

MATTHEW

19:27-20:34

Matthew 19:27-20:34

Taught by Simeon Forder on Sunday morning, 24th May 2025 @ Deal Christian Fellowship

Reading: Romans 12:10-13

Introduction

This morning we are resuming our verse by verse study of Matthew's gospel account, where last time we almost reached the end of chapter nineteen. And today we'll finish that chapter, and all of chapter twenty, and what we'll see is that these chapters very much flow into one another. And that shouldn't be a surprise, as there were originally no chapter breaks in this book, or any book of the Bible. In fact, chapters and verses were only later added for our benefit, to help us navigate our way around, to help us quickly find or remember key parts of the Bible. And so, in this account, which would have been written as one continuous scroll, we'll see that chapter nineteen leads into chapter twenty without so much as pausing for breath.

Overview of chapters nineteen & twenty

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- **v1-10** — Marriage and divorce
- **v11-12** — Singleness
- **v13-15** — Bringing children to Jesus

- **v16-22** — The rich young ruler
- **v23-26** — The distraction of riches
- **v27-30** — Our inheritance in heaven

Now, as a quick reminder, chapter nineteen covers a lot of ground, with verses 1-10 recording Jesus' response to the Pharisee's question about marriage and divorce, followed up in verses 11 and 12 by His words regarding singleness too.

Verses 13-15 then record how some dad's brought their children to Jesus, that He might pray for them, though the disciple's initially refused them. And verses 16-30 note Jesus' words regarding riches — including Jesus' famous encounter with the rich young ruler, who sadly loved his riches more than God.

Now, this morning, as we pick up our study in verse 27, we'll see Jesus move from talking about the riches of *this* world, to the inheritance in *heaven* that awaits those who follow Him.

Overview of chapter twenty

- **v1-16** — The parable of the workers in the vineyard
- **v17-19** — Jesus foretells His death and resurrection (again)
- **v20-28** — The key to greatness in God's eyes
- **v29-34** — Two Blind men receive their sight

Then, as we enter chapter twenty, we'll see Jesus move straight into yet another parable, before (in verses 17-19) He foretells both His death and resurrection to His disciples once more. Verses 20 through 28 return to the topic of serving, and there will be some necessary things for us to reflect on there. And finally, in verses 29-34, we'll see another of Jesus' miracles recorded, that took place as He travelled from Jericho to Jerusalem, where ultimately He would be crucified.

Chapter nineteen

So then, with the rich young ruler having walked away from Jesus, sorrowful because he had great possessions, Peter now has a question, given how he and Jesus' other disciples had acted. We read in verse 27:

Matthew 19:27

Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

In other words; *though the rich young ruler wasn't willing to give up anything, we've given up everything of the little we had to follow you. So how will this work out for us? How will our faithfulness be rewarded?*

Matthew 19:28

So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

And what a promise this was to them! What an honour they could expect! But note, that promise wasn't for riches, fame, or possessions *there and then* on Earth. But an eternal reward that they would *one day* receive when Jesus takes *His* rightful place in Heaven. And He continued, saying:

Matthew 19:29

And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.

And so then, we too, if we sacrifice things for the sake of following and serving Christ, will *one day* receive so much more. Not riches or possessions here and now (though God, if He chooses, may still bless us in that way) but with a reward far beyond anything this world has to offer, in *addition to* eternal life. That is, our eternal security is assured — for Jesus' blood was sufficient to cover all our sin, and our salvation is secure in Him (just as it was for the thief on the cross who had no opportunity for good works) — *but*, there is an eternal *reward* that we may still work towards.

However, perhaps that feels uncomfortable to us, given we talk so much (and rightly so) about how grace cannot be earned. But this isn't talking about God's grace that is necessary for salvation, but His reward to those who are faithful and obedient to Him. And it isn't wrong to aim for that reward — in fact, Paul even tells us that we should, writing to the Corinthians:

1 Corinthians 9:24-27

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

That is, we should throw ourselves into serving God, in response to His goodness that He has already shown to us. And we should be disciplined in our spiritual lives, just as a top athlete is in their physical life, that we may lay hold of that crown, that eternal treasure that doesn't fade, remembering Jesus' words that He spoke back in chapter 6 of Matthew's gospel account, which were:

Matthew 6:19-21

"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

So then, we are to run our race well. We are to lay up treasure in Heaven. We are to pursue the crowns that the Bible speaks of, which will be the one thing we get to lay at Jesus' feet in thankfulness to Him when we one day stand in Heaven before Him.

