

## ~BEATING (801)

### .. The Romans Also Used The Scourge

### .. Figurative Usage

- The Mosaic Law provided for punishment by beating. This was with a stick or a rod. The judges were to decide the number of strokes to be given according to the misdeed committed, considering also the motive, circumstances, and so forth.
- The position was prescribed. The judge must also have him laid prostrate and given strokes before him by number to correspond with his wicked deed. The punishment was limited to 40 strokes.
- And it must occur that if the wicked one deserves to be **beaten**, the judge must also have him laid prostrate and given strokes before him by number to correspond with his wicked deed. ([Deuteronomy 25:2](#))
- With forty strokes he may **beat** him. He should add none, for fear he should continue to **beat** him with many strokes in addition to these and your brother is actually disgraced in your eyes. ([Deuteronomy 25:3](#))
- The reason given for such limitation was that more than this would disgrace the person in the eyes of his fellow countrymen. This is one of the examples showing that the Law given through Moses allowed **for no cruel or unusual punishment**.
- The purpose of the punishment was corrective, not vindictive and vicious as were the punishments meted out by other nations. The one administering the **beating** would be punished if he exceeded the legal number of strokes. Therefore, the Jews restricted the strokes to 39, so as not to go beyond the limit by mistake and thereby violate the law.
- By Jews I five times received forty strokes less one. ([2 Corinthians 11:24](#))
- A Hebrew slave owner was permitted to strike his slave man or slave girl with a stick if the slave was disobedient or rebellious. But if the slave died under the **beating**, the slave owner was to be punished. If the slave lived for a day or two afterward, however, this would be

evidence tending to indicate that the slave owner did not have murder in his heart.

- He had the right to mete out disciplinary punishment, for the slave was his money. A man would be very unlikely to want to destroy completely his own valuable property, thereby suffering a loss. Also, if the slave died after the passage of a day or more, it might not be certain whether death was from the **beating** or from some other cause. So if the slave continued alive a day or two, the master would not be punished.

- And in case a man strikes his slave man or his slave girl with a stick and that one actually dies under his hand, that one is to be avenged without fail. (**Exodus 21:20**)

- However, if he lingers for a day or two days, he is not to be avenged, because he is his money. (**Exodus 21:21**)

- If a man charged his wife with deceptively claiming to be a virgin at the time of marriage and his charge was false, the older men of the city, as judges, were to discipline him and also impose a fine because he brought a bad name upon a virgin of Israel. This discipline might have been the administering of a certain number of strokes.

- In case a man takes a wife and actually has relations with her and has come to hate her. (**Deuteronomy 22:13**)

- And he has charged her with notorious deeds and brought forth a bad name upon her and has said; This is the woman I have taken, and I proceeded to go near her, and I did not find evidence of virginity in her. (**Deuteronomy 22:14**)

- The father of the girl and her mother must also take and bring forth the evidence of the girls virginity to the older men of the city at the gate of it. (**Deuteronomy 22:15**)

- And the girl's father must say to the older men, I gave my daughter to this man as a wife, and he went hating her. (**Deuteronomy 22:16**)

- And here he is charging her with notorious deeds, saying; I have found your daughter does not have evidence of virginity. Now this is the evidence of my daughters virginity. And they must spread out the mantle before the older men of the city.

