

# DELEGATED RESPONSIBILITY

## PART I

### CONSEQUENCES OF FOLLOWING OR NOT FOLLOWING THE LORD'S PARTING INSTRUCTIONS

“For the kingdom of the heavens is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents.

And likewise he that had received two, he also gained other two.

But he that had received one went and digged in the earth, and hid his lord's money” (Matt. 25:14-18).

“And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come...” (Luke 19:13ff).

The Master of the house, prior to His departure, entrusted His goods to the servants within His house, leaving them with the command, “Occupy till I come.” The Master's servants *were to be busily involved in the use of THAT which had been entrusted to THEIR care during the time of the Householder's absence.*

The Householder had previously purchased the servants, paying the price with His Own blood at Calvary.

“What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and your spirit, which are God’s” (I Cor. 6:19, 20).

They were “his own servants.” *They belonged to Him ALONE, and they were to serve Him ALONE.*

“Ye are bought with a price; be not ye the servants of men” (I Cor. 7:23).

*The Master of the house, being perfectly just and righteous, is revealed to be a Householder Who deals with His servants accordingly. There is NO unfair treatment or ANY mistreatment of the servants. Everything is carried out within the framework of the Householder’s perfect justice and righteousness.*

The Householder had entrusted a portion of His goods and a corresponding responsibility to each servant (*with ALL His goods being distributed after a particular fashion among ALL His servants*). *NOT a single servant was overlooked.*

*And within this distribution and responsibility, there was ONE thing above all else which the Householder expected: faithfulness to assigned responsibility* (I Cor. 4:2).

*THEN, within the Master’s just and righteous dealings, faithfulness would result in commendation and reward, but unfaithfulness would result in rebuke and chastisement.*

Upon the Householder’s return, *each servant would be called to an accounting, with a view to faithfulness concerning that which had been delivered to that particular servant.* Any thought that the Householder might overlook anyone or certain things — whether in the realm of either faithfulness or unfaithfulness — *would be completely out of character with His perfect justice and righteousness.* A just distribution among and a corresponding expectation concerning *ALL of His servants* occurred prior to the Householder’s departure,

and an equally just accounting and recompense would occur concerning *ALL of His servants* when the Householder returned.

*IF* there were to be rewards for faithfulness, there *MUST ALSO be* a corresponding chastisement for unfaithfulness, else injustice within the Householder's dealings with His servants would occur.

*A failure to deal with ALL of His household servants on EXACTLY the same basis would be completely out of line with the Householder's perfect justice and righteousness, as it related to ALL of His goods previously placed in their charge.*

### **Ten Servants, Ten Pounds**

"Ten" is the number of *ordinal completion*, pointing, in the parable of the pounds, to *ALL of the Master's servants* and *ALL of the Master's goods*. Prior to His departure into the far country, Christ called *ALL of His servants* and delivered unto them *ALL of His business*. *NOT a single servant was overlooked, and NOT a single item in His business was held back.*

*Numerical completeness* is shown in the Olivet Discourse parables through *the ten virgins* taking their lamps and going forth to meet the Bridegroom. This parable is simply a continuation of the thought from the previous parable (the parable of the Householder and His servant), presenting a different facet of teaching surrounding the matter of a house being broken up. And the parable of the talents which follows the parable of the ten virgins is "just as" the parable of the ten virgins, presenting yet another facet of this same teaching.

The parable of the talents, on the other hand, is essentially the same as the parable of the pounds in Luke chapter nineteen. Both show an overall view of the same sequence of events, though each presents certain things after a slightly different fashion.

All of these parables, along with companion parables such as the parable of the wedding feast (Matt. 22:2-14), *MUST* be viewed together in order to see the complete picture. Certain specific truths are emphasized in each, with no one parable being an island unto itself (*cf.* II Peter 1:20). Specific truths from one parable will be in complete keeping, in every detail, with specific truths from another parable; and as one begins to correlate these truths, the complete subject will correspondingly begin to open to his understanding.

Parables comprise one truth placed alongside of a previous truth to help explain the previous truth.

This is the thought derived from the meaning of the word itself. Our English word “parable” is a transliterated form of the compound Greek word *parabole*, which means “to cast alongside [*para* means ‘alongside,’ and *bole* means ‘to cast’].” Thus, a parable is simply one truth placed alongside of an existing truth to provide further light on the existing truth.