But in running our individual races, we should not become overconfident in or proud of ourselves, for we read:

Matthew 19:30

But many who are first will be last, and the last first.

That is, those who are proud of their service to Christ will be in for a shock. But those who have been humble in their service... who have said *why me, how me*, and so on... will be put at the front of the queue when it comes to reward.

Indeed, I have no doubt that there will no doubt be some famous Christians — pastors, musicians, evangelists included — that have publicly preened themselves for all they have done for the Lord, yet will find themselves humbled in God's presence, as those who have humbly and quietly served God faithfully will be rewarded greatly for their obedience to Him.

Chapter twenty

And as we move into chapter 20, we find that Jesus gives another parable, the principle of which is that *faithfulness to the task, rather than the amount of work done or the spectacular nature of the work, governs the giving of rewards*. We read:

Matthew 20:1-2

For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. Now when he had agreed with the labourers for a denarius a day, he sent them into his vineyard.

And so, Jesus uses an example familiar to those He was speaking to, for the grape harvest in Israel usually took place towards the autumn, but because that was close to when the rainy season also began, there was a risk that the vineyards could be ruined by the heavier rain. And so if the weather looked threatening, not only would the owner of the vineyard hire labourers quickly, but they would even hire *additional* labourers to speed up the harvest if weather looked increasingly ominous.

And here in this parable we read that this landowner went out early in the morning to find labourers, and agreed a wage with them of one denarius — the same as the daily salary of a Roman soldier.

Matthew 20:3-4

And he went out about the third hour and saw others standing idle in the marketplace, and said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went.

And so this third hour would have been 9am, and instead of agreeing a set amount to pay them, the landowner simply says he'll pay them whatever is right. And so off they go to work.

Matthew 20:5

Again he went out about the sixth and the ninth hour, and did likewise.

That's noon, and 3pm, respectively...

Matthew 20:6-7

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?' 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.'

And so now we know where the phrase *the eleventh hour* comes from, meaning at the last possible moment, which in this case would have been around 5pm.

And I find it interesting that until this landowner gave them work to do, they were stood around idle all day, with no purpose or accomplishment. And in a way that's much like so many in the world around us, who have no purpose in their life. And they scramble to find things that they think will bring meaning to them. But as Christians, we very much have a purpose, for God *has* entrusted us with much to do — sharing the gospel, loving others, growing in Him, and being obedient to the Lord in all things — to the extent that I'll repeat something that was once the nudge I needed to hear with regard to serving God, and that is; if you're a Christian and bored, there's something wrong with you! For there is so much that God has entrusted us with to do.

But I digress. We read on here:

Matthew 20:8-12

"So when evening had come, the owner of the vineyard said to his steward, 'Call the labourers and give them their wages, beginning with the last to the first.' And when those came who were hired about the eleventh hour, they each received a denarius. But when the first came, they supposed that they would receive more; and they likewise received each a denarius. And when they had received it, they complained against the landowner, 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.'"

In other words, *we worked longer, and we accomplished more, so we should be paid more!*

Matthew 20:13

But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?'

To which, if they were being honest, they could only confirm that they had *indeed* agreed to. And we read on in verse 14:

Matthew 20:14-16

Take what is yours and go your way. I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?' So the last will be first, and the first last. For many are called, but few chosen."

So then, what do we learn from this parable?

Well, **first**, as mentioned earlier, the rewards God will give are based on faithfulness to the task, not length of service, or even visibility of service.

You see, we can easily fall into the trap of thinking that serving God in some way year after year is what is needed for reward, even maximum reward, but that is not necessarily so, for if we serve half heartedly week after week, that is not being faithful to what God has called us to do. Yes we might be showing up, but if our attitude is one of box ticking, of looking for the shortcuts that will make any task easier for our own sakes, or looking for what we can get away with, then our hearts are not where they ought to be. Instead, we are to *do all things heartily, as to the Lord*, as we read in Colossians.

And likewise, reward is not based on whether what we do is visible or not. The determining factor in our reward will not be whether people *saw* us serve God, but whether we actually *did* serve God. Here, these men were hired, they *worked*, and they were rewarded. It didn't matter that they were not each made foreman of the work. What mattered was that they *did* the work they were asked to do.

