

Verse by Verse Matthew 20:20-34

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- [0 : 0 0] And the rest of us, let's get out our Bibles and find the Gospel according to Matthew. And chapter number 20, good to see Mrs. Rispicio back with us.
- Little by little, recovering. Matthew chapter 20 this morning. And it's good to see the rest of you as well.
- We got into, let's see here. We got, oh I know, I got a little sidetracked on a pronoun.
- But it's good stuff. It's good stuff to know that. That was in verse 20. In verse 20, we saw that the mother of Zebedee's children, James and John, she comes to Jesus Christ.
- And it says in verse 20 that then came to him the mother of Zebedee's children with her sons, worshiping him, desiring a certain thing of him. And he said unto her. And so in this, she's asking that Christ would grant that these my two sons may sit, the one on the right hand and the other on the left, in thy kingdom.
- [1 : 1 9] And when we went to Mark, we saw that it says that James and John asked him if they could sit there. And so some allege this is a discrepancy in the scripture.
- This is a contradiction. This is an error in translation or just in the Bible. And they try to find fault with the word of God. And I say to you, if there's ever something that looks like that, just study it out.
- Look at it closely. And generally, you'll find the light in there. It doesn't constitute an error necessarily. To use that term is pretty bold. But in this case, your King James Bible handles it pretty easily because of the way it's written and because of its accuracy.
- And in verse 20, we saw that Jesus answered and said, and the next word is a small little plural pronoun, ye. And he's talking to all three of them. If it just says you in the modern versions, you are going to assume that he's just talking to the one in the discourse there of the mother.
- But he's talking to all three of them. And so the ye know not what ye ask. So they all three asked as his answer allows. Now, I just ran a verse there and I wasn't really intended on getting into this, but this is a good case where these pronouns have a place and they have a point.
- [2 : 3 8] And like I showed you and mentioned last week, the Greek that this is translated from has in its language, it has the, what's just the, I keep thinking gender, it's the, what do you call that?
- Plural and singular. Is it the word case? Number? Number? Yeah. It has that built into it. It defines it as clear in the text.
- When you translate it into English, how are you going to keep that? Well, here's what they did. They built or they, they used what English already had.
- It has a pronoun, a family where there's distinction between singular and plural. The, thou, thine versus the you and the ye.
- And maybe you're, maybe people aren't teaching that in grammar school anymore. I'm sure they're not. And you, as a matter of fact, when I did some research on this, it was several years ago. I, I mean, it's, it's there.

- [3 : 40] It's not hard to find, but to find it in a grammar, in a, in an English grammar textbook to where it's being taught, it was pretty old. I mean, it was back in the early 1900s, at least the one that I found.
- And, and what it showed was the distinction and it laid out all of this stuff. It even laid out the, the endings of the ETH and the EST. The things that, you know, we say, oh, we don't talk like that anymore.
- And they kind of mock, thou thinkest this and that. You'll, you'll see it on commercials today when they'll, they'll mock an old, they're not mocking the Bible, but they're mocking this, you know, an old Shakespearean style of speech.
- And they'll put the ETH on, on the end of their words. And I've, I've heard so many times, it's most of the time they do it wrong because there's an actual, there's a way to do it right.
- And I don't want to get into that with you this morning. Maybe one day, if you want to learn that stuff, it's, it's all perfect in the book. It's all, it's all placed correctly.
- [4 : 40] And there's reasons for those endings. And it's not because they talked like that back then. That's not true at all. And I can prove that to you from their own writings of that day. They didn't write that way to each other.
- They didn't talk like that. But when you translate a text and it has to stay that way and be able to present itself and teach itself and be clear and be accurate, then there's certain protocols and certain structures you ought to follow to ensure that 200, 300, 400 years down the road, it still says what it says.
- And it still matches where it needs to match. And you can still find the subject and you can still find the verb that matches and agrees with that subject based on the, I know it's more than you want to hear this morning.
- But if you want a perfect book and you want to know that you got it right, then that's how you do it. And so they did it. And now all the new translations and all the new versions that are just being shoved down your throat have eliminated those specific pronouns and the endings on them.
- And I can show you a handful of verses. And I showed you one last week where Marvonnat that I said unto thee, ye must be born again, where they just put the word you through the whole thing.
- [5 : 52] Or when they eliminate the ETHs or the ESTs or adjust it to make it more modern, it muddies it. The clarity is gone. And the interpretation then becomes a little bit vague.
- It could be that person or it could be that person doing the speaking. Or it could be being applied to that person or to that person, a subject versus the object. It's detailed. And it's the word of God.
- It should be detailed. It should be pure. And it should be able to be perfect. So anyway, let's get past that, please. I'm trying to. And verse number 22, Jesus answered and said, ye know not what ye ask.
- Ye know not what ye ask, that these two boys, James and John, could sit on his right and left hand in the kingdom. I mean, is there anything higher than sitting on the throne of David?
- I don't see one. And she thinks it's suitable that it's her boys that get those spots, those positions of preeminence and of power to be seated beside the king of glory and to be, in effect, ruling and reigning with him and enforcing his decrees and rules.
- [7 : 03] And he answers, you don't know what you're asking, lady, you guys. Are ye able to drink of the cup that I shall drink of and to be baptized with a baptism that I am baptized with?

