

Matthew Chapter 20

Verses 1-14:

This parable reinforces Jesus' teaching regarding true Christian service and riches.

The "householder" is Christ Himself, the Master of the "vineyard," the field of labor (service to the world through His church).

"Early in the morning:"

The first workers were hired at dawn.

"A penny" (Greek denarion), represents a denarius, or a common day's wage.

"Others standing idle in the market place" were not lazy but they were in the usual place to those seeking employment.

From this unemployed group, the householder hired additional workers at 9 a.m., noon, 3 p.m., and 5 p.m.

The pay scale will be "whatsoever is right," indicating Christ's justice to His laborers.

"When even (evening), "was come," that is, at the end of the day, then every man was paid the same wage.

Therefore, the first hired laborers "murmured against the goodman."

However, he reminded them that he had been just in paying them what they bargained for.

The statement "I will give unto this last, even as unto thee", is Jesus' interpretation of "the last shall be first, and the first last" (verse 16).

There is here, perhaps, a sweeping view of church history, in which those working in the last hour are promised blessing equal to that of His original disciples.

Thus, Jesus warns against jealousy and impurity of motive in serving Him.

Matthew 20:1 "For the kingdom of heaven is like unto a man [that is] a householder, which went out early in the morning to hire laborers into his vineyard."

"Hire laborers":

This was typical during harvest.

Day laborers stood in the market place from dawn, hoping to be hired for the day's work.

The work day began at 6:00 a.m. and went to 6:00 p.m.

Matthew 20:2 "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard."

"For a penny a day":

A fair wage for a full day's labor.

"And when he had agreed with the laborers for a penny a day":

These laborers were of those that were called, "hired for a day".

A penny, a Roman coin, as noted before (Matthew 18:28), worth about seven-pence halfpenny or seven-pence three farthings of our money, and equal to the Greek drachma.

This appears to have been the ordinary price of a day's labor at that time.

Matthew 20:3 "And he went out about the third hour, and saw others standing idle in the marketplace,"

"Third hour":

9:00 a.m. They were standing idle because no one had hired them (verse 7).

Matthew 20:4 "And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way."

"Whatsoever is right":

So eager to work, these men did not even negotiate a specific wage.

Matthew 20:5 "Again he went out about the sixth and ninth hour, and did likewise."

"Again he went out about the sixth and ninth hour":

About twelve o'clock, or at noon, and three o'clock in the afternoon.

These three last mentioned the seasons of the day, were the hours of prayer (see Acts 2:15), and did likewise.

Seeing others in the same place, and posture, he called them, and sent them into his vineyard to labor there.

Giving them the same promise he did to others.

Matthew 20:6 "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?"

“Eleventh hour”:

I.e., 5:00 p.m. Desperate for work, they had waited nearly “all day.”

They would take whatever they could get.

Matthew 20:7 "They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive."

“Why stand ye here all the day idle?”

At about the eleventh hour, one hour before the close of the working day; a most unusual hour both for offering and engaging; found others standing idle.

Of course they had not been there, or not been disposed to offer themselves at the proper time.

But as they were now willing, and the day was not over, and "yet there was room," they also are hired, and on similar terms with all the rest.

Matthew 20:8 "So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them [their] hire, beginning from the last unto the first."

“Last ... unto the first”:

This is the clue that opens the parable.

“When even was come”:

That is, when the twelfth hour had come; the day was ended, and the time of payment had come.

“His steward”:

A steward is one who transacts business in the place of another.

He was one who had the administration of affairs in the absence of the householder, who provided for the family, and who was entrusted with the payment of laborers and servants.

He was commonly the most trusty and faithful of the servants, raised to that station as a reward for his fidelity.

“Beginning from the last unto the first”:

It was immaterial where he began to pay, provided he dealt justly by them.

In the parable, this order is mentioned to give opportunity for the remarks which follow.

Had those first hired been first paid, they would have departed satisfied, and the point of the parable would have been lost.

(Deuteronomy 24:15), pay him his wages each day before sunset, because he is poor and is counting on it.

Otherwise he may cry to the LORD against you, and you will be guilty of sin.

Matthew 20:9 "And when they came that [were hired] about the eleventh hour, they received every man a penny."