And so we should note, that their reward was not determined by how *long* they had served for. You see, those that were hired at the eleventh hour, were rewarded for their obedience and work, just as those who were hired first thing in the morning. And so if you this morning are feeling like you've missed the boat, that you're too old to serve God now, you're wrong. Daniel was in the lion's den in his 80s, Moses didn't even receive God's instruction to free His people until he was 80. It is never too late to serve the Lord. It is never too late to be used by Him.

And in light of this, the **second** thing to note here is that there will be some surprises in Heaven. We read here that *the last will be first, and the first last*. And when we stand there one day, I'm sure we'll find many that we have never heard of, that faithfully served others and served God by dropping off meals, by cleaning churches, by ministering to those in need — both physically and spiritually — that taught Sunday school classes, that took the time to encourage others in the Lord, that took younger believers under their wing and taught them, that will be rewarded greatly for their faithfulness. And there will be some well known faces that will be sat at the back, watching on.

So, considering that, let us be careful to not be drawn by how famous a preacher, musician or any person is. Let us not be in awe of fame or fortune. But let us look at the heart, for we read in 1 Samuel, that God said to him; *"the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."*

And **third**, let us particularly take note of what this says about our attitudes — for we need to guard ourselves from being jealous. Here, those that had been hired early were indignant that those who joined them later were rewarded the same. But success is measured by God, not by us. In fact, I heard this put really well in something I read this week, that said *Success is not what I've done compared with what others have done. Success is what I've done compared with what God has called me to do.*

So let us be faithful to God above all things. For what matter is that we do what He has called us to do. Not half-heartedly, but heartily, serving Him.

Matthew 20:17-19

Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them, 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, and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again."

And at first glance, we might think that is now an unrelated conversation, but it really isn't, for Jesus' willingness to die on the cross in our place is the ultimate example of obedience to God that we have. In fact, we read in Philippians chapter two:

Philippians 2:5-8

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

So then, let us (looking to Jesus as our example) serve willingly, humbly, and heartily.

Now, as aside here, this is the fourth time Matthew records that Jesus spoke about His death, and each time He also spoke of His resurrection. That is, it was not something that caught Jesus by surprise, and in fact it was planned for long ago, that He might pay for our sin. And how incredible is that, that Jesus willingly and deliberately chose to pay for our sin!

Oh what amazing love God has shown to us! What marvellous grace! What magnificent kindness! There ought be no shortage of worship we want to give to Him in response to *this*. So let us take note of the error we read of next. We read in verse 20:

Matthew 20:20

Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.

That is, Salome, James and John's mother, along with her sons, came to Jesus, kneeling down in reverence and worship to Him — in fact the Greek word translated to *kneeling* here is one that is translated *worship* sixty times in the King James Version. But what is it they are doing? They are coming in worship that they might get something from Jesus. And isn't that a terrible trap we can fall into too?

You see, we can all too easily walk in here on a Sunday and sing God's praises, but whether intentionally or not, we can slip into singing His praises *that He might bless us* with good exam results, or a new job, or a relationship, or a breakthrough in our marriage, or a bigger salary, or better health. But while those are legitimate things to ask for, and while they are legitimate things to be thankful to God for in prayer and sung worship should He bless us with them, what we are *ultimately* to worship God for is that which He has *already* done in dying on the cross in our place, that we might be forgiven of all our sin, and for His unchanging holy character that we can depend on.

So, let us take this situation here in verse 20 as somewhat of a reminder to not worship God so that we can get something, but that we might worship Him for what He has already done.

Now, what was it that that Salome and her sons wanted? We read in verse 21:

Matthew 20:21

And He said to her, "What do you wish?" 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."

And in some regard I'm sure we understand the request. She wanted her children to do well. But doing well in mankind's eyes, isn't the same as doing well in God's eyes. We gravitate towards wanting ourselves or our children to have a name for themselves, to have a position, or some authority. But that is not what God sees as important. And we read:

Matthew 20:22

But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptised with the baptism that I am baptised with?" They said to Him, "We are able."

And so it seems that they really had little understanding of the magnitude of what Jesus was about to endure through the cup of His death and the baptism of His suffering. So like many today, who are willing to do anything to get honour and position, they say "sign us up!".

Matthew 20:23

So He said to them, "You will indeed drink My cup, and be baptised with the baptism that I am baptised with; 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."

And Jesus' disciples *would* mostly all come to a sticky end — for they would indeed be martyred for what they believed, for what they knew to be true. But Jesus says here that it is God the Father who has ultimate authority in choosing who sits where, and He will do so on His terms, not because we have asked for position, or bargained for it. Indeed, God isn't partial to the brown paper envelope of bribes, but as we've already heard this morning, He looks at our hearts. And He will determine our eternal reward, even our responsibilities, on *how* we have served Him down here.