And they said unto him, we are able. Now what's that talking about there? Well, some people say that it's talking about the cup of the wrath of God. And that can't be the case because they're not able to drink the cup of the wrath of God for sins like Christ did on Calvary.

That's not, that can't be what that's talking about. It's talking about suffering and death is what it's talking about. And his response is, if you want to be exalted and if you want to see the crown, so to speak, there's a cross before the crown.

As we've learned already, you've got to be willing to suffer and die. And they said, we're willing. We're willing to suffer and die. And he said unto them in verse 23, ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with.

But to sit on my right hand and on my left is not mine to give. But it shall be given to them for whom it is prepared of my father. Now Jesus Christ voluntarily laid his life down and he was baptized.

[8 : 21] He was baptized into suffering and death. And history will give some evidence that each of these disciples face their own form of suffering and death by living out their life for Jesus Christ and the opposition arose.

But the question of this right hand and left hand thing, it's an interesting one. And the word of God doesn't just come out and say, when Christ sits on the throne of his kingdom, this one will sit on the right, this one will sit on the left.

But it seems there's speculation, but it seems like there's some answers here. And I don't want to take a lot of time. I don't know how profitable this is, but I'll just run the references with you quickly if we can.

So look at Revelation 11. And then you're going to need to go back to Zechariah, just a little bit to the left of Matthew, and chapter 4.

Because the statement of Christ is, these two positions, it shall be given to them for whom it is prepared of my Father.

[9 : 46] So the Father has already got it settled. It's already prepared who's going to sit there. And it's not going to be James and John. So there's two characters that show up here in Revelation 11.

And they're preachers. They're witnesses in verse number 3 is what they're called. And this is going out into the future, into the tribulation time. And it says, I will give power unto my two witnesses.

And they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. That's three and a half years. These are the two olive trees and the two candlesticks standing before the God of the earth.

Now, keep your place here, but go back to Zechariah, because that's a reference to Zechariah's prophecy. And things that Zechariah, visions that he had, that he didn't know what he was seeing.

He was asking, if you recall, some weeks ago, we came through as Zechariah a little bit, and I pointed out how he's asking questions the whole time. Who are these? What is this? Everything he sees, I don't know what I'm seeing.

[10 : 55] And here's another case. In Zechariah chapter 4, and it starts early in the chapter, but I'll just catch you at the very end of it.

Verse 13, He answered me and said, Knowest thou not with these be? And I said, No, my Lord. And he said, These are the two anointed ones that stand by the Lord of the whole earth.

Now, back into, it goes back to the beginning in verse 3, the two olive trees by it, the one on the right side of the bowl, the other. So he's seeing this stuff, and he doesn't know what it is. In Revelation to John, the revelation comes that these are two people, and they're called the two anointed ones that stand by the Lord of the whole earth.

