His yet on earth, calling them to watch. *What* servants are they?  
 “Behold, I am come as a thief. Blessed is he that  
watcheth, and keepeth his garments, lest he walk  
naked, and they see his shame.”  
 If I mistake not, they are some remnants of the  
churches; and some Jewish disciples, occupying the  
moral position which the apostles did in our Lord’s  
lifetime. To these classes Jesus revealed His thief-like  
coming.  
 “*If therefore thou shalt not watch, I will come on thee  
as a thief*, and thou shalt not know what hour I will  
come upon thee” (iii. 3).  
 Jesus, then, is here speaking of the sudden separation  
which He will, by invisible agency, effect between  
His watchful and unwatchful servants: in a moment  
raising to His presence the one, and leaving the other  
on the earth in its darkest days. This is parallel, I  
believe, with the harvest of chapter xiv., which so  
immediately precedes the Vintage—or the Great Battle  
of xix.  
 In 1 Thess. v. the *day* is said to come as a thief on  
the world. Here Jesus’ *self* comes; and, as we are  
warned, may find His people unprepared.  
 The “garments” here spoken of are evidently not  
literal: the wicked can keep those. In short, here is  
another proof that we have now stepped back to the  
phraseology of the Gospel dispensation, as shown in the  
Epistles to the churches. Blessed is he who, in those  
times of unbelief and universal laxity, preserves his  
faith and the corresponding practice undefiled.  
 “Pure religion and undefiled before God and the  
Father is this, to visit the fatherless and widows in  
their affliction, and to keep himself unspotted from the  
world” (James i. 27).  
 The evil steward, who eats and drinks with the