**(Deuteronomy 22:17)**

- **And the older men of that city must take the man and discipline him. (Deuteronomy 22:18)**
- **And they must fine him a hundred silver shekels and give them to the girl's father, because he brought forth a bad name upon a virgin of Israel, and she will continue to be his wife. He will not be allowed to divorce her all his days. (Deuteronomy 22:19)**
- **The Scriptures repeatedly emphasize the value of strokes as a disciplinary measure.**
- **Bruising wounds are what scours away the bad, and strokes, the innermost parts of the belly. (Proverbs 20:30)**
- **Shows that discipline can go very deep, resulting in good to the individual. The person being disciplined in this way should recognize that he has acted foolishly and should change.**
- **On the lips of the understanding person wisdom is found, but the rod is for the back of one in want of heart. (Proverbs 10:13)**
- **Judgments have been firmly established for ridiculers, and strokes for the back of stupid ones. (Proverbs 19:29)**
- **A really wise person can be corrected by words and will avoid the need of strokes.**
- **Since all mankind are brought forth with error and conceived in sin.**
- **Look! With error I was brought forth with birth pains, and in sin my mother conceived me. (Psalms 51:5)**
- **The Scriptures counsel that the parental rod of authority must be strictly exercised, sometimes in the form of the literal rod.**
- **Foolishness is tied up with the heart of a boy, the rod of discipline is what will remove it far from him. (Proverbs 22:15)**
- **Thereby the child may be saved from disfavor and death.**
- **Do not hold back discipline from the mere boy. In case you beat**

him with the rod, he will not die. (**Proverbs 23:13**)

- With the rod you yourself should **beat** him, that you may deliver his very soul from Sheol itself. (**Proverbs 23:14**)
- It appears that the Jews did not continue to confine themselves to the rod, but later used the scourge.
- Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. (**Hebrews 11:36**)
- This is a more severe punishment than **beating** with rods, and while it was a legalized punishment during the time Jesus was on earth, it was not based on the Law.
- Be on your guard against men, for they will deliver you up to local courts, and they will scourge you in their synagogues. (**Matthew 10:17**)
- For this reason, here I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city. (**Matthew 23:34**)
- The Mishnah, which is supposed to be a development of the oral tradition, describes the procedure of scourging:
  - They bind his two hands to a pillar on either side, and the minister of the synagogue lays hold on his garments if they are torn they are torn, if they are utterly rent they are utterly rent so that he bares his chest. A stone is set down behind him on which the minister of the synagogue stands with a strap of calf-hide in his hand, doubled and re-doubled, and two **other** straps that rise and fall are **fastened** thereto.
  - The handpiece of the strap is one handbreadth long and one handbreadth wide, and its end must reach to his navel. He gives him one-third of the stripes in front and two-thirds behind, and he may not strike him when he is standing or when he is sitting, but only when he is bending low, for it is written: **The judge shall cause him to lie down. And he that smites, smites with his one hand with all his might.**

- If he dies under his hand, the scourger is not culpable. But if he gave him one stripe too many and he died, he must escape into exile because of him.
- How many stripes do they inflict on a man? Forty save one, for it is written, *By number forty*, that is to say, a number near to forty. [Makkot 3:12–14,10 translated by H. Danby].
- An unusual form of **scourging** was adopted by Gideon toward the 77 princes and older men of Succoth, who refused to give provision to his men when he was chasing after the kings of Midian. He apparently made scourges of the thorns and briers of the wilderness to thresh them. It is said that he put them through an experience.
- At this Gideon said; That is why when Yehowah gives Zebah and Zalmunna into my hand, I shall certainly give your flesh a threshing with the thorns of the wilderness and the briers. (Judges 8:7)
- En route he captured a young man of the men of Succoth and made inquiries of him. So he wrote out for him the names of the princes of Succoth and its older men, seventy-seven men. (Judges 8:14)
- Then he took the older men of the city and thorns of the wilderness and briers, and with them he put the men of Succoth through an experience. (Judges 8:16)
- Other nations used a more severe form of **beating**, and they did not limit themselves to 40 strokes. The Israelites in Egypt were **beaten** by their Egyptian overseers, no doubt very severely.
- Later on the officers of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten, these saying; Why is it you did not finish your prescribed task in making bricks as formerly, both yesterday and today? (Exodus 5:14)
- There is no straw given to your servants and yet they are saying to us; Make bricks! And here your servants are beaten, whereas your own people are at fault. (Exodus 5:16)
- Now it came about in those days, as Moses was becoming strong, that he went out to his brothers that he might look at the burdens they were bearing, and he caught sight of a certain

Egyptian striking a certain Hebrew of his brothers. (**Exodus 2:11**)

