

180401-1 Luke Series, 12, 35-48, The Parables of the Goodman & the Faithful Steward – Craig Thurman

In our present chapter the Lord Jesus has directed two warnings to His disciples:

- Beware of hypocrisy: withdrawing from confessing when confronted with opposition. (This is rooted in fearing men more than fearing God. [vss.4, 5])
- Beware of covetousness (which divided into two parts):

Living as though having abundance of things is what life is all about. (v.15) (A fixation on the abundance of things. [v.21, laying *up treasure for yourself*, and not being *rich* toward God; cf. **Re.3.17, 18**])

Worrying about the least of things: food and clothing. (v.22) (An inordinate fixation of the lack of things. Which is rooted in a lack of trust in God. [v.28, *O ye of little faith*])

The remedy to which all the children of God may apply is the same, whether rich or poor:

Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

This touches on three of the most basic issues in the life of the Christian. By putting Christ first, the children of God can endure the persecution, they can make right use of a bountiful supply (if so be that the Lord blesses your ground to bring forth plentifully), and they can trust God in poverty.

Though our text today begins with Lk.12.35, so that we may keep the context flowing, begin with Lk.12.33.

Lk.12.33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

The thought does not break, but continues.

35 Let your loins be girded about, and your lights burning;

Your loins be girded about candles be

let ... be, ἔστωσαν, 3ppl. pres. imper. of εἰμί, I am; again, the only way to express a 3ppl. imper. in the English language is by 'let.' The third person plural has as its subject the loins ... loins be girded about!

λύχνοι, nom. pl. of λύχνος, KJV, candle (8), light (6) = #14 for salvation; compare λύχνος to λαμπάς; the first shines as the material is consumed, or the fuel, the last is the vessel from which the light shines.

burning, καίόμενοι, nom. pl. masc. part. pres. pass. of καίω; KJV, to light, burn; this verb is found 12 times in the N.T. (11 times passive voice; 1 time active voice)

What more practical means have we to witness Jesus Christ to others than how we live in our wealth or in our poverty? Whether we are rich or poor Christ is first. No matter what state we are in, if we have professed that God has done a work of grace in our hearts and given us the faith of Christ we should always act like we are the people of God. Both of these are avenues, not obstacles for witnessing Christ. Christians of every walk of life should be loving, kind, gentle, joyful, content, patient, diligent, faithful, and of all people, busy about the business of providing for the necessities of own homes because it is the will of God. (1Ti.5.8)

1Th 4:11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

The onus for providing for my home falls to me, not you. It falls to me, not my neighbor. It falls to me, not the government. And this isn't just a Christian virtue, though Christians of all

men ought to exemplify this. This is how it should be for every man whether or not he is a Christian.

Our government has begun implementing 'work for assistance' programs. That is good. Results from this will benefit everyone. More people will seek real jobs and fewer will remain dependent on government assistance. It is good for all men to work. Then they appreciate the food on the table and the clothes on the back.

2Th 3:10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

In this verse our Lord Jesus is speaking symbolically. He isn't instructing us to support our *mid-sections*, or telling us to keep the lights on in our houses. These are metaphors (μεταφέρω, change + bear, (= transfer) to use a word literally for another: loins = mind; light = witness/testimony)

Let your loins be girded about, Loins is the place of strength. To bind the loins with a girdle is to strengthen oneself. To loose the loins is to become weakened.

Girding the loins is symbolic of strengthening oneself:

Job 40:16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

Pr 31:17 She girdeth her loins with strength, and strengtheneth her arms.

Loosing the loins is to become weak:

Da 5:6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

(cf. 1Ki 18:46, *he girded up his loins*; 2Ki 4:29; 9:1; Jer.1:17, *gird up thy loins*; Na 2:1, *make thy loins strong, fortify thy power mightily*;

Job 38:3; 40.7, *gird up now thy loins like a man.*)

In the New Testament *girding the loins* is a metaphor for strengthening the mind with the truths of God's word.

1Pe 1:13 Wherefore

Peter encourages the saints whom God *had recreated, brought to the birth, regenerated* (ἀναγεννήσας, generated again, ἀνά + γεννάω; synonymous to Jn.1.13; 3.7, 8) by the resurrection of Jesus Christ from the dead to an incorruptible, undefilable, unfading inheritance, reserved in heaven for them, who are kept by the power of God through faith unto salvation and presently suffering fiery trials for the faith of Christ to ...

gird up (ἀναζωσάμενοι, ἀνά + ζωννύμι) *the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at* (ἐν, by) *the revelation* (ἀποκαλύψει) *of Jesus Christ...*

The term to *gird up* is to have our minds *bound up* on things above, rather than on the earth.

