

4/28/18

## Matthew 20

This chapter is a perfectly good example of a bad division as we will see.

Jesus is walking under the shadow of the cross as G. Campbell Morgan declares in his commentary of Matthew.

These are the last six months of the life of Jesus that began from the confession of Peter that Jesus was the Christ the Son of the living God. Matt. 16

### 20:1-16     The parable of the workers in the vineyard.

- 1) This parable illustrates the principle of reward for those saved by grace, looking back to the last verse of the previous chapter. Matt. 19:30; 1Cor 4:2
  - a) The chapter break is unfortunate for it runs to verse 16
  - b) The young rich ruler has rejected salvation that Jesus offered to him. Matt. 19:16-22
  - c) Jesus taught his disciple the difficulty of rich people coming to Christ, due to living for their riches, but God can save them if they repent. Matt. 19:23-26
  - d) This prompted Peter to consider that they had left all, asking Jesus, "Therefore what shall we have?" Matt. 19:27

\* Peter contrasted himself and apostles to the rich young man, all parables do one of two things, they compare or contrast, this parable is a contrast not a comparison.

- e) Jesus answers Peter's question and promised the twelve to sit on twelve thrones judging the twelve tribes of Israel and all will receive one-hundredfold and inherit eternal life. Matt. 19:2-29
- f) The punch-line then is given, "But many who are first will be last." Matt. 19:31

\* This principle illustrated in the parable is confirmed that "the last will be first, and the first last. For many are called, but few chosen." Matt. 20:16
- 2) The parable also teaches the against the attitude of superiority or greatness for reward, due to length of service, notoriety or even the amount of work done, but rather fidelity to God and faithfulness to the opportunity given in life.
  - a) It is not teaching the dispensation of Jew and Gentile or the various ages men enter the kingdom, nor last hour death-bed conversions.
  - b) Parables have one central message with a punch-line. vs. 16
  - c) Not everything in the parable is to be interpreted unless the meaning is given within the parable, like the Parable of the Sower.

**D)** Parables either compare or contrast, this one is a contrast. Matt. 20:16

**20:1-2** The hiring of the first group of laborers.

- 1) The setting of the parable by Jesus, “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.” vs. 1
  - a) Remember the word parable “parabole”, means to throw or put alongside.
  - b) Taking some known and putting next to what is not known, that in knowing what you do know you will know what you did not know.
  - c) The Kingdom of heaven is the period of the First Coming to the Second Coming to set up the Kingdom Age.
  - d) The landowner went out to the market place to find labourers in the morning, about 6:00 A.M.
  - e) The grapes were picked at the end of September and harvested till the rainy season, if not they were not stored they would be a total loss.
- 2) The hiring of laborers at the market place, “Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.” vs. 2
  - a) The wages were agreed to be a denarius for the day, which was a day's wage, even for soldiers.
  - b) The men went to labor in the vineyard.

**20:3-4** The hiring of the second group of laborers.

- 1) The owner of the vineyard went out again to the market place, “And he went out about the third hour and saw others standing idle in the marketplace,” vs. 3
  - a) The third hour is 9:00 A.M.
  - b) This is nothing new, today you have this same scenario in shopping centers such as Home depot, as men hang out in groups to see if someone will hire them for the day.
- 2) The owner told the men he would pay them justly, “And said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went.” vs. 4
  - a) The word right “dikaiois” means that which is due and appropriate.
  - b) The men agreed and went to the vineyard.

**20:5** The hiring of the third and fourth group of laborers.

- 1) The owner went again to the market place, “Again he went out about the sixth and the ninth hour.” vs. 5a
  - a) The sixth and the ninth hour was 12:00 p.m. and 3:00 p.m.
  - b) Half of the day is gone.
- 2) The owner again hired them and they agreed, “and did likewise.” vs. 5b

**20:6-7** The hiring of the fifth group of laborers.

- 1) The owner enquired of some men at the market place, “And about the eleventh hour he went out and found others standing idle, and said to them, ‘Why have you been standing here idle all day?’” vs. 6
  - a) This is the eleventh hour, 5 P.M.
  - b) They were standing idle “argos” doing nothing, not lazy.
  - c) He asked them why?
- 2) The men informed him their delemah, “They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you will receive.” vs. 7
  - a) No person had hired them as laborers.
  - b) He told them to go to His vineyard and would receive what was right “dilaios”, just or appropriate.