- So he turned this way and that and saw there was nobody in sight. Then he struck the Egyptian down and hid him in the sand. (**Exodus 2:12**)
- Romans used rods for **beating**, the outer garments first being stripped off. [Int.]
- And the crowd rose up together against them, and the civil magistrates, after tearing the outer garments off them, gave the command to beat them with rods. (**Acts of Apostles 16:22**)
- After they had **inflicted many blows** upon them, they threw them into prison, ordering the jailer to keep them securely. (**Acts of Apostles 16:23**)
- The **Greek** word translated **beat with rods** in,
- And the crowd rose up together against them, and the civil magistrates, after tearing the outer garments off them, gave the command to **beat them with rods**. (**Acts of Apostles 16:22**)
- Is *rha-bdi'zo*, related to *rha'bdos* the rod, staff.
- What do you want? **Shall I come to you with a rod**, or with love and mildness of spirit? (**1 Corinthians 4:21**)
- Both these **Greek** words are related to *rha-bdou'khos*, translated **constable** in;
- When it became day, the civil magistrates dispatched the **constables** to say; Release those men. (**Acts of Apostles 16:35**)
- So the **constables** reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans. (**Acts of Apostles 16:38**)
- And literally meaning **rod bearer**.

## •• The Romans Also Used The Scourge

- The victim was stretched out, apparently having his hands tied to a post with thongs.

- But when they had stretched him out for the whipping, Paul said to the army officer standing there; Is it lawful for you men to **scourge** a man that is a Roman and uncondemned? (**Acts of Apostles 22:25**)
- Immediately, therefore, the men that were about to examine him with torture withdrew from him, and the military commander became afraid on ascertaining that he was a Roman and that he had bound him. (**Acts of Apostles 22:29**)
- The number of strokes administered was altogether up to the commander. The punishment of **scourging** usually preceded impaling. The account says that after Pilate gave in to the Jews insistent cry for Jesus impalement, and he released Barabbas to them, at that time, therefore, Pilate took Jesus and **scourged** him.
- At that time, therefore, Pilate took Jesus and **scourged** him. (**John 19:1**)
- And will deliver him up to men of the nations to make fun of and to **scourge** and to **impale**, and the third day he will be raised up. (**Matthew 20:19**)
- The Romans used the **scourge** at times to examine victims in order to obtain confessions or testimony.
- The military commander ordered him to be brought into the soldiers quarters and said he should **be examined under scourging**, that he might know fully for what cause they were shouting against him this way. (**Acts of Apostles 22:24**)
- But when they had stretched him out for the whipping, Paul said to the army officer standing there: Is it lawful for you men to **scourge** a man that is a Roman and uncondemned? (**Acts of Apostles 22:25**)
- Two **Greek** verbs for **scourge** are *ma-sti-go'o*.
- Be on your guard against men, for they will deliver you up to local courts, and they will scourge you in their synagogues. (**Matthew 10:17**)
- And *ma-sti'zo*.

- But when they had stretched him out for the whipping, Paul said to the army officer standing there; Is it lawful for you men to **scourge** a man that is a Roman and uncondemned? (**Acts of Apostles 22:25**)
- Both are related to *ma'stix*, which can mean **scourging** in the literal sense.
- The military commander ordered him to be brought into the soldiers quarters and said he should be examined under **scourging**, that he might know fully for what cause they were shouting against him this way. (**Acts of Apostles 22:24**)
- Yes, others received their trial by **mockings and scourgings**, indeed, more than that, by bonds and prisons. (**Hebrews 11:36**)
- And, metaphorically, **grievous disease** or **sickness**.
- For he cured many, with the result that all those who had **grievous diseases** were falling upon him to touch him. (**Mark 3:10**)
- He said to her; Daughter, your faith has made you well. Go in peace, and be in good health from your **grievous sickness**. (**Mark 5:34**)
- However, to **scourge** a Roman citizen was illegal. The *Lex Valeria* and the *Lex Porcia*, enacted at various times between **509 B.C.E. and 195 B.C.E**, **exempted** Roman citizens from **scourging** the *Lex Valeria*, when the citizen appealed to the people, the *Lex Porcia*, without such appeal.
- The most terrible instrument for **scourging** was known as the *flagellum*. It consisted of a handle into which several cords or leather thongs were fixed. These thongs were weighted with jagged pieces of bone or metal to make the blow more painful and effective. The **Greek** noun *phra-gel'li-on* whip
- So, after making a **whip of ropes**, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money changers and overturned their tables. (**John 2:15**)
- Was drawn from the **Latin** *flagellum*. The related verb *phra-gel-lo'o* means **whip**.



