one of us. A work to do. Our work is not to be a pew warmer.

[ 12 : 36 ] Our work is to go out. Into all corners of the world. And to preach the gospel. Unto every living creature. And to give God the glory. For it all. Hallelujah. We all have a work.

We have all. Got a work. And a lot of people make a big deal. Over this last statement. In verse 34. And commanded the porter to watch. Who is the porter?

The porter is the doorkeeper. The porter is the gatekeeper. He's the one that's keeping watch.

Seeing who's coming up to the door. Or what is coming up to the gate.

In the scenario of a sheepfold. He is the one that's doing this. He gives the porter command of watch. And people say. Well the only ones supposed to be watching. Are those that are in church

offices.

No folks. We read it just a little while ago. In the last verse of this chapter. He says. And what I say unto you. I say unto all. Watch. We all have a work.

[13:34] And that is to get the gospel out. That sinners might be saved. That those that are unclean. Could be made clean. That those that are defiled. Can come away undefiled. We have a job.

We have an order. We have a charge. From the very one. That saved our soul. To go into the world. And let them know. That you might be a sinner. But God. Is a wonderful. Mighty. Able. And willing. Savior. We all have a charge. To do this. But he says. And he commanded the porter. To watch. He's given every one of us a work.

He's given every one of us authority. And folks. That's the only reason. That men can stand in pulpits. And preach right now. That's the only reason. That little old ladies at the grocery store. Can ask somebody. If they know Jesus Christ. That's the only reason. That any of us. Can do any of that. Is because God. Has given us authority. I don't depend upon.

[14:27] The United States government. To give me authority. To do anything. Or to give me permission. To do anything. My authority comes. Solely from the word. Of almighty God. I'm not preaching.

Anarchy. I'm not preaching you. To turn your back. On your government. We talked about that. Very briefly this morning. About how the Bible talks about. How we are to be subject. To the. To those that have authority.

Above us. And we are. Right. To the extent of sin. We're up to. Sin. Right. After that. We are not to obey them.

Because that goes strictly against. The word of God. And blatantly against the word of God. Verse 35. Watch ye therefore. For ye know not when the master of the house cometh. At even. Or at midnight.

Or at the cock crowing. Or in the morning. He gives the four different watches. Four different Roman watches. Of the night. These weren't. This wasn't.

[15:21] Jewish tradition. This was. Roman watches. One was from nine to midnight. One was from midnight to three. One was from three to six. And the other one was from six. To nine. That's what he's talking about here.

But. That does not mean. Necessarily. That God. Or that Jesus Christ. Is going to return. Sometime between nine p.m. And nine a.m. There's been people that said that.

Folks. Jesus. Jesus Christ said himself. We read it just a little while ago. In verse 32. But of that day. And that hour. Knoweth no man. No one. Folks. This destroys.

All these people. That have littered the pages. Of church history. Trying to decide. Or trying to. Prophecy. When Jesus Christ. Will come back. And it has happened for years.

It has happened for decades. It's actually happened. For centuries. People trying to put a date on it. People trying to put a time on it. But Christ has said. That no man knows. The angels doesn't know.

[16:14] He didn't know here. Only the father knew. But he says here. Watch you therefore. For you know not. When the master of the house cometh. At evening. Or at midnight. Or the cock crowing.

Or in the morning. In other words. He could come at any time. And that's what we were talking about. Just a little while ago. The return of Christ. Could come before we exit this building. This evening. It could come before I leave to go to work.

In the morning. It could come before I lay my head down to sleep. At some point this evening. It can come at any time. Folks. When Jesus Christ. Said in verse 32.

And when he says here in this verse. Verse 35. That you know not. And no man knows. And the angels don't know. Imagine that. Angels are ignorant of the fact. And I'm not using ignorant as a derogatory term.

I'm using it literal. They don't know about it. The disciples didn't know about it. And they've been hanging out with Jesus at this point for three years. Yet they didn't know.

[17:13] They were still having to ask. But folks. When Jesus spoke these words. That no man knows. That the angels. Nobody knew. The son didn't know. He says you know if not.

When the master of the house might return. He wasn't giving us a puzzle to solve. It wasn't a puzzle to solve. It was a charge to be ready. And think about who he is speaking to here.

He's speaking to disciples. He ain't speaking to a bunch of Gentile dogs out there. He is speaking to those that are following him. He's telling them to be ready. He's telling them to be prepared. Folks we must be ready. And we must be prepared now. You can take that. And you can flip it to. Flip it to mean something for the lost people. But that's not who Jesus Christ is addressing here. He's addressing those that have been following him. And that do believe him. And if they didn't believe him. They would believe him. Save Judas Iscariot. But what you therefore. For you know not when the master of the house cometh.

[18:13] At evening. At midnight. Or at the cock crowing. Or in the morning. Again folks. This isn't a puzzle for us to solve. It is simply a command from Jesus Christ.

To be ready. To be ready. Verse 36. Lest coming suddenly he find you sleeping. This is the worst kind of sleep.

It's spiritual sleep. Now again. He's talking to disciples here. He's not talking to those that are lost. He's talking. If that was the case. He'd say. Lest he come and he find you dead.