**20:8-12** The laborers were called to be paid their wages.

- 1) The owner instructed his house manager to pay the laborers in reverse order, “So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them *their* wages, beginning with the last to the first.” vs. 8
- 2) The laborers that worked one hour were paid first, “And when those came who *were hired* about the eleventh hour, they each received a denarius.” vs. 9
- 3) The first laborers hired were paid last. vs. 10-12

- a) They thought they would get paid more than the last laborers, “But when the first came, they supposed that they would receive more; and they likewise received each a denarius.” vs. 10
- b) They were upset, “And when they had received *it*, they complained against the landowner.” vs. 11
  - 1)) The word complained “gogguzo”, means to murmur, mutter or grumble.
- c) The reasoning of the murmuring laborers, “saying, ‘These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.” vs. 12
  - 1)) They revealed their ungratefulness and envy and jealousy!
  - 2)) Envy desires less for others.
  - 3)) Jealousy desire more than others.

**20:13-16** The landowner confronted the murmuring laborers.

- 1) He had fulfilled his agreement, “But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’” vs. 13
  - a) By expression friend “hetairos” he indicated he was not acting dishonestly, doing something wrong.
  - b) He reminded him of their agreement of one denarius.
- 2) He reproved him and told him he had the right to be merciful, “Take *what is yours* and

go your way. I wish to give to this last man *the same* as to you.” vs. 14

- a) What is your, the denarius.
  - b) The word wish “thelo”, means to will or have in mind, this was his generous decision.
- 3) He rebuked him for questioning his sovereign right to with his money, “Is it not lawful for me to do what I wish with my own things?” vs. 15a
- a) His money and property was his own.
  - b) He could do as he pleased with it.
- 4) He charged the man that his goodness provoked his evilness, “Or is your eye evil because I am good?” vs. 15b
- a) The word for evil “poneros”, means of a bad nature corrupt and delighting the evil brought on others.
  - b) The same word is used for Satan and the Anti-Christ. Jn. 17:15; 1Jn. 2:13
- 6) The punch-line and application of the parable, “So the last will be first, and the first last. For many are called, but few chosen.” vs. 16
- a) The order is not reversed from the prior one. Matt. 19:30
  - b) The Parable is a “contrast”, the punch-line is, “the last shall be first and the first last”, in rank and greatness before God.
  - c) The parable teaches salvation by grace and against the attitude of superiority or greatness, due to length of service, notoriety or even the amount of work

done, but rather fidelity to God and faithfulness to the call and opportunity given in life.

- d) Many called but few chosen for reward not salvation.
  - \* Many called to serve but few serve faithfully and without murmuring.

### **20:17-19 The prediction of Jesus about His death and resurrection for the third time.**

\* The parallel passages. Mk. 10:32-34; Lk. 18:31-34

**20:17-19** The preparation of the apostles by Jesus regarding His death.

- 1) The route was to Jerusalem by way of Perea, “Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them.” vs. 17
  - a) You always “go up” to Jerusalem from any part of the country, the elevation is ?
  - b) Mark says, the disciples were amazed and afraid. Mk. 10:32
- 2) The Sanhedrin would condemn Him to death, “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death. vs. 18
  - a) This is the third time it is mentioned His death. Matt. 16:21; 17:22-23
  - b) The Son of Man speaks of His Incarnation, the God-Man.

- 3) The Roman Empire would be the vehicle, “and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.” vs. 19
- a) This is the first time Gentiles is mentioned, the Roman leaders.
  - b) This is the first time He says, “crucify”.
  - c) This is the third time He mentions His death and resurrection.

**20:20-28 The request of Solome of Jesus to favor her sons.**

\* The parallel passages. Mk. 10:35-45; Lk. 22:24-27

**20:20 The coming of Solme to Jesus.**

- 1) The setting, “Then the mother of Zebedee’s sons came to Him with her sons.” vs. 20a
  - a) The mother of Zebedee’s son was the sister of the Virgin Mary. Matt. 27:56; Mk. 15:40. Jn. 19:25
  - b) The sons were James and John, who were cousins to Jesus and she His aunt.
- 2) The posture had a purpose, “kneeling down and asking something from Him.” vs. 20b
 

\* Her posture appeared to be one of respect and reverence, but her petition had ulterior motives.

**20:21-22 The specific request and response of Jesus.**

- 1) Jesus acknowledged her, “And He said to her, “What do you wish?” vs. 21a

- 2) Solome requested for the two highest positions in the Kingdom, “She said to Him, “Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom.” vs. 21b-e
  - a. The right hand being the higher, the left the second, above the other ten.
  - b. Jesus had already promised them they would reign on two of twelve throned in the Kingdom. Matt. 19:28
  - c. They thought Jesus was going to set up the Kingdom when He got to Jerusalem.
- 3) Jesus reprovved the three of them, but directed Himself to James and John. vs. 22
  - a) “But Jesus answered and said, “You do not know what you ask.” vs. 22a-b
  - b) Jesus asked two questions, “Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?” vs. 22c-d
    - 1)) The cup, symbolic of His suffering prior to the cross and on the cross.
    - 2)) The baptism He was going to be partake? Symbolic of His sorrow and death at Jerusalem.
  - c) James and John responded, “They said to Him, “We are able.” vs. 22e-f
    - 1)) They and Solome had no idea what really what was going to happen.
    - 2)) They thought He was going to destroy Rome, set up the Kingdom, rule and reign.

