



## Daily Verse and Comment

### Matthew 24:45-51

(45) Who then is the faithful and wise servant whom his lord has set over his household, to give them food in due season? (46) Blessed *is* that servant, whom his lord when he comes shall find so doing. (47) Truly I say to you, he will set him over all his property. (48) But if that evil servant shall say in his heart, 'My lord delays *his* coming,' (49) And shall begin to beat *his* fellow servants, and to eat and drink with the drunken, (50) The lord of that servant will come in a day that he does not expect, and in an hour that he does not know. (51) And he shall cut him asunder and shall appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth."

*A Faithful Version*

In this instance, [Christ](#) speaks of two individuals, both servants of [God](#). God finds one to be wicked, the other wise. Note the fifty-fifty split in the context of judging. Christ judges the two servants, blessing the faithful one by setting him over His possessions, cursing the wicked one by cutting him in twain—the ultimate two-part division!

The wicked servant finds himself “with the hypocrites” because, all the while, he has led a double life, pretending to serve God while actually laboring at cross-purposes to God by abusing God's other servants. Like [Satan](#), he has disguised himself as a minister of God ([II Corinthians 11:12-15](#)). As a result, he has scattered God's people rather than gathered them ([Luke 11:23](#)). Unlike the wise servant, “who walk[ed] not according to the flesh but according to the Spirit” ([Romans 8:4](#)), the wicked servant walked according to his own desires ([II Peter 3:3-4](#); [Jude 16-19](#)), all the while feigning [faithfulness](#) to God and His work. The wicked servant, like all hypocrites, has led a mock life, one of pretense.

Christ's teachings segue nicely into Matthew 25, where the central theme is the reality of God's judgment and how that reality should affect our thinking—and action. In the [Parable of the Ten Virgins](#) ([Matthew 25:1-13](#)), the ten virgins represent the entirety of God's people as they go out to meet the bridegroom (verse 1). Their even-split is clear: “Five of them were foolish, and five were wise” (verse 2).

Their destinies were vastly different, though, as the wise were ready for the bridegroom, the foolish were not. Upon the latter “the door was shut” (verse 10). Here, the blessing and the curse is ever so poignantly expressed. We are left with the feeling that the five foolish ones were never true followers of Christ, having failed to renounce all ([Luke 14:33](#)). Christ tells them, “I do not know you” (verse 12).

Again, in the [Parable of the Talents](#) ([Matthew 25:14-30](#)), Christ mentions two (not three) groups, distinguished by their members' attitudes toward obedience. One group is comprised of those who fulfill their responsibilities by actively growing their talents, no matter how many (or few) God originally gave them. The other group contains those who refuse to grow their talents.

Considering these various examples in overview, we can identify a few commonalities. In them all, we recognize that God is judging, usually in an end-time context. Evaluating a unified group, He detects some type of essential disunion. The unity is superficial, more apparent than real in terms of the level of commitment and obedience He seeks. As a result of this evaluation, God divides the group into two parts—sometimes overtly a fifty-fifty split.

The destinies of individuals in these two new groups differ vastly. One part is blessed, the other cursed. The Scriptures bear no salient indication of a period of church unity at the end. All this is consistent with Paul's comments in [1 Corinthians 11:19](#) that “there must in fact be divisions among you, so that those of you who are approved may be evident.”

These examples also illustrate another commonality: More often than not, God's judgment involves an element of surprise, even bewilderment,

catching us off-guard—sometimes tragically so. The line of division He creates may be unfamiliar to us, unexpected. His judgment is not what we might expect, or the lines of division are unfamiliar to us. The wicked servant was not looking for the return of the master. The foolish virgins did not expect to run low of oil.

That is all to say that God's judgment is usually athwart ours. His act of division is, in fact, one of *reconfiguration* along lines that can be quite different to what we are accustomed.

— Charles Whitaker

**To learn more, see:**

**[Unity and Division: The Blessing and a Curse \(Part Two\)](#)**

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