"And when they came that were hired about the eleventh hour":

Who were the last that had been hired; and signify either such, as are called in their last days, in old age.

Or Gentile sinners; or the last of God's elect, that will be called by grace, at the end of the world.

They received every man a penny: the same they first agreed for that were hired early into the vineyard; and every man alike, not one more and another less.

So, the same church privileges and immunities are common to all believers, Jews or Gentiles; sooner or later called; and equal title given to the same eternal life and happiness, which will be enjoyed alike, by one saint as another.

They are all loved with the same everlasting love by God; they are chosen alike by him in his Son, at the same time, in the same way and manner, and to the same grace and glory.

They are interested in the same covenant, in all the promises and blessings of it.

They are bought with the same price of a Redeemer's blood, are justified by the same righteousness, and are called in one hope of their calling.

They are equally the sons of God, and their glory and happiness are always expressed by the same thing, as a kingdom, a crown, and inheritance.

Matthew 20:10 "But when the first came, they supposed that they should have received more; and they likewise received every man a penny."

"But when the first came":

Who were early hired into the vineyard; this is like either the first saints that were in the world; or the Jews that first believed in Christ.

Either really or nominally; or such, who were called by grace in their early days.

That they should have received more; than a penny, a greater reward.

Not that they could expect it on the face of their agreement, or on account of their work; but because they observed, that they that came last into the vineyard, had as much as they agreed for.

And therefore hoped, from the goodness of their Lord to them, that they should receive more.

But they likewise received every man a penny; the selfsame privileges of the Gospel, and a title to the selfsame reward of free grace, the selfsame glory and happiness.

Matthew 20:11 "And when they had received [it], they murmured against the goodman of the house,"

“And when they had received it”:

The external privileges of the Gospel dispensation, an inheritance among them that are sanctified, and a right unto it, on the foot of free grace, they murmured against the good man of the house.

Who had been so kind and liberal to those who came last into the vineyard, and had done no injury to them, but gave them a full reward.

So the Jews that first believed in Christ, were at first uneasy at the Gospel being preached to the Gentiles, at the calling of them.

And their partaking of the same privileges in a Gospel church state with them, without their submitting to the ceremonies of the law, as they had done.

Just as the Pharisees, in Christ's time, murmured against him; for receiving sinners, and eating with them.

Though in the latter day, the envy of Ephraim shall depart, and in the ultimate glory there will be no murmuring at each other's happiness.

Matthew 20:12 "Saying, These last have wrought [but] one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."

They murmured and said, "we have labored all the day"; but these men have not labored but two or three hours in the day, and they take their wages, even as ours, or a perfect reward.

“And thou hast made them equal to us, who have borne the burden and heat of the day”; of all the Jewish rites and ceremonies, which were burdensome and intolerable.

The ceremonial law was a burden to the Jewish people; the multitude of sacrifices enjoined them, and the frequent repetition of them, together with the great number of other ordinances and institutions, produced weariness in them.

Especially in the carnal part of them, who saw not the things typified by them, the use and end of them, and so did not enjoy spiritual pleasure in them.

Matthew 20:13 "But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?"

“I do thee no wrong”:

Everyone received a full day’s wage, to their shock (verses 9-11).

The man was acting graciously to those whom he overpaid.

This was no slight against those whom he paid a full wage for a full day’s work.

That was precisely what they agreed to in the beginning.

But it was his privilege to extend the same generosity to all (verse 15; Rom. 9:15).

Matthew 20:14 "Take [that] thine [is], and go thy way: I will give unto this last, even as unto thee."

"Take that thine is”:

By agreement, and go thy way; out of my sight, give me no more trouble on this head.

Which looks like a dismissal from his service, and after privileges; and was true of many among the Jews, who were only nominal professors, and from whom the Gospel and ordinances of it were taken.

I will give unto this last man that was called, and sent into the vineyard, even as unto thee.

The same outward privileges, besides special grace, and eternal glory, which it looks as if the other had not.

Matthew 20:15 "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

External gifts and outward privileges, such as enjoying the word and ordinances, are God's own; and he may, as he does, bestow them on whom he will, and when and where he pleases.

He gave them to the Jews, and continued with them many hundreds of years, when the Gentiles were utterly destitute of them.