Matthew 20:24

And when the ten heard it, they were greatly displeased with the two brothers.

In fact, the Greek word behind this tells us that they were moved with deep resentment toward them. Why? Well, remember how the disciples had previously been disputing among themselves who would be the greatest in the kingdom of Heaven, as they were on the road to Capernaum after Jesus' transfiguration. And *now* here was James and John, along with their mother, asking Jesus directly if they could sit either side of Him in His kingdom. And I think their response is telling, as is ours in any situation where we feel resentful toward others — for we need to ask whether that upset in our hearts is because of *what* has been said or done, or whether it is because of how it affects *us*.

Let me give a simple example — we're British, we like queuing, and orderly conduct, right? So what happens when we see someone try and push their way into a queue? Well, it probably depends on how it affects *us*, right? I mean, if we're walking past a queue to shop that we have no interest in, and we see someone pushing into that queue, we might think it's rude, or at least a show of poor manners. But if someone pushes into a queue that *we're* in — then oh boy! We're mad. We can't believe it! We're aghast.

But it's the same action, isn't it! You see, we need to be careful that we don't become resentful toward others because we wanted what they have, or because we think that they are somehow unfairly ahead of us in the queue. We need to be careful when the person in front of us gets the last bacon roll from Greggs that we wanted. Or because our colleague got the promotion we wanted. Or because a friend got the new this or that we wanted. We need to guard our hearts, that we would do no wrong, even if others may have done so.

And Jesus now speaks to His disciples about what His kingdom will actually look like, and it won't be one based on favours and bribes. It won't be based on fame or fortune. But it will be one where finally people's hearts are yielded to God. And we read in verse 25, following this moment of resentment from the disciples towards James and John:

Matthew 20:25-26a

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. Yet it shall not be so among you..."

This way of doing things is completely counter cultural. For we have so many systems and organisations in this world where people rule, even dictate over others. Where men or women are put on great pedestals, and given absolute authority to do as *they* want. And where hierarchies become ladders to climb. But that is not how the church should be. It is not how the church should have *been*. Yet sadly, throughout history, and still today, there *are* churches and systems of church government where this takes place.

The Catholic Church is an obvious example of this, with the rule of the papacy over the people, which of course we've heard much about in the news again recently. But so too can this happen in Christian churches, where great distinctions are made between the clergy and the laity. Where there is almost a looking down of noses toward the lay, that is *ordinary*, people. Yet these things ought not to take place.

In fact, this is so contrary to God's way of doing things that we find in Revelation chapter 2, as Jesus writes to the church in Ephesus, that He says: "*But this you have, that you hate the deeds of the Nicolaitans, which I also hate.*"

Who are these Nicolaitans that He is talking about? Well, it helps to know that this word basically means the *destruction of people*, for it comes from two separate works — Nico, meaning to conquer (which is where we get the brand name *Nike* from, from the goddess of victory, who was called *Nike*), and laity (that is; ordinary people). And so what Jesus says He hates, are those that *conquer people*, who rule over them, who (as we read here in Matthew) exercise great authority over them.

That's not so say God *doesn't* call some to lead, to teach, to pastor, to rebuke, to correct, to instruct in righteousness. And it's not saying that there should *not* be positions of responsibility, including to exercise church discipline as outlined in the Bible, for those things *are* Biblical. But it does mean that no one should be on a power trip, oppressing others. Nor should they be wielding authority as a weapon, or looking down on others as inferior Christians to themselves.

And Jesus continues in verse 26, which we should read in full again as He says:

Matthew 20:26-28

Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

So then, Christian leadership is to be servant leadership. It is to be servant-hearted, with humility (and not pride or arrogance). Indeed, the qualifications for standing in this pulpit are not only handling the Word of God rightly, but living rightly in light of it too. And that means being willing to serve.

You know, we're really blessed to have the elders we do. Elders that know the scriptures, but also live them. That are willing to come down here and work on the building, to do practical things that no-one even notices, but that would certainly be unnoticed if left undone. And they are willing to help people in the difficulties of their lives, at cost to their own convenience. And they are willing to pray for us all, doing so with regularity — both personally, and as we meet often to discuss the needs of the church family. This is an example of what Christian leadership looks like.