Because Paul makes it plain in Ephesians chapter 2. That we are dead in our trespasses and sin. We are naturally children of wrath. Right. But that's not what Jesus says here.

He says. Lest he come and he find you sleeping. Christians. Myself included. Brothers and sisters. Myself included. Yeah. Help us.

[19:09] Help us to stay awake. Help us to be alert. Yeah. Help us to watch. Help us to take heed. Help us to pray dear Lord. Help us to do all of these things.

Amen. Help us God. Lest coming suddenly. Suddenly. The word here is suddenly. Yeah. This is the same reference that Jesus was making when he says as in the days of Lot.

As in the days of Noah. It's the same thing he was getting at when he said remember Lot's wife. He was talking about the suddenness of these things happening. When he says in the book of Revelation in chapter 22.

Behold I come quickly and my reward is with me. To give unto everyone according to their work. When he says that. When he says behold I come quickly. He's not talking about I'm going to be here in the next 30 seconds.

He's talking about I come suddenly. I come suddenly. And without warning. Now he's given all kinds of warning throughout this chapter. Turn over to Matthew 24 and 25. You can read even more warning.

[20:12] And more things that he's saying to look out for. But folks we are not sign seekers. We have already been told by Jesus Christ. We have been told by Almighty God in the Old Testament. Been told by Jesus Christ in the New Testament.

Been told by the Apostles. Been told by the General Epistle writers. We have been told by the Prophets. We've been told by everybody throughout this Bible. That there's a Messiah coming. And he has come. And we have been told since then. That he is coming back. I told you all not long ago. I remember when I was a boy. And we go to Hills Department Store. I passed by the same billboard.

Every trip that we took to Hills up on the park with it. Said Jesus is coming soon. And even as a little boy. I remember thinking. I've been told that all my life. All my five or six or seven years. However long it had been that way.

And he's still not here. Folks he's coming. He is coming. That's been a while back for me. But I believe now. I didn't believe it then. I didn't believe it into my teens or my twenties.

[21:10] And on up into my early thirties. But I believe it now that Christ is coming. He has come. He has suffered once. And for all. For the sin of the world. He was made sin.

That you and I could be made the righteousness of God in Him. He has suffered. He has bled. He has died. He has given it all. That you and I could have a right relationship. With Almighty God. He has since been buried.

Been resurrected. He has ascended to the Father. Where He sits making intercession. But He is coming back as King of Kings. And Lord of Lords. And the book of Revelation says. He's a judge. And make war. Hallelujah. That's my King. That's my Jesus. He is coming. Lest He coming suddenly. He found you sleeping. Folks I don't want to be asleep.

I don't want to be asleep. When my Master comes. Not spiritually. I might be asleep physically. But I don't want to be spiritually asleep. When my Master comes. Think about what we preached a little while back.

[ 22 : 06 ] When I preached about the ten virgins. What did the five foolish virgins do? Hey they had to go out. They had to seek their old. Because they didn't have any with them. When they came back. They knocked on the door.

Lord open unto us. And what was His reply? I know you not. I know you not. God forbid. God forbid. God help us.

That's coming suddenly. He finds you sleeping. And what I say unto you. I say unto all. Watch. What I say unto you. You porters.

The disciples that were there. I say unto all. Watch. So it wasn't just for the disciples. Those that would go on to write the New Testament. Those that would go on to pastor churches.

Those that would go on out in the mission field. It wasn't just for them. What I say unto you. I say unto all. And folks. That applies to everybody.

[ 23 : 05 ] Whether you lost. Or whether you saved. Watch. If you're dead in trespasses and sin. You can't watch. A dead man can't open his own eyes.

It takes almighty God to do that. It takes God to reach down in that pit that you're in. It takes him to pick you up out of the muck and the mire. And it takes him to set your feet upon a solid rock. It takes him to spiritually awaken you.

It'll take him to keep you. And it'll take him to get you home one day after a while. But what I say unto you. I say unto all. Watch. That's a command for us as Christians.

That's a command for everyone. All means all. In this context here. All means all. So. The question is.

Are you dead in trespasses and sin? Are you watching? Are you even able to watch? Is the Holy Spirit of God showing you that you can't watch?

[ 24 : 02 ] Because of your lost state. Or. Dear brothers and sisters. Are you spiritually asleep? God help us to not be that way.

God help me to not be that way. I've been guilty. I've been guilty in my Christian walk. Of falling into a spiritual sleep. Becoming complacent. With where I am.

Being. Being happy in my relationship with God. But folks. Listen. Ain't nothing being happy with your relationship with God. But do not become complacent in it. Right. You strive to have a better relationship.

Every single day. With Almighty God. Strive to move a little bit closer. To tomorrow. Than you were today. I've said it several times while teaching and preaching. And I'll say it again.

If you have ever once in your life. Been closer to God. Than where you are at right now. That means you're backslid. That means you're backslid.

[ 24 : 59 ] Right. If you've ever been closer. I mean folks. That's. That's the only way you can take it. Amen. If you ain't as close now. As you was last week. Or last month. Or last year. Who moved away.

Who slid backwards. It wasn't God. Right. God's in the same place. He's on the throne. He's still in command of it all. Yes. What I say unto you. I say unto all. Watch. God.