Col.3.1 ¶ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on (φρονεῖτε, mind!) *things above, not on things on the earth.*

Eph 6:14 Stand therefore, having your loins girt about (περιζωσάμενοι, περί + ζωννύμι, same Gr. in our Lucien text) *with truth, and having on the breastplate of righteousness ...*

So, have the mind enwrapped with the truths, the doctrines of Christ and God. (He.6.1; 2Jn.1.9; Tit.2.10)

The teachings of Jesus Christ are given to strengthen the faith of the children of God so that they may live victoriously in every state that they might come into and against all opposition that they might face as children of God.

Focus just on one teaching, the local church:

It's a sad day we live in. Churches that we are familiar with are closing their doors/disbanding for a number of reasons. One reason which I believe is attributable to this is because of the lack of teaching doctrine. So many Christians have not learned the doctrine of the local church, so they neglect the one that they might be a part of and have a care for some nebulous idea of a universal church *out there* somewhere. So, while their church dies, they maintain a fellowship with other believers who have no grounding on the word of God, and become weaker and weaker. Doctrines give strength.

Doctrines: how to be strengthened in faith; how to avoid false teachings and deceptions; about church practices (our duties to worship, pray, praise, give thanks, baptism, the Supper, discipline), eschatology.

Pv.3.1 ¶ My son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

(Great text to consider is Deu.6.4-9.)

Jesus suggests to the disciples by commanding their loins be girded, that before them lies testing for which they are going to be strong.

and your lights burning refers to our witness.

Mt.5.14 Ye are the light (φῶς) of the world.

Disciples, who have been born again, who have since then believed on the name of Christ, and followed Him in baptism and joined with Him in His N.T. church. These are those Jesus speaks to. *Ye are the light of the world.*

A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick (lampstand); and it giveth light unto all that are in the house. (comp. Lk.8.16)

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

so means in this manner; in this way: **like a city situated on a hill; like a candle placed upon a candlestick. The disciples are instructed to situate their testimony so that it has a peculiar vantage point. In this way *others* may see their good works and glorify their heavenly Father.**

dict., *vantage*, a position giving a strategic advantage.

That place is His church. Paul wrote to the church at Philippi. (Phl.1.1, *the saints ... with the bishops and deacons*; Phl.4.15, *no church communicated with me as concerning giving and receiving, by ye only.*)

Php 2:14 Do all things without murmurings (grudging; expressions of reluctance or resentment) and disputings (which arise from doubtfulness, 1Ti.2.8, from which spring evil thoughts):

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

Particularly the metaphor, candlestick, stands for the church.

Re.1.20 ... the seven candlesticks which thou sawest are the seven churches.

Jesus suggests to the disciples by the words *your light burning* that there is before them a very dark period of time.

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καιόμενοι

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like* (as for example, a similitude) *unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

This might be the 4th time in the gospel of Luke that our Lord has alluded to a time when He shall leave the disciples. It was first, in Lk.5.34, where He says ... *the bridegroom shall be taken away* (cf. also Lk.9.22, *the Son of man must ... be slain; 44, and ... delivered into the hands of men.*

Here is a similitude comparing the disciples to slaves (δοῦλοι, v.37) of a household which a lord has left indefinitely to tend to his affairs while he attends a wedding. In other words, while the lord is away the servants should have continued with unmitigated service so that they are always ready, whether day or night, for the return of their lord.

Later he gives a similar parable showing the necessity of the servants to continue in the absence of their lord.

Lu 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

occury, πραγματεύσασθε, 2ppl. aor. imper. of πραγματεύομαι (see in this our English, *pragmatic*, *πρᾶγμα*); marg. *trade*, which is Wycliffe (1380) word *chaffare*; Tyndale (1534), *sell*; Cranmer (1539), *occupy*. **Meaning that the servant was to be busy with the trust which the lord delivered to him.**

καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ

37 Blessed are those servants (δοῦλοι, pl.), whom the lord when he cometh shall find watching:

shall find, εὐρήσει, 3ps. fut. ind. act. of εὐρίσκω; *find* (175), *get* (1), *obtain* (1), *perceived* (1).

