

Teen Bible Study Notes: Friday, December 14, 2018

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The Life and Teachings of Jesus Christ – Lecture #19

Book & Chapter: Matthew – Chapters 19 & 20

MATTHEW 19

V1 Now it came to pass, when Jesus had finished these sayings, *that* He departed from Galilee and came to the region of Judea beyond the Jordan.

V2 And great multitudes followed Him, and He healed them there.

V3 The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for *just* any reason?”

The Pharisees’ question about divorce was dangerous – it was a trap. John the Baptist’s had reproved Herod for divorcing his wife and marrying another and was imprisoned and later executed for doing so. Perhaps they hoped he would offend Herod Antipas and suffer a similar fate. The use of the word *testing* – indicates the malicious intent of the question.

The only possibility for divorce under Jewish law was *for a man to divorce his wife*. The rabbis had been arguing about *when* it was permissible, according to the Law, to divorce. One rabbinical school (the disciples of Shammai) held that the only grounds for divorce was immorality. Another school (the followers of Hillel) believed that anything that displeased the husband was sufficient to obtain a divorce. These Pharisees wanted Jesus to take one side on this controversy, thus giving them evidence to use against Him.

Jesus avoided the controversy by giving three reasons for why married people should remain married:

(1) God made one male and one female. The Creator has determined, and defined, what a marriage is.

(2) God ordained marriage as the strongest bond in all human relationships. A man leaves his parents and is joined to his wife. *Leave* – means “to abandon.” *Joined to* – means “to be glued to.”

(3) The two become *one flesh*. The basic element in marriage is a contract or covenant (**Malachi 2:14**); part of that covenant is physical intimacy.

V4 And He answered and said to them, “Have you not read that he who made *them* at the beginning ‘*made them male and female,*’

V5 And said, ‘*For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh*’?

V6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

V7 They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away?”

A certificate of divorce – was a document signed before witnesses. Its intent was to limit frivolous divorces.

V8 He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

Jesus pointed out that Moses only ***permitted*** divorce because of the hardness of their hearts. God’s original ideal was that married couples would not divorce.

V9 And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

Sexual immorality – may refer to any kind of sexual immorality – extramarital sex, prostitution, homosexuality, and even bestiality.

V10 His disciples said to Him, “If such is the case of the man with *his* wife, it is better not to marry.”

Jesus Teaches on Celibacy

V11 But He said to them, “All cannot accept this saying, but only *those* to whom it has been given:

Jesus indicates that remaining unmarried is only for a few people.

V12 For there are eunuchs who were born thus from *their* mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s sake. He who is able to accept *it*, let him accept *it*.”

Eunuchs who were born thus – Some people do not marry because they were born with no sex drive.

Eunuchs who were made eunuchs by men - Others do not marry because they are castrated.

Eunuchs who have made themselves eunuchs for the kingdom – Still others forgo marriage for the sake of serving God.

Jesus Blesses Little Children

V13 Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them.

V14 But Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.”

V15 And He laid *His* hands on them and departed from there.

Christ loved children. Many miracles during His ministry involved children. He healed their illnesses, freed them from demons and raised them from death. Many who heard Christ teach recognized that affection, and brought their children to be blessed by Him.

It was during one of these sermons that some parents came with their small children to be blessed by Jesus. A few of the disciples arrogantly tried to stop them from intruding on the valuable time of the Master. It was only Christ's intervention that kept these parents from being turned away. He used this occasion to illustrate a basic attitude of those who would enter the Kingdom of God.

Mark 10:13-16: V13 “Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them*.

V14 But when Jesus saw *it*, He was greatly displeased and said to them, ‘Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.

V15 Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.’

V16 And He took them up in His arms, laid *His* hands on them, and blessed them.”

Jesus Counsels the Rich Young Ruler

V16 Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”

V17 So He said to him, “Why do you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments.”

V18 He said to Him, “Which ones?” Jesus said, “*You shall not murder,*’ ‘*You shall not commit adultery,*’ ‘*You shall not steal,*’ ‘*You shall not bear false witness,*’

V19 ‘*Honor your father and your mother,*’ and, ‘*You shall love your neighbor as yourself.*’”

“Why in **Matthew 19:16-19** does Jesus only mention six of the Ten Commandments? Does this mean that He did away with the others?

Not at all. David said all of God's commandments are sure and stand forever (**Psalm 111:7-8**).

Psalm 111:7-8: V7 “The works of His hands *are* verity and justice; all His precepts *are* sure.

V8 They stand fast forever and ever, *and are* done in truth and uprightness.”

Christ did not need to quote all of the Commandments. His hearer knew them. All He needed to do was mention several to show which set of commandments He was referring to as the supreme rule of conduct – so the person would know He was speaking of the Ten Commandments and not the commands of the Sanhedrin.