**20:23** The prophecy of Jesus about the James and John.

- 1) Both would indeed suffer and experience suffering and death for Jesus, “So He said to them, “You will indeed drink My cup, and be baptized with the baptism that I am baptized with.” vs. 23a-c
  - a) James was killed by Horod with the sword. Acts 12:1-2
  - b) John was boiled in oil, did not die, so he was exiled to Patmos where he received the Revelation. Rev. 1:9
- 2) God the Father would make that descision, “But to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father.” vs. 23d-e

**20:24** The response of the ten other apostles.

- 1) They were outraged, “And when the ten heard *it*, they were greatly displeased with the two brothers.” vs. 24
  - \* They greatly displeased, “aganakteo”, means to be indignant with the two.
- 2) The reason was that they also desired the highest position, but the two beat the ten to it, the following versus will make this clear.

**20:25-28** The teaching on being first or greatness. Jesus teaches the twelve about service.

- 1) Jesus reminded them of the principle of the world to rule over others, “But Jesus called them to *Himself* and said, “You know that

the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.” vs. 25

- 2) The principle of the kingdom is contrary, “Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.” vs. 26
  - \* The word servant “diakonos” is used for deacon, wait on tables.
- 3) The principle of the kingdom is downward, “And whoever desires to be first among you, let him be your slave.” vs. 27
  - \* Slave- bond servant, by choice. vs. 27
- 3) The teaching is by personal example, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” vs. 28
  - a) Jesus did not come to be served, but rather to serve others, all. vs. 28a-b
  - b) Jesus came to give His life a ransom for many, referring to His death to pay the price to release a slave, redemption from the slave market. vs. 28c

**20:29-34** The healing of two blind men by Jesus at Jericho.

\* The parallel passages. Mk. 10:46-52; Lk. 18:35-43

**20:29-30** The situation at Jericho.

- 1) The setting, “Now as they went out of Jericho, a great multitude followed Him.” vs. 29

- a) Some from Galilee were with Jesus.
  - b) Other from along the way.
  - c) A great multitude filled with sincere seekers and those looking for what they could get from Jesus only.
- 2) The circumstance at Jericho, “And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, “Have mercy on us, O Lord, Son of David!” vs. 30
- a) Matthew mentions two blind men sitting by the road heard Jesus was passing by and called to Him. vs. 30
    - 1)) Mark and Luke say one, not two, perhaps being the more prominent one
    - 2)) His name was Bartemaeus, the son of Timaeus. Mk. 10:46; Lk. 18:35
  - b) Matthew does not tell us when it took place, but Mark says it took place as they were going out of Jericho and Luke says as they were coming into Jericho. Mk. 10:46; Lk. 18:35
    - 1)) There is no contradiction, but rather a complementary information that supplements the whole of the record.
    - 2)) The city of Jericho was cursed after they conquered it. Josh 6:26; 1Kings 16:34
    - 3)) The city of Jericho in the days of Jesus was not in the same location of the days of Joshua.
    - 4)) There were two Jerichos, the old and new, the upper and lower.

- 2)) Therefore they are describing different perspectives of the event, as they left the one and entering the other.
- c) They cried out, “Have mercy on us, O Lord, Son of David.” vs. 30c-h
  - 1)) Mercy is less than we reserve.
  - 2)) The title, “O Lord, Son of David” was a Messianic one.”
  - 3)) They heard, faith comes by hearing. Rom. 10:17

**20:31-34** The response of Jesus to the two blind men.

- 1) The uncompassionate crowd tried to silence the blind men, “Then the multitude warned them that they should be quiet; but they cried out all the more, saying, “Have mercy on us, O Lord, Son of David!” vs. 31
  - a) But they cried out more for mercy to the Son of David.
  - b) Their faith could not be discouraged, “Faith come by hearing and hearing by the word of God.” Rom. 10:17
  - c) This was a life time opportunity.
- 2) Jesus took notice of them, “So Jesus stood still and called them, and said, “What do you want Me to do for you?” vs. 32
- 3) Their request. “Lord that our eyes may be opened”, to see. vs. 33
- 4) Their request was granted, “So Jesus had compassion and touched their eyes. And

immediately their eyes received sight, and they followed Him.” vs. 34