In this respect, viewing the four parables comprising the Christian section of the Olivet Discourse, the parable of the Householder and His servant (second parable) was placed alongside of previously explained truth concerning a house being broken up at the time of the Lord’s return (first parable) in order to provide further information concerning this parable.

In turn, the parable of the ten virgins (third parable) was placed alongside of previously explained truth (second parable, reflecting back on the first parable) to provide even further information.

That is, the parable of the ten virgins was given to provide additional information which would help to further explain the parable of the Householder and His servant, along with the parable concerning a house being broken up.

And the same can be said for the relationship existing between the parable of the talents (fourth parable) and that

which precedes this parable (the third parable in particular but the first two parables as well).

With these things in mind, along with the thought of ten servants and ten pounds, we can move back into the Old Testament and view a corresponding type after a somewhat similar fashion.

In Gen. 24:1ff the account is given concerning Abraham sending His eldest servant into Mesopotamia to procure a bride for his son, Isaac. The servant had in his possession "ten camels" laden with *his master's goods*, and the Scripture specifically states that "*all the goods of his master were in his hand*" (v. 10).

"Ten" shows *ordinal completion* (all the goods of his master, carried by the ten camels), as in the parable of the ten virgins or the parable of the pounds. And the manner in which the pounds (the Master's goods) are to be used is shown in the type.

Abraham's eldest servant, typifying the Holy Spirit in the world today, is the one who took his master's goods and laid them out before the prospective bride. He, as in the antitype in John 16:14, 15, took the things of Abraham (which belonged to Isaac, for "unto him hath he [Abraham] given all that he hath" [v. 36; cf. 25:5]) and showed/gave them to Rebekah.

The Holy Spirit is doing the same thing in the world today. He is taking the things of the Father, which have been given to the Son (the Son has been made "*heir of all things*" [Heb. 1:2; cf. John 16:15]), and He is revealing them to Christians.

The Lord's servants, during the time of His absence, are to function in complete dependence upon the power and work of the Holy Spirit. The Lord's goods are seen in possession of His servants in the parable of the talents and the parable of the pounds, and these same goods are seen in possession of the Holy Spirit in the antitype of Gen. 24:10, 36, 53.

These goods are to be used by the Lord's servants under the perfect leadership of the Holy Spirit. This truth can be seen by comparing the parable of the ten virgins with the parable of the talents. The faithful, productive servants in the parable of the talents are synonymous with the five wise virgins possessing the extra supply of Oil in the parable of the ten virgins.

That is to say, faithful, productive servants are those wise servants filled with the Holy Spirit, allowing the Spirit to govern and control their affairs.

Or, to state the matter after another fashion, faithfulness in allowing the Holy Spirit to manifest Himself in His fullness in one's life will, through a use of the Lord's goods, result in productivity, fruit-bearing.

### **Events at the End of the Dispensation**

Another thing which can be seen through viewing the parables in the Olivet Discourse within their correct framework and comparing things taught in these parables with things taught in Genesis chapter twenty-four is the correct Scriptural view concerning the resurrection and rapture of Christians at the conclusion of the present dispensation.

Some Bible students take the section preceding the parable of the Householder and His servant as referring to the *rapture*. However, aside from internal evidence within this section itself showing *that this is NOT the case*, the succeeding three parables reveal that something completely different is in view. That which is in view concerns *Christians appearing before the Lord in judgment following the rapture, NOT Christians being removed from the earth at the time of the rapture*.

All of the servants — the faithful and the unfaithful alike — are dealt with *by the Lord TOGETHER, at the SAME time*. They are removed together (though such would have

to be inferred if using the Christian section of the Olivet Discourse alone, for this section of Scripture does not deal with the rapture), and they are subsequently judged together.

The type in Genesis chapter twenty-four shows all the servants of the Lord *being removed TOGETHER at the SAME time*. When Abraham's servant departed Mesopotamia, Rebekah and her damsels rode upon the "ten" camels (v. 61; cf. v. 10). That is, *ALL went forth to meet Isaac at the same time, though NOT all would be manifested as the bride*. Rebekah *ALONE* covered herself with a veil when Isaac approached. *She clothed herself*, anticipating meeting the bridegroom, undoubtedly pointing in the antitype *to the wedding garment*.