And there in Revelation 11, and verse number 4, he says these two candlesticks standing, the two olive trees, two candlesticks, that's back in Zechariah as well, the candlesticks, standing before the God of the whole earth.

And there's two guys that are standing by the Lord of the whole earth. They're on the right side and on the left, and who are they? And how did they get there?

[12 : 00] So back in Revelation 11 again, and this will be quick, there's two witnesses, they're not named, but they have certain attributes that seem awful indicative of who they might be.

In verse number 5, speaking of these two guys, if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.

And if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not on the earth of the days of their prophecy. There's one guy in the Old Testament that fire doesn't come out of his mouth, but it comes down out of heaven and devours his enemies more than one time.

And that same guy, in the ministry that he had three and a half years, there was a drought. The heavens were stopped until he prayed.

And that guy's name's Elijah. And so these two things match that man in the Old Testament. Moving on in verse number 6, it says, they have power over waters to turn them to blood and to smite the earth with all plagues as often as they will.

[13 : 14] That ought to sound like somebody to you as well. Moses, back in the Old Testament, turning the water to blood, smiting plagues. That's enough out of that passage.

Now come back to Matthew and look at chapter 17. Now it doesn't say Moses and it doesn't say Elijah. And there's speculation about who these guys are.

Some try to spiritualize it and say that this is the Old and New Testaments standing, you know, figuratively beside the God of the whole earth.

Every other, this is not a joke, other cults say this is the Bible and the Book of Mormon. Others say this is the Bible and the prophecies or writings of Mary Baker, Eddie, whatever, the Seventh-day Adventist, follow her.

And they say that in some of their writings. That's what these two witnesses are, the Word of God and then the additional revelation that he's given just to us. That's nonsense. These are people.

[14 : 21] These are people that smite the earth with plagues in this time. All right, Matthew 17. Notice this, and this timing is crucial with what we read in Revelation. Verse, well, verse number one, and after six days, Jesus taketh Peter, James, and John, his brother, and brings them in the high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as a light.

And behold, there appeared unto them Moses and Elias talking with him. It's interesting, these two characters pop up in connection to the second coming of Christ, speaking to him about these things, and there's two characters that their bodies are not retrievable.

Elijah, you know, went up in the whirlwind with the chariots of God and angels and all that, chariots of fire.

Moses went up into that mountain, was died, or was died up in that mountain before they went into the promised land, but there's something going on with his body because in Jude, you see that Michael, the archangel, is disputing with the devil about the body of Moses.

There's something peculiar about his body. There's another guy you're probably thinking of, Enoch, that was translated that he should not see death, but Enoch doesn't really fit this kingdom situation.

[15 : 46] Moses and Elijah, Moses represents the law, Elijah represents the prophets, they're Jews, they're part of this whole covenant thing when promise of the kingdom to Israel.

Enoch's before all that, and so I don't see that he's really part of that picture. So that's just food for thought of who these two people are that would have these positions.

They seem to be the ones that have that acknowledgement of being beside the God of the whole earth, and here there's positions that are given or prepared for two people, and it's not any of these twelve.

The twelve do have thrones, we saw that back in chapter 19, verse 28, that ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

So they're not seated up there beside the throne of Jesus Christ, but they have their own separate throne, their own separate duties. Alright, so let's get past that. Verse number 24, when the ten heard it, they were moved with indignation against the two brethren, and I can imagine so.

[16 : 53] I can imagine so. They think they're better than me. Peter might have heard that and thought, but you think you're better than me. Matthew thinking, I left everything, I'm following him too, why should you get the throne?

You would imagine that's exactly how they would respond when they hear this. And there's this number, ten against two. Doesn't that show up in the Bible a few times?

You know the song, ten were bad and two were bad. Does anybody know that one? Nobody knows that one? Twelve men went to spy on Canaan. It's a little Sunday school song you learn. There's ten and two back there, Joshua and Caleb, they're ready to go, they're ready to conquer the land and ten of them don't have that faith.