And now he has bestowed these gifts and privileges in a more abundant manner for a long time on the Gentiles, whilst the Jews despise and reject them.

Special grace is his own, which he gives to whom he pleases.

It is by His own grace, and not the merits of men, that any are chosen, adopted, justified, pardoned, regenerated, and called.

Or that they have faith, hope, love, repentance, or perform new obedience from a new heart, and new principles.

Heaven and glory is his own, of his own preparing and giving.

And both grace and glory are disposed of, and that very rightly and lawfully, according to his sovereign good will and pleasure.

The Church is a vineyard, because it is a place of labor, where no man should be idle.

Each of us is engaged to labor in this vineyard, to work out our salvation through him who worketh in us to will and to perform.

Life is but a day, where of childhood, or the first use of reason, is the day-break or first hour (Matthew 20:1), in which we receive the first Call.

Matthew 20:16 "So the last shall be first, and the first last: for many be called, but few chosen."

“Last shall be first ... first last”:

In other words, everyone finishes in a dead heat.

No matter how long each of the workers worked, they each received a full day's wage.

Similarly, the thief on the cross will enjoy the full blessings of heaven alongside those who have labored their whole lives for Christ.

Such is the grace of God.

The kingdom of heaven spoken of in verse one is the church of Jesus Christ.

His followers and workers are the workers in this story.

The true story behind all of this is no matter whether you are saved at a very tender age and work all your life for God; or whether you are saved on your death bed, the pay is the same (eternal life in heaven with Jesus).

There is no work that we can do to pay; it is by grace through faith that we inherit eternal life.

We have no right to question the wages He pays.

When Jesus worked six hours on the cross (because of His love for each of us), our salvation was paid for in full.

I have been telling you the spiritual meaning of this parable that Jesus had given.

There is a physical side, as well.

If we make a deal to work for a certain amount, we have no right to question the pay of another, even though it is much more than we agreed for.

When we make a deal, we must stick by it, whatever happens.

If, through kindness of the boss, he pays someone else as much as he does us for a lesser amount of time, it is none of our business.

He paid us what he agreed to.

We can ask no more.

What he pays someone else is his business.

It is his money.

He can do with it whatever he wishes.

You see, each answered the call that God had on his life the best he could.

The main thing is not just to be called, but to answer, here am I Lord, send me, and then be chosen of God. Hallelujah!

Verses 17-28: (see Mark 10:32-34; Luke 18:31-34).

The journey to Jerusalem is now resumed after the stay in Perea.

As the final events of His life draw nearer, the Lord again seeks to enlighten His disciples.

Matthew 20:17 "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,"

This was not a message for everyone.

This was just for His chosen twelve.

This begins His final journey to the cross.

Matthew 20:18 "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,"

This is the last time of our going there; observe, and take notice of what I am about to say; some extraordinary things will come to pass.

As Luke relates that he said, all things that are written by the prophets concerning the Son of man, shall be accomplished.

Everything that is recorded (in Psalm 22:1), and (in Isaiah 53:1), or in any other prophecies of the Old Testament, relating to the ill treatment the Messiah should meet with, to his sufferings and death.

And all the circumstances attending them, shall be exactly fulfilled in every point: and that they might not be at a loss about what he meant, he gives an account of various particular things, which should befall him.

“And the Son of man shall be betrayed”:

The persons into whose hands he was to be betrayed, the chief priests, and unto the Scribes; who were his most inveterate and implacable enemies.

And who were the ones that had already taken counsel to put him to death, and were seeking all advantages and opportunities to execute Him.

Matthew 16:21: From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.

Matthew 20:19 "And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and the third day he shall rise again."

“Scourge and to crucify”:

This was the third time Jesus told the disciples of His death, plus three of the disciples had overheard Jesus discussing His death with Moses and Elijah at the Transfiguration (Luke 9:31).

This time, however, He added more details.

Jesus, in giving this message to His friends, spoke almost as if He was speaking of someone else.

He did not use "I" in His explanation.

This may very well be because this was not an attack on Him as a man, but rather, on what He stood for and on Him for who He really is.

We need to look at His crucifixion as a perfect Lamb sacrifice that will do away with the sin of the world, once and for all time.

Note also, that this Scripture did not say three days and nights later, but rather, on the third day He shall arise.