- Then he released Barabbas to them, but he had Jesus **whipped** and handed him over to be impaled. (**Matthew 27:26**)
- At that Pilate, wishing to satisfy the crowd, released Barabbas to them, and, after having Jesus **whipped**, he handed him over to be impaled. (**Mark 15:15**)
- Jesus told his disciples that for his names sake they would be beaten in the synagogues.
- As for you, look out for yourselves, people will deliver you up to local courts, and you will be **beaten** in synagogues and be put on the stand before governor's and kings for my sake, for a witness to them. (**Mark 13:9**)
- This prophecy was fulfilled numerous times. Some of the apostles were arrested and brought before the Jewish Sanhedrin and were flogged after they had refused to agree to stop their preaching work.
- At this they gave heed to him, and they summoned the apostles, **flogged** them, and ordered them to stop speaking upon the basis of Jesus name, and let them go. (**Acts of Apostles 5:40**)
- Saul, who afterward became the apostle Paul, was a fierce persecutor of Christians before his conversion, imprisoning them and **flogging** them in one synagogue after another.
- And I said; Lord, they themselves well know that I used to imprison and **flog** in one synagogue after another those believing upon you. (**Acts of Apostles 22:19**)
- The **Greek** verb used in these accounts *de'ro* is related to *der'ma skin*.
- They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in **sheepskins**, in **goatskins**, while they were in want, in tribulation, under ill-treatment. (**Hebrews 11:37**)

And basically means **flay**.

- Moreover, I say to you, my friends; Do not fear those who kill

the body and after this are not able to do anything more. (Luke 12:4)

- Paul was **flogged** with rods in the city of Philippi. He turned this incident against his persecutors, using the opportunity to defend and legally establish the Good News that he preached. He had been publicly **beaten** and thrown into prison, but when the magistrates found out that he was a Roman citizen, they were very fearful, for they not only had flogged a Roman citizen but had done so even before he had been condemned by trial.
- In this case too, Paul and Silas had been publicly displayed as malefactors. So when the magistrates ordered the jailer to release Paul and Silas, Paul replied; They **flogged** us publicly uncondemned, men who are Romans, and threw us into prison, and are they now throwing us out secretly? No, indeed! But let them come themselves and bring us out.
- The magistrates had to personally acknowledge their error. So the constables reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans. Consequently they came and entreated them and, after bringing them out, they requested them to depart from the city.
- And the crowd rose up together against them, and the civil magistrates, after tearing the outer garments off them, gave the command to **beat** them with rods. (Acts of Apostles 16:22)
- After they had **inflicted many blows** upon them, they threw them into prison, ordering the jailer to keep them securely. (Acts of Apostles 16:23)
- Because he got such an order, he threw them into the inner prison and made their feet fast in the stocks. (Acts of Apostles 16:24)
- But about the middle of the night Paul and Silas were praying and praising God with song, yes, the prisoners were hearing them. (Acts of Apostles 16:25)
- Suddenly a great earthquake occurred, so that the foundations of the jail were shaken. Moreover, all the doors were instantly opened, and the bonds of all were loosened. (Acts of Apostles 16:26)