And that just shows up and here it is again, ten against two. Verse 25, but Jesus called them unto him and said, you know that the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them, but it shall not be so among you.

But whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. even as the son of man came not to be ministered unto, but to minister and to give his life a ransom for many.

[18 : 07] So these men are thinking about the kingdom and Christ now is shifting a bit I'd say because he's calling and now he's sending them into the ministry.

And the ministry, of course, they've been ministering for the last couple years, believers, but they're thinking about authority, they're thinking about dominion, they're thinking about exercising authority and being in a position.

And Christ has to turn them around and say that's not what this is about here. That'll be then, the kingdom will happen, but now the minister is one that serves. The minister is one that humbles himself and gives of himself.

Christ says I'm going to give my life. that doesn't sound like somebody exercising authority or exercising dominion over others. And so the ministry is about serving and it's not about ruling, it's not about exercising dominion or dominating.

And there's something about that to notice that religions in history, you can tell they're wrong because they thought that they could conquer lands and conquer people and conquer kingdoms and grow the church of God.

[19 : 20] so they thought. And how wrong that is. The church isn't joined by force. It's not joined and grown by conquering. That shows you that all that stuff of the dark ages was not of God at all.

It wasn't Bible Christianity spreading by going to war and conquering another land and claiming it for God. That's not God's moving at all. The church is joined by free will.

It's joined by a choice. And this case here, this has to do with ministry. It's not about having authority and exercising dominion. And so the word minister, it kind of has two connotations maybe.

I don't know if I'd say they're two separate meanings, but the one is to serve. The one is to work without reward and to minister, to be humble. But another one is to look at Acts chapter 6.

It's to give out. It's to administer maybe is another form of the word. Administration. And so look in Acts chapter 6.

[20 : 35] And this is the case where there's some issues, some murmurings going on because widows are being neglected in what's called verse 1, the daily ministrations.

And so they're taking care of widows. And there's no like scriptural precedent here for them to follow.

What should we do? So they get together and they come up with an idea and they say in verse 2, the 12 called the multitude of disciples unto them and said it's not reason that we should leave the word of God and serve tables.

This is something we need to find other people to step up and take over. And so they do and they appoint some men over this business. Verse 4 says, but we will give ourselves continually to prayer and to the ministry of the word.

Now they're not ministering to the word, they're ministering the word. So there's the second connotation or thought about the word is you're not serving the Bible, you're serving others with the word of God.

[21 : 40] And so giving it out, putting it out. A minister must be willing to serve others and serve others for the Lord Jesus Christ, that is.

It's not just about making somebody, giving them a home, giving them a tent, giving them food and shelter. It's about serving and giving and helping for the Lord Jesus Christ. And doing that, you've got to deny yourself to serve somebody else.

You have to overlook, it may be just time and give your time so that you can do something for somebody else, for Jesus' sake. Look at Colossians chapter 3 and watch how potent this passage is in regards to serving and others and who it's for.

Colossians chapter 3. Colossians chapter 3. Colossians chapter 3. Colossians chapter 3. Colossians chapter 3. Let's, let me start in verse 14 and we'll come down through a few verses here.

And above all these things, put on charity which is the bond of perfectness and let the peace of God rule in your hearts. Notice it's the peace of God, it's His peace, ruling in your hearts to which also you are called one body.

[23 : 04] And be thankful and let the word of Christ, it's Christ's word, again there's God, there's Christ, dwell in you richly in all wisdom, teaching and admonishing one another in Psalms hymns, spiritual songs, singing with grace in your hearts to the Lord.

Again, there's God brought in the Lord. God, Christ, Lord. And verse 17, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Wives, submit yourselves unto your own husbands as it is fit in the Lord. That's the qualification. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleased.

I almost quoted Ephesians there. My bad. Obey your parents in all things, for this is well pleasing unto the Lord. Notice how the focus is always going back to Him. Fathers, provoke not your children to anger, lest they be discouraged.

