

Episode #922 Matthew 24 Part 11-Parables of the Housemaster

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. The Lord was answering His disciples as to what would be the sign of His Parousia, and what will be the sign of the consummation of the eon. He had assured them that “this generation” would by no means pass until all these things take place. We suggested that the generation is this great prophecy, recorded for all time in the pages of God’s Word. Now, He continues speaking of that day and hour, and who knows when it will come.

III. Parable of the goodman and the thief. Matthew 24:43-44.

A. Verse 43. “Master of the house” is *oikodespotes*, the master or despot of the house. This word occurs eight times in Matthew, none in Mark, and four times in Luke. It indicates the householder or master of the household, and as such is particularly appropriate for Matthew, the book of Christ as the King of the Jews, and thus as Lord over the house of Israel. The night was generally divided into watches, four at this time in Israel as far as we can tell. The thief generally comes at night, probably most likely in the third or fourth watch, but which watch (and what exact day) the housemaster does not know. “Come” is *erchomai* again, the coming of the thief. The two words rendered “would” are actually translated from that little untranslatable particles we have mentioned before, *an*. Though it cannot be translated, it indicates that there is a condition in the sentence, not external to it. The idea is “(that condition being true) he would have watched, and he would not (that condition being true) have allowed his house to be broken into.” These particles do NOT introduce an uncertainty from outside the immediate context. He might have watched, and he might not have allowed this, although he might have just decided, “Thieves have to eat too. Might as well just let him do it.” No, there is no uncertainty here. If he knew when the thief was coming, he would have taken steps to stop him. He would not have just decided to let him do it. “Broken into” is actually dug into, as if one dug through the wall into a mud house.

B. Verse 44. These men will have been raised from the dead, and given great responsibility in God’s government. They will also have great responsibility in the flight into the mountains. At this time they are to watch, knowing that He will come when they are not ready, but they must be constantly watching! “Coming” again is the actual Greek word for “coming,” *erchomai*.

IV. Parable of the servant over the household. Matthew 24:45-51.

A. Verse 45. “Servant” is the Greek *doulos*, meaning “slave.” He is made the chief servant or steward of the rest of the service. These twelve will be seated on twelve thrones judging the twelve tribes of Israel. Their job will be to give men their food in season. “Meat” here is put for all their food. “In season” is at the right or proper time.

B. Verse 46. “Blessed” is the Greek *makarios*, meaning “how happy.” “Servant” is the Greek *doulos*, meaning “slave.” “Comes” is *erchomai* again, the actual Greek word for “coming.”

C. Verse 47. “Assuredly” is *amen* I say unto you, the Lord’s solemn assertion, here for the twenty-fourth time in Matthew. He will set or place him over all his goods. Again, remember Matthew is about the servant in Israel.

- D. Verse 48. “Evil” is *kakos*, bad by nature. Servant is *doulos*, the Greek for a slave. As usual for the Hebrew figure, “heart” means in his inner being or inside himself. These are his inner thoughts and motivations, not his inner emotions. “Coming” is again the Greek word *erchomai*, meaning a coming, not Parousia.
- E. Verse 49. “Fellobservants” are *sundoulos*, joint or equal, fellow slaves. This indicates his misuse of power and mistreatment of those who are perhaps more faithful to the master than he is. “Eat and drink” indicates self-indulgence, seeking his own self-centered benefit and neglecting that of his master. With whose money is he indulging himself? That of his master!
- F. Verse 50. “Will come” is a different word, *heko*, meaning to arrive. The master arrives when he was not expecting him. Lulled by his long delay, he counts on him never arriving, or on knowing somehow in advance that the time has come. However, this is not the case, and he is caught unawares.
- G. Verse 51. “Cut him in two” could mean to cut up by scourging. Notice the parallel passage in Luke 12:46: a portion with the unbelievers. The fate of this unfaithful servant is probably to be cut out of the kingdom altogether. “Hypocrites” are the actors or pretenders. This is what He called His enemies the religious leaders, and suggested they will have a hard time escaping the condemnation of Gehenna in chapter 23. If this unfaithful servant has his portion with them, this is not good for him at all. Remember that Matthew is about the servant “in Israel,” not the believer in Christ. There was no security in being “in Israel.” “Weeping and gnashing of teeth” means great sorrow and great regret, according to Mr. Sellers. However, we have suggested that the gnashing of the teeth could also indicate complete repudiation of the judgment pronounced against them. The message was not here finished, even though the chapter ends here. The next verse starts with “then,” and the Lord’s teaching regarding this continues right on into chapter 25.
- V. Conclusion: The Lord warned that some servants may not be ready when their Lord comes. We are not servants in Israel, but we too belong to the Lord. Are we being faithful in our lives? If He would suddenly come to us, would He find us living as He wants us to live? Let us do so!