- The jailer, being awakened out of sleep and seeing the prison doors were open, drew his sword and was about to do away with himself, imagining that the prisoners had escaped. ([Acts of Apostles 16:27](#))
- But Paul called out with a loud voice, saying; Do not hurt yourself, for we are all here! ([Acts of Apostles 16:28](#))
- So he asked for lights and leaped in and, seized with trembling, he fell down before Paul and Silas. ([Acts of Apostles 16:29](#))
- And he brought them outside and said; Sirs, what must I do to get saved? ([Acts of Apostles 16:30](#))
- They said; Believe on the Lord Jesus and you will get saved, you and your household. ([Acts of Apostles 16:31](#))
- And they spoke the word of Yehowah to him together with all those in his house. ([Acts of Apostles 16:32](#))
- And he took them along in that hour of the night and bathed their stripes, and, one and all, he and his were baptized without delay. ([Acts of Apostles 16:33](#))
- And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God. ([Acts of Apostles 16:34](#))
- When it became day, the civil magistrates dispatched the constables to say; Release those men. ([Acts of Apostles 16:35](#))
- So the jailer reported their words to Paul; The civil magistrates have dispatched men that you two might be released. Now, therefore, come out and go your way in peace. ([Acts of Apostles 16:36](#))
- But Paul said to them; They flogged us publicly uncondemned, men who are Romans, and threw us into prison, and are they now throwing us out secretly? No, indeed! But let them come themselves and bring us out. ([Acts of Apostles 16:37](#))
- So the constables reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans.

**(Acts of Apostles 16:38)**

- Consequently they came and entreated them and, after bringing them out, they requested them to depart from the city. **(Acts of Apostles 16:39)**
- But they came out of the prison and went to the home of Lydia, and when they saw the brothers they encouraged them and departed. **(Acts of Apostles 16:40)**
- Thereby, the preaching of the Good News was vindicated as being no violation of the law, for the magistrates themselves, by taking this action, made it a matter of public record that Paul and Silas had done no wrong. Paul acted in this way because it was his desire legally to establish the Good News.
- It is altogether right for me to think this regarding all of you, on account of my having you in my heart, all of you being sharers with me in the undeserved kindness, both in my prison bonds and in the **defending and legally establishing of the Good News.** **(Philippians 1:7)**

**.. Figurative Usage**

- King Rehoboam compared his intended way of ruling with the rule of his father Solomon by metaphorically referring to the more serious punishment of the scourge as contrasted with whips. In the Hebrew, the word for scourges, **Hebrew 'aq-rab-bim'** literally means **scorpions** and apparently was a **type of whip with knots, or with barbed ends like a scorpions stinger, or perhaps with knotted or thorny twigs.**
- And now my father, for his part, loaded upon you a heavy yoke, but I, for my part, shall add to your yoke. My father, for his part, **chastised you with whips**, but I, for my part, shall chastise you with scourges. **(1 Kings 12:11]**
- And Jeroboam and all the people proceeded to come to Rehoboam on the third day, just as the king had spoken, saying, Return to me on the third day. **(1 Kings 12:12)**
- And the king began to answer the people harshly, and to leave the counsel of the older men who had counseled him. **(1 Kings 12:13)**

- And he went on to speak to them according to the counsel of the young men, saying; My father, for his part, made your yoke heavy, but I, for my part, shall add to your yoke. My father, for his part, **chastised you with whips**, but I, for my part, shall chastise you with scourges. (**1 Kings 12:14**), *Footnote*
- When Yehowah made a covenant with David for a kingdom, He told David that the throne would be established in his line but that if his dynasty or any of his line of descent should do wrong, Yehowah would **reprove him with the rod of men** and with the strokes of the sons of Adam.
- I myself shall become his father, and he himself will become my son. When he does wrong, **I will also reprove him with the rod of men** and with the strokes of the sons of Adam. (**2 Samuel 7:14**)
- I must also turn my attention to their transgression even with **a rod and to their error even with strokes**. (**Psalms 89:32**)
- This did take place when Yehowah allowed the kings of the Gentile nations to defeat the kings of Judah, particularly when Nebuchadnezzar, the king of Babylon, removed Zedekiah from the throne in Jerusalem.
- Zedekiah was twenty-one years old when he began to reign, and for eleven years he reigned in Jerusalem. And the name of his mother was Hamutal the daughter of Jeremiah of Libnah. (**Jeremiah 52:1**)
- And he continued to do what was bad in the eyes of Yehowah, according to all that Jehoiakim had done. (**Jeremiah 52:2**)
- For on account of the anger of Yehowah it occurred in Jerusalem and Judah, until he had cast them out from before his face. And Zedekiah proceeded to rebel against the king of Babylon. (**Jeremiah 52:3**)
- Finally it came about in the ninth year of his being king, in the tenth month, on the tenth day of the month, that Nebuchadnezzar the king of Babylon came, he and all his military force, against Jerusalem, and they began to camp against her and to build against her a siege wall all around. (**Jeremiah 52:4**)