Servants, obey in all things your masters according to the flesh, not with eye service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance.

[24 : 16] Why? For ye serve the Lord Christ. You serving Jesus Christ. And everything in this passage is all revolving and pointing back to Him.

Whether it's your relationship with your parents, with your children, with your fathers, with your mothers, with your masters, with your wives, your spouse, whether it's in speaking, in doing, in serving, it's Jesus Christ, Jesus Christ, it's the Lord God.

And the ministry is not about you, the ministry that we're all called to, I'm not talking about full-time ministry, I'm talking about the ministry of the gospel of Jesus Christ and of the word of God.

It's not for you, it's not about you, it's ultimately, it's not even about them, it's about the Lord Jesus Christ, it's about God, that's who you're ministering for, for ye serve the Lord Christ.

Take that little tag and see if you can stamp that on everything you do in your day and in your week and in your life, for ye serve the Lord Christ.

[25 : 24] And look, what am I doing? Am I serving the Lord Christ in this? Is He getting glory in this? Is He receiving anything out of this? Or am I? Or is this about me?

And watch. Is this decision about Him or about me? I mean, people can make decisions and they can put it down on paper and say, this is good, this is right.

You better be careful because we're not here to make those decisions for us. It's about Him. To serve and to minister is to serve others, is to give of yourself.

And it's important that we know that it's not about you. It's not about your way. It's not about making yourself comfortable. It's about the Lord Jesus Christ.

Now, verse 28, Christ said that He didn't come to be ministered unto, but to minister. And the last phrase says, and, here's why I came, to give His life a ransom for many.

[26 : 23] Now, just earlier in this chapter, verse 17, 18, 19, He brought up again about this, I'm going to Jerusalem, and I'm going to be betrayed, and they're going to scourge me in all this and crucify me.

And here He brings it up again, I'm going to give my life. I came to give my life a ransom for many. A ransom implies a payment, doesn't it? And the Bible says in Galatians 3 that He redeemed us from the curse of the law, being made a curse for us.

So He, in fact, did make a payment for us. He made an incredible payment on our behalf. And what a thing to look at Him and see that He's got some guys that He's training and working with and bringing along, and they want a bigger piece of the pie.

They want a position, and He has to bring them down and say, no, that's not what this is about right now. Now, verse 29, we'll finish this chapter here, it says, They departed from Jericho, a great multitude followed Him.

And multitudes follow Him because He's quite a popular guy. He says some things they've never heard before. He speaks with authority. Sometimes they're following Him in one case, it's just because He's feeding them.

[27 : 33] And He recognized that, and He told them that in John. And so people show up to get things. People show up to get things for themselves because they're happy with it.

And they don't often show up to give things. They don't often show up to minister and to sacrifice. They show up to receive. And that's a mark of this age in the church that we're in.

I'm not talking about this place. I mean, overall, the body of Christ as they've fallen into this just blindness and this lulled themselves to sleep thinking it's about them. And I heard a message recently that Brother Justin sent me from David Peacock in Jacksonville, Florida.

It was a recent message that was pretty powerful about weighing this, whether it's God's church or the people's church today. And if you know your Bible about Laodicea, it means the rights of the people.

And he was just articulating how over the last 20, 30 years and better that things have shifted gradually and slowly into this, what do you have for me?

[28 : 42] And I'll come to your church if you have something for me, if you have something for my kids, if you have something for the teens to do, if you have something for the young people to do, what do you have for me?

What's going on? Not enough. Okay, I'll go somewhere else where I can find something for me. Instead of coming, what can I give to this church? How can I be a, you know, the church is likened to a body, right?

Right? I mean, 1 Corinthians 12 is likened to a body. Does the hand say to the breast of the body, what do you have for me? The hand is there to what? To be part of the body, to work, to labor, to help the body.

It's backwards thinking that it's about me. And that goes back into this ministry. It's not about you. So people followed him and he's on his way to Jericho now, in verse 29, as they departed from Jericho.