The wedding garment is comprised of "the righteous acts of the saints" (Rev. 19:8, ASV) — works emanating *out of faithfulness to one's calling*, producing an increase through the use of the talents or pounds — and this is the garment with which Christians *MUST* clothe themselves when they arrive in the Bridegroom's presence, else they will appear naked (cf. Matt. 22:11-14; Rev. 3:17, 18).

The Master's servants have been called and His goods have been committed to their trust. *ALL of the Master's servants participate in this calling, and ALL will one day be called forth to render an account*.

In that coming day there will be both faithful and unfaithful servants who will be shown to have been either profitable or profitless servants. It will be *at THAT time, NOT before*, that a separation of the Lord's servants will occur. It will be *in THAT day that a full disclosure will be made among ALL the Lord's servants concerning how each one handled that portion of the Lord's goods committed to his trust*.

Part II  
CONSEQUENCES OF FOLLOWING OR NOT FOLLOWING  
THE LORD'S PARTING INSTRUCTIONS

*TWO things* are to be avoided during the time of the Lord's absence:

- 1) *Being unoccupied or idle.*
- 2) *Being busy in the wrong realm.*

Prior to His departure, *the Lord was VERY specific* concerning the conduct of His servants between the time of His departure and the time of His return. He had distributed His goods to His servants and had left them with the specific command, "*Occupy till I come.*"

The Lord's servants *were to be occupied with handling the Lord's goods, His business, throughout the entire time of His absence.*

The Master of the house had left those within His household in charge of matters pertaining to affairs in His house. He had distributed the household business among His servants in the house according to their individual ability to function in particular realms; and He had left each servant with a specific charge to faithfully carry out the particular household responsibility with which he had been entrusted.

### **His Own Servants**

*The Householder called "his own servants," which leaves NO room to question the identity of those in view throughout the entire section.*

There is a double possessive in the structure of the Greek text in Matt. 25:14 (*idios* [meaning "one's own"], preceded by the definite article), with the proper translation of this structure, as seen in the English text, "His Own."

*Idios*, "one's own," refers specifically to that which be-



longs to an individual in contrast to that which is not his, belonging to another. This is the word used twice in John 1:11, where the same double possessive structure appears in the Greek text each time:

“He came unto his own [*idia*, neuter plural, preceded by the article (‘His Own things’)], and his own [*idioi*, masculine plural, preceded by the article (‘His Own people’)] received him not.”

The things to which He came (the throne of David, His Own throne, the domain over which He was to rule, etc.) were His Own things, though not yet in His possession; and those who rejected Him were His Own people, the Jewish people, constituting God’s firstborn son, His covenant people, and Christ’s brethren according to the flesh.

Things and individuals outside the scope of “His Own” are *NOT* in view in John 1:11. Jesus specifically stated that *He had been sent ONLY* to “the lost sheep of the house of Israel,” and He commissioned His disciples *to go ONLY* to these same individuals, forbidding them to go “into the way of the Gentiles” (Matt. 10:5, 6; 15:24).

The Gentiles were “aliens from the commonwealth [Gk., *politeia*, referring to one’s ‘citizenship’ or ‘political sphere of activity’] of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:12).

*The SAME thing* is true through the use of the expression, “his own servants,” in Matt. 25:14. The specific reference is *to those within His household, as those within the now desolated house of Israel in John 1:11.*

“His own servants” can refer to *NONE OTHER* than those who belong to Him, comprising His house during the present dispensation. These individuals are neither Jew nor Gentile but rather comprise the “one new man” in Christ.

Through *NO* type of sound exegesis can “his own servants” be enlarged to include unsaved Jews or Gentiles.

The servant thrust into the darkness outside at the conclusion of the parable *MUST* be reckoned to possess the *SAME* standing relative to being the Lord’s Own servant as the servants allowed to enter into the joy of their Lord in an earlier part of the parable.

### **His Goods**

In Genesis chapter twenty-four, the mission of Abraham’s servant was to obtain a bride for Isaac. The servant had in his possession *ALL* of his master’s goods, which belonged to Isaac; and these goods were carried into Mesopotamia with a view to obtaining a bride for Abraham’s son, who remained with his father throughout the time of the search.