- So the city came under siege until the eleventh year of King Zedekiah. (**Jeremiah 52:5**)
- In the fourth month, on the ninth day of the month, the famine also got to be severe in the city and there proved to be no bread for the people of the land. (**Jeremiah 52:6**)
- Finally the city was broken through, and as regards all the men of war, they began to run away and go forth from the city by night by the way of the gate between the double wall that is by the king's garden, while the Chaldeans were all around against the city, and they kept going by the way of the Arabah. (**Jeremiah 52:7**)
- And a military force of the Chaldeans went chasing after the king, and they got to overtake Zedekiah in the desert plains of Jericho, and all his own military force was scattered from his side. (**Jeremiah 52:8**)
- Then they seized the king and brought him up to the king of Babylon at Riblah in the land of Hamath, that he might pronounce upon him judicial decisions. (**Jeremiah 52:9**)
- And the king of Babylon proceeded to slaughter the sons of Zedekiah before his eyes, and also all the princes of Judah he slaughtered in Riblah. (**Jeremiah 52:10**)
- And the eyes of Zedekiah he blinded, after which the king of Babylon bound him with copper fetters and brought him to Babylon and put him in the house of custody until the day of his death. (**Jeremiah 52:11**)
- Yehowah said that the nations the Israelites failed to dispossess would become **a scourge on their flanks**.
- You should positively know that Yehowah your God will not continue to dispossess these nations on your account, and they must become to you as a trap and as a snare and as a **scourge on your flanks** and as thorns in your eyes until you have perished off this good ground that Yehowah your God has given you. (**Joshua 23:13**)
- Therefore this is what the Sovereign Lord, Yehowah of armies, has said; Do not be afraid, O my people who are dwelling in Zion,

because of the Assyrian, who with **the rod used to strike you** and who used to lift up his own staff against you in the way that Egypt did. (**Isaiah 10:24**)

- For yet a very little while, and the denunciation will have come to an end, and my anger, in their wearing away. (**Isaiah 10:25**)
- And Yehowah of armies will **certainly brandish against him a whip** as at the defeat of Midian by the rock Oreb, and his staff will be upon the sea, and he will certainly lift it up in the way that he did with Egypt. (**Isaiah 10:26**)
- Shows that, while the Assyrian used the **rod to strike Zion** unjustly, Yehowah was to **brandish a whip against the Assyrian**. A plague, disease, or calamity sent out from Yehowah as a punishment was referred to as a **scourge**.
- And Moses and Aaron proceeded to come before the tent of meeting. (**Numbers 16:43**)
- Then Yehowah spoke to Moses, saying; (**Numbers 16:44**)
- You men, rise up from the midst of this assembly, that I may exterminate them in an instant. At this they fell upon their faces. (**Numbers 16:45**)
- After that Moses said to Aaron; Take the fire holder and put fire from upon the altar in it and put on incense and go to the assembly in a hurry and make atonement for them, because the indignation has gone out from the face of Yehowah. The **plague** has started! (**Numbers 16:46**)
- Aaron at once took it, just as Moses had spoken, and went running into the midst of the congregation, and, look! The plague had started among the people. So he put the incense on and began making atonement for the people. (**Numbers 16:47**)
- And he kept standing between the dead and the living. Eventually the **scourge** was stopped. (**Numbers 16:48**)
- And those dead from the **scourge** amounted to fourteen thousand seven hundred, aside from those dead on account of Korah. (**Numbers 16:49**)