I'm sorry, he's on his way to Jerusalem. And this will be his last time. He's going to Jerusalem and it's going to be over very soon. And so in verse 30, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

[29 : 57] The multitude rebuked them because they should hold their peace. They say, be quiet. We don't even want to hear that. It's not the time for that. Shut your mouths, you blind beggars.

You go to, I think it's Mark or Luke, and you see that most likely this is the same account that one of them's name is Bartimaeus. You probably know that guy. And Bartimaeus is, in one of those accounts, it's only listed as one guy.

They don't give the account that there was two of them. And it gives specifically this conversation between Jesus and Bartimaeus. But here Matthew tells us there was actually two of them. And so they cry out, and of course the people tell them to be quiet.

We don't want to hear that. Have mercy on us, O Lord, thou son of David. And the Bible says in verse 32, Jesus stood still, and he called them and said, What will ye that I shall do unto you?

They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them and touched their eyes, and immediately their eyes received sight, and they followed him.

[31 : 01] Now, I'm going to, I think it's Mark. Look at Mark chapter 10. I'm going to check. Yeah, so Mark 10 is where it gives us the account of Bartimaeus, and there's a few more words that he gives us.

And what do you have here? It's a beautiful picture of salvation. And it's not, it makes a great message on somebody being blind and calling out to Jesus Christ and having opposition the whole time.

And Christ, verse 49, Jesus stood still. And that's the only time in your Bible, only account here, Matthew mentions it here, Jesus stood still that Christ did that.

It's the only time it says that anyway. And you know when he did that? When somebody called out for him. When a sinner called out to him. He stood still. The multitude that follows him doesn't want anything to do with this.

But Jesus, he's on a different level. He stood still and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise, he calleth thee. And verse 50, and he, casting away his garment, rose and came to Jesus.

[32 : 21] And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And notice this, verse 52, Jesus said unto him, Go thy way, thy faith hath made thee whole.

And immediately he received his sights and followed Jesus in the way. And so here's a tremendous picture of salvation. The lost, unsaved man is called blinded by the God of this world.

In Ephesians it says the blindness of their heart. And there's a good picture. These blind men represent a sinner that's lost and doesn't know God or Christ. And this man casts away his garments.

It shows his repentance. He's coming to Jesus as he is. He's not covering up who he is. He has nothing to offer. And he comes to Jesus Christ, he's still blind.

But he's calling out to the person that can fix the problem. He's calling out to the one who stops to hear his cry and says, Come to me, all ye that labor and are heavy laden.

[33 : 21] And that sinner comes to Jesus Christ and he wants him to fix him. And he doesn't say, I promise I'm going to do this and I promise I'm going to do that and if you'll fix my sin problem or my disease, I'm going to be this great thing.

No, he just says, I want to be whole. That's all he asks. What do you want me to do? I want to be whole. I want to be fixed. That's what a sinner needs. And faith alone can get there.

It said in America, it said immediately. Immediately he received his sight. Christ didn't tell him, well, go show me that you're serious. Go fix things, all the situations in your life, fix them up and come back to me and then I'm going to know that your heart's in this.

No, he just, you need, you need, this is a sinner. You need to be saved. I can save you. And immediately Christ can save a sinner. He can give him, he can give him life.

He can give them light in their blinded eyes. And this guy then followed Jesus in the way. That's a good response. A great response is then to follow the Lord Jesus Christ when you find out what he did for you.

[34 : 33] Now that's a great picture there to end this passage in Matthew chapter 20. And next week we'll pick it up in chapter 21 because he's drawing nigh unto Jerusalem. And some prophecies are about to start just falling right in the line with what's supposed to take place leading up to his crucifixion.

And so stuff we'll look at next week is prophetic, things coming to pass. And I showed you before that there's three applications of scripture and we'll see some of that right away here in the first beginning of chapter 21.

And things are going to really hasten toward the cross. So we'll pick that back up, Lord willing, next Sunday. Or will we? I think the Drakes are here.

Maybe he...