Notice the particular Commandments Christ DID mention: “*You shall not murder,*’ ‘*You shall not commit adultery,*’ ‘*You shall not steal,*’ ‘*You shall not bear false witness,*’ ‘*Honor you father and your mother,*’ and ‘*You shall love your neighbor as yourself.*’” These explain man’s responsibility to man.

Christ’s hearer needed to be reminded of his duty to his fellowman – how to love his neighbor. The young man’s attitude and approach was NOT childlike. And this rich young man’s refusal to use his great wealth for the good of others proved he did not love his neighbor (**Matthew 19:22**). Jesus heard his profession of righteousness but saw right through to the heart of this man’s problem.

This man professed a desire to live righteously, but his fruits did not bear out the profession. He asked what he might do to prove his intentions, but when Jesus’ reply did not meet his approval, he walked away.

Now notice the Commandments Christ did NOT refer to directly: **Exodus 20:3-8: V3** “You shall have no other gods before Me. **V4** You shall not make for yourself any carved image, or any likeness of *anything* that *is* in the heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; **V5** You shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers on the children to the third and fourth *generations* of those who hate Me, **V6** But showing mercy to thousands, to those who love Me and keep My commandments. **V7** You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain. **V8** Remember the Sabbath day, to keep it holy.” **Exodus 20:17** “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that *is* your neighbor’s.”

Since these Commands are not mentioned, does this mean it is all right to worship other gods, curse, break the Sabbath, and covet? Of course not! The Jews understood this.

Jesus inspired James to write that we must keep every point of the law – not just one or two, or even half of them.

Anyone who offends in one point is guilty of all (**James 2:10**). To break any of the Ten Commandments is to be guilty of sin (**I John 3:4**).

James 2:10 “For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

I John 3:4 “Whoever commits sin also commits lawlessness, and sin is lawlessness.”

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V20 The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

V21 Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

V22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

The young man wanted to inherit the Kingdom of God, but he did not wish to relinquish his positions and possessions to help needy people. He was not willing to forsake all in order to be Jesus Christ’s disciple (**Luke 14:26**).

With God All Things Are Possible

V23 Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.

V24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

V25 When His disciples heard *it*, they were exceedingly amazed, saying, “Who then can be saved?”

It is easier for a camel to go through the eye of a needle – Jesus used this figure of speech to emphasize the fact that a wealthy person is easily tempted to depend on earthly riches rather than on God. Because many Jews believed that wealth was evidence of God’s blessing, Jesus’ statements would have been shocking to His audience.

Proverbs 11:28 “He who trusts in his riches will fall...” This proverb actually addresses a person’s attitude toward wealth. It is foolish to trust in riches instead of God.

V26 But Jesus looked at *them* and said to them, “With men this is impossible, but with God all things are possible.”

Job 42:2 “I know that You can do everything, and that no purpose *of Yours* can be withheld from You.”

Isaiah 59:1 “Behold, the LORD’S hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear.”

Jeremiah 32:17 “Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You.”

V27 Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?”

We have left all – the instruction Jesus gave to the rich man was precisely what Peter and the other disciples had done. Jesus then went on to assure Peter that the sacrifices that he and the other disciples had made would be rewarded “a hundredfold” and that each would have an important role to play in the coming Kingdom of God.

V28 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.

In the regeneration – looks ahead to the coming Kingdom of God when God’s government will be restored on the earth. In that Kingdom, the twelve apostles will ***sit on twelve thrones, judging the twelve tribes of Israel***. The disciples never forgot Jesus’ promise about their place in His Kingdom – it was still in their minds in **Acts 1:15-26**.

V29 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 everlasting life.

Jesus assures us that the sacrifices we make in leaving everything to follow Him will be rewarded beyond all expectations in the coming Kingdom!

V30 But many *who are* first will be last, and the last first.”

“The statement that the first shall be last and the last shall be first, found in this verse and in **Matthew 20:16, Mark 10:31; and Luke 13:30** – has more than one meaning.

One application is that those who are first in status, importance, and the like, in this life will not necessarily have the same standing in God’s Kingdom. God often calls the weak of the world (those who are considered by the world to have lesser standing), and it is these individuals who are first in God’s sight and who will have the first or top positions in His Kingdom. (***See – I Corinthians 1:26-29***).

Another application is found in **Luke 13:24-30**. The Jews of Christ’s day were the first to be called. Even though God sent His own Son to them, many did not accept Him. When the Gospel was given to the gentiles, however, many of them believed it and became obedient to God. By this example, therefore, we see that some who were first to be shown God’s truth will be the last to enter the Kingdom. On the other hand, some who received the “crumbs from the table” (**Matthew 15:27**) will be among the first to be made rulers in God’s Family.”