- When at last Aaron returned to Moses at the entrance of the tent of meeting, the **scourge** had been stopped. (**Numbers 16:50**)
- Then he went after the man of Israel into the vaulted tent and pierced both of them through, the man of Israel and the woman through her genital parts. At that the **scourge** was halted from upon the sons of Israel. (**Numbers 25:8**)
- And those who died from the **scourge** amounted to twenty-four thousand. (**Numbers 25:9**)
- As they were causing offense by their dealings, a **scourge** now broke out among them. (**Psalms 106:29**)
- When Phinehas stood up and intervened, then the **scourge** was halted. (**Psalms 106:30**)
- Discipline from Yehowah is likened to scourging.
- For whom Yehowah loves he disciplines. In fact, **he scourges every one whom he receives as a son.** (**Hebrews 12:6**)
- Jesus foretold that at the time of his presence he would appoint the faithful and discreet slave, over all his belongings. God's Son also spoke of an evil slave that would **not be alert and anxiously watching for his masters arrival.** Such an evil slave would say; **My master is delaying.**
- Not only would he eat and drink with the confirmed drunkards but he would go further by **beating** his fellow slaves and **opposing their work of providing the spiritual food at the proper time for God's faithful slaves.** This one, in turn, would be punished with the greatest severity and assigned a part with the hypocrites.
- Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? (**Matthew 24:45**)
- Happy is that slave if his master on arriving finds him doing so. (**Matthew 24:46**)
- Truly I say to you, he will appoint him over all his belongings. (**Matthew 24:47**)



- But if ever that evil slave should say in his heart; **My master is delaying.** (Matthew 24:48)
- And should start to **beat** his fellow slaves and should **eat and drink with the confirmed drunkards.** (Matthew 24:49)
- The master of that slave will come on a day that he does not expect and in an hour that he does not know. (Matthew 24:50)
- And will **punish** him with the **greatest severity** and will assign him his part with the hypocrites. There is where his weeping and the gnashing of his teeth will be. (Matthew 24:51)
- And the Lord said; Who really is the faithful steward, the discreet one, whom his master will appoint over his body of attendants to keep giving them their measure of food supplies at the proper time? (Luke 12:42)
- Happy is that slave, if his master on arriving finds him doing so! (Luke 12:43)
- I tell you truthfully, he will appoint him over all his belongings. (Luke 12:44)
- But if ever that slave should say in his heart; My master delays coming, and should start to **beat** the menservants and the maidservants, **and to eat and drink and get drunk.** (Luke 12:45)
- The master of that slave will come on a day that he is not expecting him and in an hour that he does not know, and he will punish him with the greatest severity and assign him a part with the unfaithful ones. (Luke 12:46)
- Jesus went on then to show that one who has greater responsibility and fails to take care of it is more reprehensible than one who does not know or understand his duties so well. Such a one's punishment, the number of strokes, would be proportionate to his responsibility.
- Then that slave that understood the will of his master but did not get ready or do in line with his will, will be beaten with many strokes. (Luke 12:47)
- But the one that did not understand and so did things deserving

of strokes will be beaten with few. Indeed, everyone to whom much was given, much will be demanded of him, and the one whom people put in charge of much, they will demand more than usual of him. (Luke 12:48)

- Isaiah prophesied that the Messiah would bear the sicknesses and pains of those who would exercise faith in him. He said; Because of his **wounds** there has been a healing for us.
- He was despised and was avoided by men, **a man meant for pains and for having acquaintance with sickness**. And there was as if the concealing of one's face from us. He was despised, and we held him as of no account. (Isaiah 53:3)
- Truly our sicknesses were what he himself carried. As for **our pains, he bore them**. But we ourselves accounted him as plagued, stricken by God and afflicted. (Isaiah 53:4)
- But he was being pierced for our transgression, he was being crushed for our errors. The chastisement meant for our peace was upon him, and because of his wounds there has been a healing for us. (Isaiah 53:5)
- Peter applies this prophecy to Jesus Christ, saying,
- He himself bore our sins in his own body upon the stake, in order, that we might be done with sins and live to righteousness. And **by his stripes you were healed**. (1 Peter 2:24)