

The other Synoptic writers (Mark and Luke) repeat this story with a few differences. Matthew wrote of two men; Mark and Luke spoke of one. Mark included the name of the blind man, Bartimaeus. Undoubtedly two men were there and Bartimaeus was the more noticeable of the two. Matthew and Mark said the men were healed when Jesus left Jericho, but Luke said the healing occurred when Jesus approached Jericho. This can be explained by the fact that there were two Jerichos then, an old city and a new one. Jesus was leaving old Jericho (Matt. and Mark) and approaching new Jericho (Luke) when the miracle occurred.

B. There was a compassionate pause. vv.32-34

The blind men cried out for help **when they heard... Jesus was passing by**. Their appeal to Him was based on the fact that He is the **Lord, Son of David**. Earlier two other blind men called Jesus "Son of David" ([Matt. 9:27](#) ; cf. 15:22). By using this title, they were appealing to Him as Messiah. They persisted in spite of the rebuke from **the crowd** until **Jesus stopped and called them** out. When **He asked** what they wanted, they simply replied they wanted their **sight**. **Jesus had compassion** (*splanchnistheis* ; cf. [comments](#) on 9:36) **on them and** exercising His authority as the Messiah, the **Son of David**, He healed them **immediately**.

CONCLUSION:

It is interesting that this extended section (17:14-20:34), in which Jesus was teaching the disciples things they would need after His death, ended with a demonstration of His authority. Truly He is to be believed for He is the Son of David, the Messiah of Israel.

ARE YOU SATISFIED WITH YOUR SALVATION?

Sunday, May 30, 2010

Text: Matthew 19:25 - 20:34

INTRODUCTION:

As we look at the verses before us this morning, there is one thing that becomes glaringly apparent! We should be content with what the Lord offers us through His grace, mercy, and love. This is what leads us to salvation, a relationship that brings the greatest contentment that anyone can experience.

I might be concerned with what is going on in the world around me, but I never have to be concerned with the promise of salvation in Christ Jesus.

ILLUSTRATION:

Dream On. Postwar Americans always cherished the expectation that their standard of living would improve with each generation. In polls at the onset of the Reagan era, 2 of every 3 respondents said they expected to be better off than their parents. Now, that figure is being reversed. Almost three fourth of the 1,000 people who answered a Roper poll for Shearson Lehman Brothers say the American Dream is "harder to attain" than a generation ago. And 60 percent say achieving the dream requires more financial risk than it did for their parents. The poll also finds that some of the values held most dear during the 1980s -- like wealth, power and fame -- are those that Americans are now most likely to deem "unimportant." The most important elements of today's American Dream center on family and friends. But money remains something to dream about. For Americans with household incomes under \$25,000, it would take \$54,000 a year to fulfill the American dream.

Those who make \$100,000 plus crave an average of \$192,000. In other words, the American Dream usually lies nearly twice the distance away.

Amy Bernstein, U.S. News & World Report, July 27, 1992, p. 11.

That may be true of the American Dream, but our salvation in Christ is easily attained. Salvation in Christ is only a prayer of faith and obedience away!

I. SERVING LEADS TO SATISFACTION: CH. 19:25-30

A. Satisfied when we are willing to **follow**. vv.25-27

B. Satisfied when we are **faithful**. vv.27-28

19:27-30. In the previous incident Jesus told the rich young man to sell all he had and **follow** Him. This was exactly what the disciples had done, as expressed by **Peter. We have left everything to follow You! What then will there be for us?** Whereas the young ruler did not leave his possessions ([v. 22](#)), Peter and the other disciples had ([4:18-22](#); [9:9](#); cf. [16:25](#)). Surely then, Peter reasoned, God would bless them for they were not trusting in their wealth!

The Lord explained there would be a **renewal** (palingenesia, “rebirth”) **of all things**. Though the nation was then rejecting His offer of the kingdom, the kingdom would come, with its extensive remaking of things spiritual ([Isa. 2:3](#) ; [4:2-4](#) ; [11:9b](#)), political ([Isa. 2:4](#) ; [11:1-5](#) , [10-11](#) ; [32:16-18](#)), and geographical and physical ([Isa. 2:2](#) ; [4:5-6](#) ; [11:6-9](#) ; [35:1-2](#)).

They were probably sorry they had not thought of it first! (cf. [18:1](#)) **Jesus** was of course aware of the friction evident within the group. So He **called** the Twelve **together and** reminded them of some important principles. While some people (**rulers and high officials**) **lord it over** others, the disciples were **not to do so**. Greatness in the Lord’s kingdom does not come through rulership or authority but through service ([20:26-27](#)). Their goal should be serving, not ruling. Those most highly esteemed will be those who serve, those who are humble.

There was no greater example of this principle than the Lord Himself. He **did not come** into the world **to be served, but to serve, and to give His life as a ransom for many**. Here was the first clue as to what the death of Christ would accomplish. He had told them on a number of occasions He would die. But He had not indicated the reason for His death. Now it was clear that His death would be to provide a “ransom” (lytron, “payment”) “for” (*anti*, “in place of”) “many” (see the [chart](#), “New Testament Words for Redemption” at [Mark 10:45](#)). His death would take the place of many deaths, for only His death could truly atone for sin ([John 1:29](#) ; [Rom 5:8](#) ; [1 Peter 2:24](#) ; [3:18](#)). He was the perfect Sacrifice, whose substitutionary death paid the price for sin.