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MATTHEW 20

Parable of the Laborers

V1 for the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.

V2 Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

The landowner represents God. The laborers are those God calls. Collectively, the Church has been commissioned to do a job – a very important one. Some have been working for a long time, others are just beginning to be a part of the work force.

V3 And he went out about the third hour and saw others standing idle in the marketplace,

A few hours later, he saw other men who were standing there idle, and he told them to go to his vineyard and get to work. He didn't disclose their wages. He simply promised to give them whatever was right.

The third hour – was about 9:00am.

V4 And said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went,

V5 Again he went out about the sixth and the ninth hour, and did likewise.

About noontime, and again at about three in the afternoon – He found more laborers who were idle and gave them the same instructions.

The sixth hour – was about noon.

And the ninth hour – was about 3pm.

V6 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?'

Finally, about an hour before quitting time, he saw another group of laborers standing idle, and he sent them into his vineyard to work too. ***The eleventh hour*** – was about 5:00pm.

All these laborers were hired for a certain job and were promised a fair remuneration for their efforts. That was their reward.

V7 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.'

V8 So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them *their* wages, beginning with the last to the first.'

V9 And when those came who *were hired* about the eleventh hour, they each received a denarius.

V10 But when the first came, they supposed that they would receive more; and they likewise received each a denarius.

V11 And when they had received *it*, they complained against the landowner,

V12 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!’

The first workers complained that their wages were the same as those who had been hired late in the day. It wasn’t a question of deserving more, because the one hired at the beginning of the day did receive what was agreed upon between them and the householder. However, they felt an injustice had been done.

However, the owner had not cheated them; everyone received the agreed-upon sum for his work. The landowner was a generous man!

V13 But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’

V14 Take *what is yours* and go your way. I wish to give to this last man *the same* as to you.

V15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’

V16 So the last will be first, and the first last. For many are called, but few chosen.’

What an important lesson for all of us to learn – and remember! God calls people when He decides to do so. God called Israelites first, later He called Gentiles. However, the reward is the same for both. God continues to call people in His way, and at His time, yet today. Some work longer than others – but the reward is the same at the end of the day!

We should be happy when God calls more laborers to do the work.

Instruction About Jesus’ Death

V17 Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,

V18 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,

V19 And deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day he will rise again.’

Once again Jesus anticipated His death and resurrection (**Also see Matthew 16:21; Matthew 17:9, 22-23**). However, this is the first time He referred to the way He would die – by crucifixion.

Instruction About Ambition

V20 Then the mother of Zebedee’s sons came to Him with her sons, kneeling down and asking something from Him.

V21 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.”

V22 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 baptized with the baptism that I am baptized with?” They said to Him, “We are able.”

V23 So He said to them, “You will indeed drink 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 is for those* for whom it is prepared by My Father.”

V24 And when the ten heard *it*, they were greatly displeased with the two brothers.

They were greatly displeased – The indignation of the other 10 disciples was probably due to their own desire for these lofty positions. Jesus’ response was addressed to all of them.

The sad irony in all of this was that while Jesus faced the reality of being betrayed and killed, His disciples argued about which of them was the greatest.

V25 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.

V26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.

V27 And whoever desires to be first among you, let him be your slave –

V28 Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Lord it over them and ***exercise authority over them*** – indicates an abuse of authority.

Jesus is pointing out that the measure of greatness is not position, power, or prestige – it is service. A true servant lays down his life for others. Jesus did that! Any power or authority that we have been given should be used in the service of others.

Proverbs 29:2 “When the righteous are in authority, the people rejoice; but when a wicked *man* rules, the people groan.”

The word ***Slave*** – signifies subjection.

A ***ransom*** – The word is found only here and in **Mark 10:45** – although it appears frequently in other documents of that time. A ***ransom*** – is the price paid to free slaves or hostages. Christ life is given ***for*** others, ***in the place of*** their lives.

Jesus said to be great in God's Kingdom – one must be a servant – **one who as an attendant waits on others.** The example is modeled by Christ Himself!

The Blind Men Recognize the King

V29 Now as they went out of Jericho, a great multitude followed Him.

V30 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!"

Only Matthew mentions – *two blind men*. Mark and Luke refer to one. The fact that Matthew mentions that there were actually two men especially suits his Gospel, which was written primarily for Jews who would have desired two witnesses (**See Deuteronomy 17:6**).

Son of David – is a messianic title identifying Jesus as the heir to David's throne.

V31 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!"

V32 So Jesus stood still and called them, and said, "What do you want Me to do for you?"

V33 They said to Him, "Lord, that our eyes may be opened."

V34 So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

Once again Christ *had compassion*. He honored their faith and their request and touched their eyes and they immediately received sight!