Jesus was telling the disciples ahead of time, so that they would understand when it happened.

Verses 20-28:

“Zebedee’s children:”

The two sons are the apostles James and John (4:21).

“Grant” might better be translated “command.”

The request and the indignation of the others that follows show that the disciples are still thinking in terms of setting up an earthly kingdom, in spite of the clear prediction of suffering and death our Lord has just made.

The cup and the baptism both refer to the Lord’s suffering and death.

“His life” (Greek psuche), could be translated “His soul;”

“A ransom:”

This important phrase provides one of the occasions when the doctrine of substitutionary atonement is mentioned in the synoptic Gospels.

It implies a price paid for the deliverance of captives.

His life thus became the cost of our redemption.

“Many” does not necessarily restrict the extent of His atonement (as contrasted to “all”), but it does indicate that not all would accept His offer of salvation.

Matthew 20:20 "Then came to him the mother of Zebedee's children with her sons, worshipping [him], and desiring a certain thing of him."

“Mother of Zebedee’s children”:

(Mark 10:35), says James and John themselves raised the question of (verse 21).

There is no contradiction.

It is possible either that the three of them asked together, or perhaps even more likely that they had discussed it among themselves beforehand, and each posed the question to Jesus privately.

This was the mother of James and John (two of Jesus' closest companions).

They were sons of Zebedee, or sons of thunder.

Matthew 20:21 "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

“Grant ... my two sons”:

Probably playing off the words of Jesus (in 19:28).

James and John had enlisted their mother to convey their proud, self-seeking request to Jesus.

This was a recurring matter among the disciples (18:1, 4; 23:11; Mark 9:34; Luke 9:46; 22:24, 26), right up to the table at the Last Supper.

This mother was very proud of her two sons and was trying to put in a good word for them both to Jesus.

Whether she had been there when Jesus promised that the disciples would sit on twelve thrones beside Him, or not, was not evident.

At any rate, she wanted her boys to be right up there at the top with Jesus.

Matthew 20:22 "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."

“Ye know not what ye ask”:

The greatest glory goes to those who suffer the most for Christ.

They did not understand truly what they were asking.

Jesus was about to be baptized with the baptism of suffering, even to the cruel death on the cross.

Jesus Himself, when praying to the Father for this cup to pass Him, even sweats drops of blood knowing the agony.

He was about to drink the cup of God's wrath, yet He submits to the Father's will.

Matthew 20:23 "And he saith unto them, 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."

"Ye shall drink indeed of my cup":

James was beheaded (Acts 12:2), and John tortured and exiled to Patmos (Rev. 1:9), for the sake of Christ.

"For whom it is prepared":

God alone has chosen.

James really was a martyr.

He was killed by Herod.

John knew loneliness and suffered much for Jesus.

He loved Jesus so much that he suffered with Jesus on the cross.

He was the only disciple present at the crucifixion.

John was banished to Patmos in his old age.

The place of seating, that was given by the Father, was not given by great deeds done, but by divine justice.

God had preparation made for this, known from the foundation of the world.

Matthew 20:24 "And when the ten heard [it], they were moved with indignation against the two brethren."

"Moved with indignation":

Jealous displeasure no doubt.

They all would have petitioned Jesus for the exalted, favored positions, given the opportunity.

Jealousy had raised its nasty head among the disciples.

Verses 25-28:

In this rich text, the Lord was teaching the disciples that the style of greatness and leadership for believers is different.

The Gentile leaders dominate in dictatorial fashion, using carnal power and authority.

Believers are to do the opposite, they lead by being servants and giving themselves away for others, as Jesus did.

Matthew 20:25 "But Jesus called them [unto him], and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them."

"But Jesus called them unto him":

That is, he called all the apostles to him, and stated the principles on which they were to act.

"The princes of the Gentiles exercise dominion over them":

That is, over their subjects.

You know that such honors are customary among nations.

The kings of the earth raise their favorites to posts of trust and power they give authority to some over others; but my kingdom is established in a different manner.

All men are to be on the same level.

The rich, the poor, the learned, the unlearned, the bond, the free, are to be equal.

He will be the most distinguished that shows most humility, the deepest sense of his unworthiness, and the most earnest desire to promote the welfare of his brethren."

