



Watchers Can Know

- What to See: We can come to know something even when we don't know it presently.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2 Peter 3:8-9

I. To know or not to know is the question—taking a scriptural view

- A. We already have the puzzle piece of God's great prophetic Week of seven 1,000-year Days
- B. We know Jesus said He is coming back at the start of the Last Day, the 7th Day, the Day of the Lord
- C. We know Jesus linked His coming to our resurrection at the rapture
- D. We start counting the last Days from when He was anointed for ministry at His baptism
- E. This gives us the approximate time of His return—**His return cannot be at any moment**
- F. Like a pregnant woman, we can know the general time and we can see specific signs that tell us the birth is near
- G. There are numerous signs connected to the Day of the Lord—**His return cannot be signless**
- H. Since the Bible cannot contradict itself, then we are meant to understand God's timetable

II. What about the unknown day and hour?

- A. We saw in Part 1 that this is linked to the Eternal Day, after the great Week ends
- B. The context is when Jesus taught about heaven and earth passing away
- C. The next sentence says that His coming is like in Noah's time—Noah knew the timing of the Flood
 - 1. We focus on the unbelievers being caught by surprise at the Flood, yet they could see Noah building the Ark
 - 2. It wasn't that they couldn't have known; it's that they chose to ignore Noah's warnings
 - 3. Noah's righteous family knew and were not caught by surprise
- D. In the same teaching, Jesus told His disciples to look at the signs of the fig tree
- E. The element of surprise is never used in connection with watchful believers
- F. Jesus knew the disciples could not yet understand everything involved
 - 1. They were still thinking that the Messiah would come to be a military commander and deliver Israel from their Roman oppressors
 - 2. He had told them He must die, yet they were still resistant even to that idea, let alone that He would be resurrected and that He would come back again at the appointed Day
- G. That's why Jesus made a prophetic statement to Herod “the fox” that Jesus would cast out devils and perform miracles for today and tomorrow (two great Days), and on the third day He and His body would be resurrected (Luke 13:32)
- H. **They were still looking for a soon-coming kingdom, not a late returning Messiah**

III. Coming to understand

- A. Jesus knew that after His ascension the Holy Spirit would be given and He would help them understand God's timetable
- B. When people asked when is He coming, the disciples knew that Christ was not slack in keeping His promise—they had to come to understand God's view of time (2 Peter 3:8)
 1. The early Days of the great Week were the Old Testament Times
 2. The latter Days started when Jesus was anointed for ministry at His baptism
 3. The next 2,000 years (Today & Tomorrow) would be devoted to building His Body, establishing the Church, and wooing His Bride
 4. At the Last Day He would return to gather His Body together at the rapture
 5. Then the Wrath of that Day would come in the first 3¹/₂ years of that Day
 6. The Eternal Day—the Day of Perpetuity—would come at the end of the Days (the end of the prophetic great Week)
- C. Yet at that point in time before the crucifixion, they could not grasp the details
- D. That's why Peter reminded the believers not to *forget*—the word means to study and stay observant, so as not to miss this one thing that is crucial to understanding the times (1,000 years in our sight equals 1 great Day in God's sight)
- E. This means that if they would watch and study, they would come to know the timing of His return
- F. In effect, "You don't know yet, but you can learn."

IV. What kind of knowing?

- A. In the original Greek language of the New Testament, there are two words that are translated as *know* in English
 1. *Ginosko* means you know because you have studied and learned.
 2. *Oida* means to come to see; you don't see yet, but you can come to perceive it
 3. You may not know (*oida*) the sequences of end-time events yet, but through study you can come to know (*ginosko*) them
 4. *Oida* looks to the past; it asks, "Have you seen the movie?" If you haven't seen the movie then you don't know the ending.
 5. *Ginosko* looks to the future; "You need to watch the movie." If you watch it you can know the ending.
 6. There's a difference between not knowing yet and being unable to know
- B. The example of John 13, when Jesus washed the feet of His disciples at the Last Supper
 1. Simon balked at first because this was a servant's job
 2. Jesus responded: "What I am doing you do not understand now (*oida*), but you will know (*ginosko*) after this."
 3. They would come to know the significance of the action by studying the Scriptures.
 4. It did not mean that Peter and the disciples could never know
 5. Matthew 24:42 "Watch therefore, for you do not know (*oida*) what hour your Lord is coming
 - a. It does not mean that believers cannot know
 - b. The verb tense is the perfect past tense: it has to do with something from the past that has an effect on this present moment
 - c. The past doesn't change, but at this moment you don't know (*oida*) what it means
 - d. Yet you can be watchful and study, and come to know (*ginosko*) what it means
 6. *Oida* is also used in Matthew 25:13 "Watch therefore, for you know (*oida*) neither the day nor the hour in which the Son of Man is coming"—they could not yet perceive or understand it at that time

7 Young's literal translation says: "You have not known the day nor the hour..."—putting it in past tense because at that point in time, they couldn't perceive it yet

It's important that we are watchful and study the Scriptures so that we can know—both *oida* and *ginosko*—what Jesus taught us.
To say that we can never know contradicts what Jesus taught and what God recorded in His Word.

It's easier to just parrot what others have taught us. God's Word says:
*Be diligent to present yourself approved to God,
a worker who does not need to be ashamed,
rightly dividing the word of truth.*
(2 Timothy 2:15)