Abraham’s servant, once in Mesopotamia and in the presence of Abraham’s own people, made known the purpose for his journey; and once Rebekah had been singled out as the prospective bride, the servant brought forth “jewels of silver, and jewels of gold, and raiment.” He gave these to Rebekah, and he also gave “precious things” to other family members (v. 53).

In the antitype, the Holy Spirit is in the world today to obtain a bride for God’s Son. This is His primary mission in the world during the present dispensation. He has in His possession all the Father’s goods, which belong to the Son; and these goods have been brought into the world with a view to obtaining a bride for the Son, who remains with the Father throughout the time of the search.

The Holy Spirit, as He indwells those comprising the “one new man” *in Christ*, makes known the purpose for His presence in the world today; and once this purpose begins to be realized — once Christians become aware of the true

*nature of the Holy Spirit's present ministry and begin to manifest an interest in that which is uppermost in the mind of the Father — they find themselves, as Rebekah, coming into possession of choice treasures from the things which belong to the Son. And, in line with the type, even other family members, other Christians, come into possession of "precious things" from the Son's storehouse of treasures.*

The distribution of the Master's goods among His servants during the present dispensation *MUST* be in accord with I Cor. 2:9, 10:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But *God hath revealed them to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."*

God has made known, *through His Word*, the things which He has prepared "for them that love him." And the indwelling Holy Spirit takes this Word, searching "all things, yea, the deep things of God," and reveals these things to Christians.

In the type there was a distribution of the son's goods to both Rebekah and other family members, *BUT this was NOT an equal distribution. The prospective bride received the largest and best portion.*

In both the parable of the talents and the parable of the pounds there was a distribution *among ALL servants*, but in the parable of the talents *SOME servants received MORE than other servants.*

In keeping with the type and the central issue surrounding the Holy Spirit's mission in the world today, it would have to be recognized that *the unequal distribution of the Lord's goods among Christians occurs on the basis of a Christian's interest in and adherence to that which Scripture reveals as the very purpose for the present dispensation.*

*God has set aside two days, two thousand years, to call out the rulers who are to reign as co-heirs with His Son during the coming age. These co-heirs will constitute the bride of Christ, who will reign as consort queen, seated on the throne with Him. And the Holy Spirit is in the world today procuring the bride.*

It is those Christians who manifest an interest in and respond to the Holy Spirit's call as He searches for the bride who find themselves in the position of Rebekah in Gen. 24:53. These are the ones who come into possession of "jewels of silver, and jewels of gold, and raiment."

Other Christians, though they are in possession of what is called "precious things," find themselves in an entirely different category in relation to things reserved peculiarly for the bride.

"Ability," as in the parable of the talents, in the light of the type in Gen. 24:1ff, is *NOT to be thought of in a natural sense BUT in a spiritual sense*. Some men have great natural "ability," allowing them to achieve numerous things; but "ability" in the parable of the talents is something entirely different. "Ability" in this parable *can ONLY have to do with an individual's capacity to carry on matters of a spiritual nature through spiritual means in the Lord's house, NOT matters of a natural nature through natural means either in the house or out in the world; and this ability pertains particularly and peculiarly to matters relating to the purpose for the present dispensation.*

Those Christians who understand the true nature of the Holy Spirit's mission in the world today, allowing the Holy Spirit to do a work in their lives within this same framework, would have to be looked upon as the ones possessing *the most capacity in the realm of "ability"*; and within this group there would be varying degrees of "ability," with some Christians being more zealous in their faithful servitude than other

Christians. "Lesser ability" within this same framework would correspondingly come about through *lesser capacity* as individuals possess lesser degrees of a work of the Spirit in their lives, in keeping with the purpose for the present dispensation.

An interesting thought drawn from Gen. 24:53 concerns the type goods, from those belonging to Isaac, which the servant gave to Rebekah. He delivered into her hands "jewels of silver, and jewels of gold, and raiment."

The "jewels of silver, and jewels of gold," which would constitute a portion of the Lord's goods used in trading and trafficking in the antitype, are ultimately seen in a similar sense in connection with issues surrounding the judgment seat of Christ (where usage of that delivered to household servants during the present dispensation will be dealt with).

Those Christians using the "jewels of silver, and jewels of gold" to bring forth an increase during the present time will see their works described *after the same fashion*, as "gold, silver, precious stones," at the judgment seat. However, those Christians failing in this respect *will have NOTHING to show but works described after an entirely different fashion*, as "wood, hay, stubble" (I Cor. 3:12-15).

