

The Wonderful Salvation in the Gospel of Luke

35 Let your loins be girded and your lamps burning, 36 And you be like men waiting for their own master when he returns from the wedding feast, so that when he comes and knocks they may open to him immediately. 37 Blessed are those slaves whom the master, when he comes, will find watching. Truly I tell you that he will gird himself and will have them recline at table, and he will come to them and serve them. 38 And if he comes in the second watch, or if in the third, and finds them so, blessed are those slaves. 39 But know this, that if the master of the house had known in what hour the thief was coming, he would not have allowed his house to be broken into. 40 You also, be ready, because at an hour when you do not expect it, the Son of Man is coming. 41 And Peter said, Lord, are You saying this parable to us, or also to all? 42 And the Lord said, Who then is the faithful and prudent steward, whom the master will set over his service to give them their portion of food at the proper time? 43 Blessed is that slave whom his master, when he comes, will find so doing. 44 Truly I tell you that he will set him over all his possessions. 45 But if that slave says in his heart, My master is delaying his coming, and begins to beat the male servants and the female servants and to eat and to drink and become drunk, 46 The master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder, and will appoint his portion with the unbelievers. 47 And that slave who knew his master's will and did not prepare or do according to his will, will receive many lashes; 48 But he who did not know, yet did things worthy of stripes, will receive few lashes. But to every one to whom much has been given, much will be required from him; and to whom much has been committed, they will ask of him all the more (Luke 12:35-48).

LEARNING TO BE WATCHFUL AND FAITHFUL

We should learn to be watchful and faithful, that is, to serve our Lord, who is coming back, with watchfulness and faithfulness.

The Lord Jesus was bringing Peter, John, James, and the other disciples into the reality of the jubilee in the age of grace. In the warnings recorded in chapter twelve there is an indication that there will be a further jubilee in the coming age. Hence, the jubilee is not only in this age of grace, but will also be in the coming age of the kingdom. The Lord seemed to be warning the disciples, “You are following Me now, and you may participate in the jubilee in this age. But you will miss the jubilee in the coming age if you are not watchful and faithful while I am absent.”

In the jubilee we have the recovery of our inheritance. But after our inheritance, our right to enjoy the Triune God, has been recovered, we need to be watchful and faithful. Otherwise, we may lose this right again, not eternally but dispensationally in the coming kingdom. This means that in the coming age instead of enjoying our birthright in the jubilee, we shall suffer some kind of discipline, as indicated in the words “lashes” and “stripes” in verses 47 and 48.

Confirming Word in Matthew

In the parallel portion, Matthew 24:45-51, the concern also is with faithfulness and prudence. Faithfulness is toward the Lord, whereas prudence is toward the believers. Watchfulness is for rapture into the Lord's presence, but faithfulness is for reigning in the kingdom (v. 47).

The household spoken of in verse 45 refers to the

believers (Eph. 2:19), who are the church (1 Tim. 3:15). To give them food is to minister the Word of God with Christ as the life supply to the believers in the church. We all must learn how to minister the life supply to the household of the Lord at the appointed time.

To be blessed here is to be rewarded with ruling authority in the manifestation of the kingdom. The faithful slave of the Lord will be set over all His possessions as a reward in the manifestation of the kingdom of the heavens.

The evil slave is a believer, because he is appointed by the Lord (v. 45), he calls the Lord “my master,” and he believes that the Lord is coming. To beat the fellow slaves is to mistreat the fellow believers, and to eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things.

The problem with the evil slave is not that he does not know that the Lord is coming, but that he does not expect Him. He does not like to live the kind of life that is prepared for the Lord's coming. Therefore, when the Lord comes back, He will cut him asunder and appoint his portion with the hypocrites. To cut him asunder means to cut him off. This signifies a separation from the Lord in His coming glory. The Lord will not cut the evil slave in pieces; rather, He will cut him off from the glory in which He Himself will be. This is equal to being cast out into outer darkness.

(Adapted from the Life Studies of Luke and Matthew)