But of course, this is not mankind's default setting. And the late Chuck Smith (who used to pastor Calvary Chapel Costa Mesa in California) often used to find, especially given it was a large church, that many would come up to him offering, or rather pushing themselves forward to preach. So he would respond by saying, well if you could start by manning the car park next week, that would be great! And very quickly it would become evident where that person's heart was at!

I would also put it in another way, for even here in a small church I've seen a few folks over the years who have wanted to stand here and preach, or stand there and lead the sung worship, or choose the songs we sing, or lead a group, or serve in this or that ministry. And I'm not talking about those whom God has been calling to do those things, but those who simply wanted a go at doing them. Or were attracted to the idea of a role or position of responsibility. But I tell you what, those folks have not been the ones who have been at prayer meetings praying for those already doing those things!

So, simply put, our hearts matter very much. And we are all to be servant hearted, looking to Jesus as our ultimate example, for despite being God, made Himself a man, and lived among us. And while living among us, didn't come to be served, but to serve, as evidenced in the washing of feet, as the apostle John records in his gospel account:

John 13:13-15

You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.

That's not to say we should get some bowls of water out after the service! Jesus wasn't saying that we must literally wash feet, but that we must actually be humble as He was, and serve others as He did. And *that*, is the kind of leaders God wants in His church.

And that also means there is no place for ego or for pride in any of us. We shouldn't be pushing each other to the side, or trampling on each other in any way. Nor should we act as a man called Diotrephes did, whom John called out in his third letter in the Bible, who not only desired preeminence in the church, pushing himself to the front, but had turned away godly men from even visiting and speaking to that church, that he might be seen as the most important one there. May that be a caution to us to not be a dominating character in our times of fellowship or discussion either.

Now, looking back at these words Jesus spoke, we read that He said "*whoever desires to become great among you, let him be your servant*". And so that is clear, that those who want to be great, must serve. But is that a loophole, that if we don't want to be great, then we don't have to serve? Not at all, for we read in Galatians that *through love* we should *serve one another*. And in Philippians we read:

Philippians 2:3-4

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.

That means we are all to serve one another, noting of course, what we read in Ephesians chapter four:

Ephesians 4:11-16

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

So then, how do you approach Sundays? Do you pray in advance that God would use you? I encourage you; consider that *who* you speak to and *what* you say may be the encouragement, correction, or instruction that brother or sister in Christ needs. I beg you; don't be missing in action. Let each of us consider how we can serve one another. Let us consider how we can do that in love.

Matthew 20:29

Now as they went out of Jericho, a great multitude followed Him.

So this rebuilt city is where they had been, and now they are continuing their journey toward Jerusalem.

Matthew 20:30

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!"

And this was a good thing to ask for. There was faith here. They believed Jesus was able to help them. But also they, being Jewish, believed that He was the Messiah, calling him Son of David — in a sense exercising their claim on Him as their Messiah, in a way that it was not legitimate for the Syro-Phoenician woman back in Matthew 15 to do.

But the crowd didn't want to give them the opportunity to reach Him. We read:

Matthew 20:31-33

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!" So Jesus stood still and called them, and said, "What do you want Me to do for you?" They said to Him, "Lord, that our eyes may be opened."

Oh, what a prayer that was! For they were praying the physical sense for their eyesight, but they already had better insight than many who had use of their eyes, for they had recognised who Jesus was. And they had come to Him in faith.

Matthew 20:34

So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

There is no ambiguity in this. And once again, this happened in front of a *multitude* of people, who would have been easily able to dispute Matthew's claim as he wrote this account just a few years after the event, should he have been making this up. But he was recording the facts of the matter.

And we read not only of their healing, but of their response. That as their eyes were opened, they followed Jesus. So that leaves us with a simple, but important question this morning. Which is; if Jesus has opened your eyes, if you have seen Him for who He is, if you have approached Him in faith, will you now in your daily lives, follow Him?


Will you leave all, or *anything*, to follow Him? And will you do it, not for earthly reward, but out of love for Him, out of thankfulness for what He has already done, and for that which Jesus has promised those who obediently and faithfully serve Him? Let us serve Christ willingly, from the heart.


Application questions

This week, as we seek to apply this passage to our lives, let us ask *ourselves* these questions:

- Are we serving God heartedly, or half-heartedly?
 - Are we serving others at real cost to ourselves, as Jesus did?
 - Are we guarding ourselves from jealousy (of other's reward) or pride (wanting to be superior to others)?
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