Then the "raiment" would undoubtedly point to *the wedding garment*, for the prospective bride in the type arrayed herself in a proper fashion before meeting Isaac (Gen. 24:65).

*And the same can ONLY hold true in the antitype.*

*The wedding garment* is made up of "righteous acts" (Rev. 19:8), and Christians have been granted the privilege of clothing themselves through the proper use of the Lord's goods in their possession.

### *Concluding Remarks:*

The Lord's command concerning the manner of living in which those of His house are to be engaged during the time

of His absence is clear. The Lord has delivered *ALL His goods into the hands of ALL His servants and has left them with the command, "Occupy till I come."*

Each servant is to be busily engaged, on his Lord's behalf, with that portion of the Lord's goods delivered to him personally.

*He is NOT to be engaged in another's affairs, NOR are others to be engaged in his affairs.*

*He is responsible to the Lord alone to exercise faithfulness within the scope of His calling; and he will one day answer to the Lord ALONE, at the time of His return, for faithfulness or unfaithfulness in carrying out delegated responsibility within the house.*

The nature of rewards for faithfulness is clearly revealed to be that of occupying one of the numerous proffered positions as co-heir with Christ, seated with Him on the throne, during the coming age (Matt. 24:47; 25:21, 23; Luke 19:17, 19).

And the nature of chastisement for unfaithfulness is clearly revealed to be NOT ONLY that of being rejected for one of the numerous proffered positions with Christ BUT that of chastisement as well (Matt. 24:48-51; 25:26-30; Luke 19:22-26).

### Part III

#### THAT AWAITING BOTH FAITHFUL AND UNFAITHFUL CHRISTIANS

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

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

Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My Lord delayeth his coming;

And shall begin to smite his fellowservants, and to eat and drink with the drunken;

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (Matt. 24:45-51).

The parable of the Householder and His servant refers to *stewardship in the house during the time of the Lord's absence, with the coming kingdom in view*. This stewardship involves carrying out the Householder's wishes relative to affairs in the house. The Householder has spoken, and the stewards are to act accordingly during the time of His absence. So far as activities in the house are concerned, *the ONLY thing of any moment is THAT which the Householder has commanded should be carried out by His household stewards during His time of absence*.

*The one requirement of stewards is “faithfulness” (I Cor. 4:2). The Householder has left instructions, and EVERY steward in the house is to exercise faithfulness therein, with faithfulness*

*centered in following the instructions left by the Householder prior to His departure.*

The parable of the Householder and His servant shows the command given to a steward by the Householder and the end result of both faithfulness and unfaithfulness by the steward to this command. Faithfulness will result in the steward *being rewarded*, and unfaithfulness will result in the steward *being severely chastened*.

Something often overlooked in the parable of the Householder and His servant is the fact that *there is ONLY ONE servant in view throughout the parable*. This was made clear by the Lord when He gave the same parable on an earlier occasion, as recorded in Luke 12:42-48. He first spoke of *a faithful and wise servant* (vv. 42-44); then He spoke of *the SAME servant becoming unfaithful* (vv. 45-48):

“And the Lord said, Who then is that faithful and wise steward [Gk., *oikonomos*], whom his lord shall make ruler over his household, to give them their portion of meat in due season.

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

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart [the same servant, the previously mentioned steward], my lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

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, and will cut him in sunder, and will appoint him his portion with the unbelievers [“the unfaithful ones”]” (vv. 42-46).

*The ONLY difference* in the wording of the text in the two accounts is the use of the word “evil” before “servant” in Matthew’s account.



In Luke, the text reads, "But and if that servant..." (v. 45); in Matthew, the text reads, "But and if that evil servant..." (v. 48). *The servant in both accounts BECAME an evil servant, though the word itself is not used in Luke.*

Comparing the accounts, both should be understood in the sense of:

"But if that steward, becoming an evil steward, shall..."  
or "But if that steward should wickedly say..."

The servant thus, in both accounts of the parable, *either exercises faithfulness or he becomes unfaithful*. In Matt. 24:45-47 and Luke 12:42-44, *the servant remains faithful* to the charge left by the Householder, resulting in his being *rewarded* at the time of the Householder's return. In Matt. 24:48-51 and Luke 12:45-48, *the same servant becomes unfaithful* and begins acting in a manner completely contrary to the charge left by the Householder, resulting in his being *severely chastened* at the time of the Householder's return.