Matthew 20:26 "But it shall not be so among you: but whosoever will be great among you, let him be your minister;"

"But whosoever will be great among you":

Whoever would be reckoned a great man in the kingdom of Christ, or under the Gospel dispensation, must be a minister to others if he is desirous of being truly great in the esteem of God, and of men.

He must do great service for Christ and to the souls of men; and seek to bring great glory to God, by faithfully ministering the word and ordinances.

And by denying himself worldly honor and glory, and by serving others, through much reproach, difficulty, and opposition.

Matthew 20:27 "And whosoever will be chief among you, let him be your servant:"

"And whosoever will be chief among you":

Or first, or have the pre-eminence, or the first place in the kingdom of the Messiah, "let him be your servant".

Or as Mark puts it, they shall be servant of all.

Not only a minister but a servant; and not a servant of some only, but of all.

This was verified in the Apostle Paul, who became a servant to all men, though he was free, that he might gain some to Christ; and by so doing was the chief, though he reckoned himself the least of the apostles.

Matthew 20:28 "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"To give his life a ransom for many":

The word translated "for" means "in the place of," underscoring the substitutionary nature of Christ's sacrifice.

A "ransom" is a price paid to redeem a slave or a prisoner.

Redemption does not involve a price paid to Satan.

Rather, the ransom is offered to God, to satisfy His justice and wrath against sin.

The price paid was Christ's own life, as a blood atonement (Lev. 17:11; Heb. 9:22).

This then, is the meaning of the cross.

Christ subjected Himself to the divine punishment against sin on our behalf (Isa. 53:4-5).

Suffering the brunt of divine wrath in the place of sinners was the "cup" He spoke of having to drink (verse 22).

Jesus was almost scolding them for wanting to be greatest.

Really, there is no place in Christian work for jealousy.

To be great in God's sight, we must humble ourselves to the place of servants.

Jesus is our example, and He humbled Himself to the most shameful of deaths, the death on the cross.

He came asking nothing and giving everything.

Verses 29-34:

See parallel accounts (in Mark 10:46-52; Luke 18:35-43).

Luke places this event on the approach to the city, whereas Mark and Matthew state “as they departed from Jericho” (verse 29).

In actuality there were two Jerichos’.

The Roman city lay about a mile east of Herod’s winter headquarters (also called Jericho), where the wealthy friends of the Herodian family lived, near the palace and fortress.

The healing of the blind man had evidently taken place while Jesus was going from one city to the other.

Luke’s attention would be on the Herodian city where his next recorded event, the calling of Zaccheus, took place.

“Two blind men” are mentioned by Matthew, while the other synoptics refer only to the more prominent Bartimaeus.

Rebuked by the crowd, they cry the louder, “thou son of David,” a messianic title, earlier avoided by Jesus in public, but now accepted as He approaches Jerusalem.

The miracle of restoring their sight was total, so that afterward “they followed him.

**Matthew 20:29-30 "And as they departed from Jericho, a great multitude followed him."
"And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, [thou] son of David."**

“Two blind men”:

(Mark 10:46 and Luke 18:35), mention only one blind man, and Luke says this encounter took place as Christ was approaching Jericho rather than when He was leaving (verse 29).

The difficulties are simple to reconcile: as there were two blind men, but Bartimaeus (Mark 10:46), was the spokesman of the two and was therefore, the sole focus of both Luke's and Mark's accounts.

It is also a fact that there were two Jerichos, one the mound of the ancient city (the ruins of which may still be seen today), and the other, the inhabited city of Jericho close by.

Jesus may have been going out of old Jericho and entering new Jericho.

Or it may also be that the events are telescoped for us, so that Christ first encountered the blind men on His way into the city, but the healing took place as He was departing.

Matthew 20:31 "And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, [thou] son of David."

"And the multitude rebuked them":

Who were either the friends or enemies of Christ.

If his friends, they might rebuke them, that they might not be so troublesome to him, and judging it unworthy of him to have anything to do with such persons, and supposing that their business was only to ask alms of him.

Or if they were his enemies and not so well drawn to him, they might chide them for giving him such high characters, as Lord, and Son of David.

Therefore, being displeased with any such titles, reproved them, because that they should hold their peace.

Be silent, and say no more of that kind, lest others should take up the same notion of him, and it should prevail among the people.