IV. SERVING SHOWS THE SENSITIVITY OF THE SAVIOR: CH.20:29-34

A. There was a persistent plea. vv.29-31

In a final display of His authority before He reached Jerusalem, **Jesus** healed **two blind men** near the city of **Jericho**.

Perhaps she had heard Jesus say His disciples would be seated on thrones (19:28), and she, with typical motherly pride, felt her sons deserved the two best locations.

Jesus did not correct her as to the fact of His coming kingdom. His only question was addressed to the two sons (**you** is pl.), who apparently had urged their mother to make the request. He asked if they could **drink the cup** He was about **to drink**. Jesus was speaking of His coming trials and death as He would be betrayed and die on a cross (26:39, 42). **They** both replied, **We can. Jesus** indicated they would **indeed** share the **cup** of suffering and death with Him. James suffered death early in the Church Age at the hands of Herod Agrippa I ([Acts_12:1-2](#)), and John is thought to have died a martyr's death near the end of the first century.

However, granting positions of honor to His **right** and **left** in the kingdom is **not** His prerogative. Those **places** will be filled by **those... whom** the **Father**, the gracious and generous Judge (cf. [Matt_20:1-16](#)), will appoint ([v_23](#)).

This account illustrates again that the disciples did not understand Jesus' teaching about humility (cf. 18:1-6). Peter's question (19:27) also demonstrated a desire for position. This the disciples continued to discuss, even to the point of the Lord's death.

C. The Savior speaks about the **sacrifice of serving**. vv.25-28

20:24-28. When the 10 disciples **heard about** the request by James and John's mother, **they** became **indignant**.

Christ will then sit **on His glorious throne** (cf. [Matt_25:31](#) ; [Rev_22:1](#)).

C. Satisfied when we are **finishers**. vv. 29-30

The disciples will have a special place in the kingdom, sitting **on thrones** and **judging the 12 tribes of Israel** (cf. [Rev_21:12-14](#)). In fact all who leave their homes and relatives **for** the Lord's **sake will receive** physical blessings that will more than compensate for their losses ([Matt_19:29](#)). This will be in addition to their **eternal life** in His kingdom.

While it might appear they are giving up everything now and **are the last**, they will be given everything eternally and **will be first**. Conversely those, like the rich young ruler, who appear to have everything now (the **first**) will discover one day they have lost everything (they **will be last**; cf. 20:16).

II. SERVING IS NOT SELECTIVE:

CH.20:1-16

A. All are **called** to serve in the vineyard. vv.1-2

Continuing this discussion, Jesus told a parable in which **a landowner... went out early in the morning** and hired **men to work in his vineyard** for the day, at an agreed price of one **denarius**, the normal daily pay for a laborer.

B. All are **cared for** equally in the vineyard. vv.3-8

Later, **about the third hour** (around 9 a.m.) the landowner encouraged others **in the marketplace** also to **work in the vineyard**, not for a stipulated wage but for **whatever is right**.

The landowner employed more laborers **about the sixth hour** (about noon) **and at the ninth hour** (3 p.m.), and even some at **the eleventh hour** (5 p.m.) when only one hour was left for labor.

C. All are **compensated** for their willingness to labor in the vineyard. vv.9-16

When it came time (**evening**, i.e., 6 p.m.) for the landowner to **pay** the **workers**, he began with those who had worked the shortest amount of time and paid **each** of them one **denarius**. When those who had worked the entire day came for their reckoning, they thought they would **receive more** than a **denarius**. They had labored all day and **borne the burden of the work and the heat of the day**. They had agreed, however, to work for a stipulated amount and that is what they received (v. 13). The landowner argued that he had **the right to do what** he chose **with his money**. He reminded them they should not be **envious** of his generosity toward those who had labored only briefly.

By this illustration, Jesus was teaching that the matter of rewards is under the sovereign control of God, the “Landowner” in the parable. God is the One before whom all accounts will be settled. Many who have prominent places will someday find themselves demoted. And many who often find themselves at the end of the line will find themselves promoted to the head of the line: **The last will be first, and the first will be last**. (This supports what Jesus had said in 19:28-30.) In the final accounting, the Lord’s analysis will carry the greatest and only important weight.

III. SERVING COMES WITH SACRIFICE: CH.20:17-28

A. The Savior speaks about the **process of sacrifice**. vv.17-19

20:17-19. One could never say **Jesus** did not prepare His **disciples** for His **death**. At least three times already He had announced that He was going to die (12:40; 16:21; 17:22-23). He was now on the road **to Jerusalem** (cf. Jesus’ movements geographically: 4:12; 16:13; 17:24; 19:1; 21:1).

Once again **He** told the disciples that death awaited Him in that city. Here He spoke for the first time of His betrayal, mocking, flogging, and crucifixion. But He also reminded them that death was not the end for Him, for He would rise again **on the third day** (cf. 16:21; 17:23).

The disciples gave no response to the Lord’s words. Perhaps they could not bring themselves to believe the Lord was indeed going to be treated in that way.

B. The Savior speaks about the **cost of sacrifice**. vv. 20-24

20:20-23. Jesus’ recent discussion about “the renewal of all things” (19:28) prompted the following incident. **The mother of James and John came to Jesus with her two sons** and bowed before **Him**. When Jesus inquired **what** her request was, she asked that her **two sons** might be granted places of favor in His **kingdom**, one seated **at His right hand and one at His left**.