### Command of the Householder

The Householder's command to the servant placed over His house was *to give those in the house "meat in due season"* (v. 45). "Meat" in Scripture, as distinguished from "milk," has a peculiar reference to those things pertaining *to the Lord's return and the coming kingdom*.

"Meat," for example, in Heb. 5:11-14 has to do with Christ exercising the Melchizedek priesthood, a ministry as both King and Priest, reserved for the coming age. In the parable of the Householder and His servant, this is shown *by everything in the parable revolving around the Lord's return, with either reward or chastisement — with the kingdom in view — awaiting the servants*.

The purpose for the entire present dispensation has to

do with *the coming kingdom*. The call is presently going forth concerning proffered positions as co-heirs with Christ during the coming age, and the present dispensation covers that period of time when fruit relating to the kingdom will be brought forth by those destined to comprise the co-heirs. The “meat in due season,” *NOT ONLY* in the light of related Scripture *BUT* in the light of the text itself, would have to consist of those things relating to the Lord’s return and the coming kingdom.

The faithful servant, dispensing “meat in due season,” teaches those placed under his care about the Lord’s return and proffered positions in the kingdom, in view of extracting fruit for his absent Lord.

At the time of the Lord’s return, fruit will be in evidence; and *NOT ONLY* will the faithful servant be positioned as “ruler [co-heir with Christ in the kingdom],” *BUT* through his previous ministry in the house others will be brought into this position as well.

Should the servant become unfaithful, *the opposite will be true*. He will *NOT* teach those placed under his care about the Lord’s return and proffered positions in the kingdom. *There will be NO fruit*; and *NOT ONLY* will the unfaithful servant face severe chastisement, but those placed under his care, failing to bring forth fruit (as a direct result of the unfaithful servant’s ministry), will find themselves in similar straits.

The servant in the parable who became unfaithful said in his heart, “My lord delayeth his coming.” He then began to “smite his fellowservants, and to eat and drink with the drunken” (vv. 48, 49).

The word translated “smite” in the Greek text refers to *a blow to the body*. This is the word used in Matt. 27:30 and Luke 22:64 where Christ was smitten on the head and face preceding His crucifixion.

The contextual usage of the word in Matt. 24:49 would

actually seem to be something similar to what we understand today as a “slap in the face.” The servant’s refusal to give meat in due season would, in this sense, be a slap in the face for those placed under his care (for he, through his actions, completely disregards the reason for his appointed position, which has to do with the spiritual welfare of those whom he is mistreating).

And his eating and drinking with the drunken, contextually (*cf. vv. 37-39*), would refer to his manner of living becoming patterned after that of the world, completely oblivious to matters relating to the Lord’s return and the coming kingdom.

### **Reward, Chastisement from the Householder**

The reward awaiting the faithful servant is to be positioned as “ruler” over all his Lord’s goods. Those servants brought into this position are referred to elsewhere in Scripture as “joint-heirs” or “fellowheirs” (same word in the Greek text [*cf. Rom. 8:17; Eph. 3:6*]). These are the “many sons” whom Christ is in the process of bringing unto glory (*Heb. 2:10*) to exercise the rights of primogeniture during the coming age. These will be those bringing forth fruit during the present dispensation, with a view to their constituting the rulers in the heavenly sphere of the kingdom as co-heirs with Christ during the coming age.

Chastisement awaiting the unfaithful servant will, on the other hand though, be an entirely different matter. The text reads that the Lord, upon His return, “shall cut him asunder, and appoint him his portion with the hypocrites [*‘unbelievers’ (lit., ‘unfaithful’) in Luke 12:46*]” (*Matt. 24:51*).

The Greek word translated “shall cut [him] asunder” (*dichotomeo*) literally means to *cut in two*, a form of executing criminals in ancient times. The word is used in a metaphorical sense to describe *punishment of a severe nature*.

*It is NO small thing to disregard the clear instructions left by the Householder at the time of His departure, for, when He returns, household servants are going to be dealt with on the basis of their actions relative to these provided instructions.*

*And reward or chastisement will be EXACTLY commensurate with the household servants' faithfulness or unfaithfulness in the matter.*