watching, γρηγοροῦντας, acc. pl. masc. part. pres. of γρηγορέω; KJV, *to watch* (21), *to wake* (1), *to be vigilant* (1); **It is to be watchful, wakeful, vigilant for the return of the lord.**

verily I say unto you, that he (that is, the lord in this parable) **shall gird himself, and make them to sit down to meat, and will come forth and serve them.**

make ... to sit down to meat, ἀνακλινεῖ, 3ps. fut. act. of ἀνακλίνω, ἀνά re-, again, up, above + κλίνω, Mt.8.20, *to lay*; Lk.9.12, *wear away*; Lk.24.5, *bowed down*; Lk.24.29, *far spent*; He.11.34, *turned to flight*; ἀνακλίνω, KJV, *to sit down*, *lay*, *to sit down to meat*.

As a reward to these faithful servants their lord causes them to rest from their works. What servant would not enjoy such a time of repose?

μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

watch, φυλακῆ, dat. sing. of φυλακή; KJV, a prison, watch, ward, imprisonment, hold, cage; the verb, φυλάσσω, is to keep, observe, beware, ware, save.

Ex 14:24 And it came to pass, that in the morning watch ...

Jud 7:19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch;

1Sa 11:11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day:

Mt 14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

There are counted twelve hours for the day, and therefore twelve hours for the night. (Jn.11.9) The night watch is divided into four watches of three hours each. (comp.Mt.14.25; Lk.12.38) The first watch would be from the beginning of the evening at 6:00p and run through 9:00p. The second watch would be from 9:00p-12:00a. The third watch would be from 12:00a-3:00a. And the fourth watch from 3:00a-6:00a.

The servant that has been diligent in his work is always ready for his lord's return, even when in the most inopportune times of the night. The implication is not stated here, but it is that the slackard is unprepared for the coming of his lord because his work was left undone, and therefore he is subject to punishment. That will be stated in verses 45, 46.

καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ, ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Or, in our English vernacular, broken into.

goodman of the house, οικοδεσπότης, a compound noun, οἶκος house + δεσπότης master, lord; οικοδεσπότης, KJV, householder, master of the house, goodman, goodman of the house.

The *goodman of the house* is a householder or homeowner. The statement says that a homeowner which knows when a thief would break in and steal will be prepared *for that time*. Again, the implication is not stated. We have to do some thinking for ourselves. The implication is that because the homeowner does not know the time when a thief will attempt to break into his house he will *always be prepared* for him *if* he ever comes. That is stated in 1Th.5.1, 2.

1Th.5.1 ¶ But of the times and the seasons (concerning the coming Christ), brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. (Lk.12.39)

This is common sense. That's why we lock up our houses, have dogs, video cameras, all sorts of security systems, and weapons. Wisdom says, always be prepared for evil.

τοῦτο δὲ γινώσκετε ὅτι εἰ ἤδει ὁ οικοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ ἂν, ἀφῆκεν διορυγῆναι τὸν οἶκον αὐτοῦ

40 Be ye therefore ready also:

be, γίνεσθε, 2ppl. pres. imper. γίνομαι, to be, do.

ready, ἔτοιμοι, nom. pl. masc. and fem. of ἔτοιμος; KJV, ready, readiness, prepared.

therefore, as servants who know not when their lord shall return; as an homeowner who knows not when the thief might come ... *be ye ... ready ...* be prepared

for the Son of man cometh at an hour when ye think not.
suppose, please, seems good

think, δοκεῖτε, 2ppl. pres. ind. of δοκέω; KJV, *to think, trow, suppose, seem, seem good, please, reputation, pleasure.*

Jesus is intimating his departure to the disciples. They are very likely thinking of some temporary instance where they should become separated for a little while. But it should be clear enough to us, and after our Lord's death, doubtless it became clear enough to them also, that He was referring to a time when they would be without his bodily presence *for an indefinite period of time*. So, Jesus instructs them to continue in ready service, in light of His absence, until the day of His coming. But they are not even thinking along those lines at this present time.

καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

Εἶπεν δὲ αὐτῷ ὁ Πέτρος Κύριε πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας

42 And the Lord said, Who then is that faithful and wise steward, whom his lord

steward, οἰκονόμος, οἶκός house + νομός, law, rule; KJV, *steward, chamberlain, governor; a steward is a servant that has been appointed by the lord to govern his house.*

shall make ruler over his household,
or, appoint administration

shall make, καταστήσει, 3ps. fut. ind. act. of καθίστημι, κατά even as, down, according to, down, at, under + ἵστημι, to appoint, set, stand, establish; καθίστημι, KJV, *to make ruler, appoint, conduct, ordain*.

household, θεραπείας, gen. sing. of θεραπεία; KJV, *healing* (2), *household* (2); the verb θεραπεύω, tss. *to heal, cure*, and once *worship* (which verb means to *administer aid*); **so, here the noun conveys the idea of administration.**

to give

expressing the purpose for the appointment

them their portion of meat

measure of grain

to give, δίδοναι, pres. infin. act. of δίδωμι, to give, deliver.

portion of meat, σιτομέτριον, compound noun, σῖτος *wheat, corn* + μετρέω, *measure, mete*; only once and by Luke.

in due season?

So the Lord answer Peter's question with a question, and gives another parable.

The question turned into a statement: The faithful and wise steward is who the lord shall make ruler over his household (for the purpose of) to give them their portion of meat in due season.

The parable continues ...

εἶπεν δὲ ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δίδοναι ἐν καιρῷ τὸ σιτομέτριον

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

so doing, that is, giving out a portion of food to those under his lord's administration. (very broadly understood)

μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως

44 Of a truth I say unto you, that he (that is, the lord) **will make him ruler over all that he hath.** shall appoint (vs.42) -

ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν

45 But and if that servant say in his heart, My lord delayeth his coming;
to come

delayeth, χρονίζει, 3ps. pres. ind. of χρονίζω; *to delay* (2), *to tarry* (3).

coming, ἔρχεσθαι, pres. infin. of ἔρχομαι, to come, go.

and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

shall begin, ἀρξεται, 3ps. aor. subj. mid. of ἀρχομαι; to begin, from which we have the English, *arch*.

to beat, τύπτειν, pres. infin. of τύπτω, *to smite, strike, beat, and wound*.

the men servants and maidens, τοὺς παῖδας καὶ τὰς παιδίσκας, the noun παῖς (child, children, servant, son, man servant, young man) and the female counterpart, παιδίσκη (tss. *damsel, maid, bondwoman*); this always refers to those in a subordinated position: a child to parents, children to elders, a maid or manservant to a master, a son to a father, or the Son to the Father, and young man to an old man.

to be drunken, μεθύσκεσθαι, pres. infin. pass. of μεθύσκω; *to be drunk* (3), Eph.5.18; 1Th.5.7.

In other words, a servant became abusive to others of his fellow servants and began to eat, to drink, not like a servant but as if he were a lord, and in excess, to be drunken.

Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit ...

be ... drunk, μεθύσκεσθε, 2ppl. pres. imper. pass. of μεθύσκω; always tss. with the English word drunk (3).

be filled, πληροῦσθε, 2ppl. pres. imper. pass. of πληρώω.

1Th.5.1 ¶ But of the times and the seasons (concerning the coming Christ), brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. (Lk.12.39)

3 For when they (v.12, them that are without; or v.5, of the night and of darkness) shall say, Peace and safety (probably when they think that they have finally ridded themselves of every reminder of the sovereign God and His true churches, Ro.1.28, did not like to retain God in their knowledge); then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 ¶ Therefore let us not sleep,

let us ... sleep, καθεύδωμεν, 1ppl. pres. subj. of καθεύδω, the opposite of being awake, ἐγείρω, (risen); v.10 is the very same verb; cf. v.7, twice.

*as do others; but let us **watch** and be sober.*

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober,

Of a sound mind, grave, taking the faith of Christ seriously.

putting on the breastplate of faith

The highpriestly pouch worn on his breast was called the breastplate of judgment. With this he bore upon his heart the judgment of Israel; so, perhaps by the breastplate of faith it means that we have nurtured a faith which can discern between those things of the light and those things of darkness;

and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath,

appointed, ἔθετο, 3ps. aor. ind. mid. of τίθημι, appoint, ordain, purpose, set, commit.

Wrath is what is due to everyone who knows not God and that obeys not the gospel of our Lord Jesus Christ. (2Th.1.7-10)

but to obtain salvation by our Lord Jesus Christ, the work concerning

to obtain, περιποίησις, acc. sing. of περιποίησις, περί about, concerning + ποίησις deed (1); KJV, obtain, peculiar, purchased possession, saving; lit. concerning the deed.

