drunken, and puts off his coming, is an example of the  
contrast. Matt. xxiv. 48-51.  
 The nakedness of the disciple is not simply the *being*  
so, but the *appearing* so publicly against his will. The  
nakedness here is not his *guilt* (as in iii. 18), but his commencing *punishment*.  
 Who are they that behold his shame?  
 1. The unbelievers of earth are one party, as we  
suppose.  
 2. But it refers probably, also, to those above who are  
with Christ, whether they be angels or the risen.  
 How sudden is this interpolated warning! So  
sudden, so swift in its results will be the Saviour's  
secret coming!  
 “But have not other bodies of saints been caught up  
to God’s presence long ere this?” Yes! It is clear,  
therefore, that there must be more than one rapture.  
 “Blessed is he that watcheth.” The world is sunk  
in unbelief, and ridicules the Saviour’s promised return.  
But that hope and that faith are to be cherished still by  
every disciple. The call to “watch” is one continually  
given to the Church of Christ.  
 “Therefore let us not sleep, as do others; but let us  
*watch* and be sober” (1 Thess. v. 6).  
 “Be sober, be *vigilant:* because your adversary the  
devil, as a roaring lion, walketh about, seeking whom  
he may devour” (1 Peter v. 8).  
 The watchful saint escapes trouble on the earth, and  
receives reward from his Lord. “He is to keep his  
garments.” The allusion is to one sleeping, to whom a  
thief draws near, and secretly draws away the dress.  
Jesus has proclaimed His secret coming as the thief.  
The saint who is left behind is like the sleeper who  
arises ashamed; his hope, which warmed and covered  
him, is rent away. His brother has been caught away  
to glory and happiness: he remains dishonoured below.