"But they cried the more, saying, have mercy on us, O Lord, thou Son of David":

They lifted their voice higher and cried the more loudly, that their voice might be above the noise of the people, and be heard by Christ.

They renewed their request with more eagerness and importunity.

Not being the least intimidated by the rebukes of the people.

Their faith in Jesus, as the Messiah, being more increased, and their desires of his pity and compassion being more enlarged, they grew bolder, and more resolute.

As faith often does by opposition, and trials.

Matthew 20:32 "And Jesus stood still, and called them, and said, What will ye that I shall do unto you?"

“And Jesus stood still”:

He made a full stop, when he was near, or right against where these blind men sat; which shows the strength of faith, the force of prayer, and the great regard Christ has to both.

“And called them”:

Being near unto them, and within the reach of his voice; or he commanded them to be brought to him, as Mark says.

He ordered others to call them, or let them know, that it was his will they should come to him; upon which they threw away their garments.

Their long upper garments, which were some hindrance to a quick motion.

At least Bartimaeus did; that they might be the sooner with him.

And when they were come to him, he said, “What will ye that I shall do unto you?”

Is it alms you want, or would you have your sight restored?

This question he put, not as being ignorant of their desires, but to show both his power and willingness to do anything for them they should ask.

And that their faith in him might be made manifest, and the people have their expectations raised, and they prepared to attend the miracle now to be wrought.

Matthew 20:33 "They say unto him, Lord, that our eyes may be opened."

That is, that their sight might be restored to them; for being deprived of that, it was all one as if their eyes were so closed, that they could not open them.

And so the recovery of it is expressed by an opening of them.

The opening of the eyes of the blind was prophesied of, as what should be done in the days of the Messiah, and by him, as an evidence of his being that person (Isaiah 35:5).

Which prophecy these blind men might be acquainted with, and be an encouragement to their faith to expect a cure from him.

Matthew 20:34 "So Jesus had compassion [on them], and touched their eyes: and immediately their eyes received sight, and they followed him."

"So Jesus had compassion on them":

His heart was moved towards them and He pitied their miserable and distressed condition.

He touched their eyes "and said unto them, according to your faith shall it be unto you"; which seems to be taken out of (Matthew 9:29).

The Evangelist Mark relates, that "Jesus said unto him (Bartimaeus), go thy way, thy faith hath made thee whole":

Not that the virtue of healing came from the act of faith, but from the object of it.

His faith was not the cause of, nor the reason why, but the way and means in and by which he received the cure.

"And immediately their eyes received sight":

A clear proof of the omnipotence of Christ, and of his true and proper deity.

This multitude followed Jesus because of the miracles.

These two blind men had heard of the fame of Jesus, and they would not be quieted.

They wanted to see.

They knew that they were not worthy, so they cried for mercy.

Jesus, being merciful, opened their eyes that they might see.

They knew the fleshly lineage of Jesus (Son of David), not the spiritual (Son of God).

Jesus not only opened physical blind eyes, but also spiritual blind eyes.

Matthew Chapter 20 Questions

1. What was the kingdom of heaven likened unto?
2. How much did the householder pay the people to work all day?
3. How much did he pay those that worked one hour?
4. What did the laborers do when they found what he had paid?
5. Why was this fair?

6. The last shall be _____ many are called but few _____.
7. What is the kingdom of God a symbol of here?
8. What is the true spiritual story in this?
9. There is no work we can do to be saved. What saves us?
10. How long did Jesus work on the cross?
11. If the boss pays someone else more than he pays us, do we have a right to complain?
12. What is the main thing for us to do?
13. Who did Jesus take apart with Him?
14. Who would the Son of man be betrayed to?
15. To whom would they deliver Him to be crucified?
16. What day shall He rise again?
17. What must we see in Jesus' crucifixion?
18. Who physically carried it out?
19. What woman came to see Jesus?
20. What other names were James and John known by?
21. What did the mother ask?
22. What was Jesus' answer?
23. Which son was martyred?
24. How did the other ten disciples react to this?
25. What must you be, to be great in the kingdom of heaven?
26. What was wrong with the two men who cried out to Jesus?
27. What did they call Jesus?
28. They knew that they were not worthy, what did they ask for?