10 Who died for us, that, whether we wake or sleep, watch

[should] *sleep*, καθεύδωμεν, 1ppl. pres. subj. of καθεύδω, the opposite of being *awake*, ἐγείρω, (risen); v.6 is the very same verb; cf. v.7, twice.

we should live together with him.

11 ¶ *Wherefore comfort yourselves together, and edify one another, even as also ye do.*

I hope this is not you. I think better things of you dear brethren. Too many Christians aren't taking the commandments of Christ seriously. They go to church, but they don't fellowship with the saints and render worship together as one in praising, singing, thanksgiving, (cheerfully, with a grateful heart) and feed upon the word of God. When they leave the building it is the last time they gave any thought about the Lord unless they run into trouble. There at home sits the Bible until the next time they head out the door to church, if they come at all. The Lord and his body just aren't a priority. Jesus is a talisman, a rabbit's foot, a good luck charm folks like to wear just in case.

ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι

Lu 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him,

that - expects not -

will come, ἦξει, 3ps. fut. ind. of ἵκω; always tss. with the English, *come*.

looketh, προσδοκᾶ, 3ps. pres. ind. of προσδοκάω, προς at, to, toward, unto + δοκέω, to think, suppose; προσδοκάω, KJV, *to wait for, look for, in expectation, tarry, expectation, to look after*.

For that servant the day of his lord's coming takes him by surprise. None of us knows the day, and we will all be surprised in one sense of the word. But those who were busy about the things of Christ were ready for that day. Their work wasn't left undone. But the errant servant was overtaken by that day. This re-echoes 1Th.5.4 (which we read above).

1Th 5:4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

overtake, καταλάβη, 3ps. aor. subj. of καταλαμβάνω, κατά down or over + λαμβάνω to take;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware,

he is ... aware, γινώσκει, 3ps. pres. ind. of γινώσκω, to know, perceive, understand, to be aware, resolved.

He wasn't in a state of knowing and anticipation.

and will cut him in sunder, and will appoint him his portion with the unbelievers with the untrustworthy servants

cut him in sunder, διχοτομήσει, 3ps. sing. fut. ind. act. of διχοτομέω, δίχα (LXX, only once, Ecclasticus (Sirach) 47.21, was divided) + τέμνω, to cut (see this in ὀρθοτομέω, περιτέμνω, συντέμνω); so, to cf. Mt.24.51

ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

shall be beaten, δαρήσεται, 3ps. fut. pass. of δέρω; KJV, *to beat, smote ... stripes*, italicized in this verse is the supplied sense; twice on the N.T. (v. 48, same verb tense)

many, πολλάς, acc. pl. fem. of πολύς; *many* (10), *all* (1).

The unfaithful servant of this lord will be punished for not having fulfilled his tasks as a servants should have done.

ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

As it would be for a servant whom his lord knew was not aware of all of the issues as others of his servants were, will still be punished, but not as severely as those who knew to do the will of their lord.

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

That's the rule. It is a general principal among men. It is a reasonable expectation.

This was a parable. Parable teach truths very generally, not specifically. I would encourage everyone to be careful how to apply parables. Terms like *beatings*, and *appointing his portion with the unbelievers* need to be carefully examined and considered in light of the plain and literal teachings of the word of God.

By these parables, the goodman of the house and the faithful steward, Jesus gave a warning to his disciples that day to be watchful in every hour. The presumption is that they were going to need to be strong, and that they were to enter a period of darkness; therefore they should keep their lights burning as they walked together in His New Testament church. The implication here is that for them to fail would result in punishment and loss

of reward. That is the basic instruction contained in these parables. And since Christ's death, burial, and resurrection saints to our day have been faithfully occupied with the business of the Lord and have kept Christ first. They are ready/prepared for His coming. But some are not. The day of Christ shall overtake some. Are we ready? We should live ready.

'We ought to be living as if Jesus died yesterday, rose this morning, and is coming back this afternoon.' *Adrian Rogers*

For certain, if you have not believed in Christ as the only savior for sins against God, you will die in your sins. God sent his only begotten into the world to save them that believe. Do you believe. Will you live for Him? If so, say so. Repent and be baptized in the name of Jesus Christ knowing your sins are forgiven. And join with this church to walk with Christ in a prepared for His coming.

The Lord bless the word to each of our hearts for the day ahead. Amen.

ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας παντὶ δὲ ὧ̃ ἐδόθη
πολύ πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ ὧ̃ παρέθεντο πολὺ περισσότερον
αἰτήσουσιν αὐτόν