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## Sowing the Word

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“And  
the third  
day  
He will  
rise  
again.”

Matthew 20:18

### Matthew 20

January 27th- February 2nd, 2011

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So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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## **Helpful Study Resource:**

*Explore the Book* by J. Sidlow Baxter

## **Online Help:**

[http://preceptaustin.org/matthew\\_commentaries.htm](http://preceptaustin.org/matthew_commentaries.htm)

## **Commentary:**

The commentary used with permission throughout  
this booklet is:

**With the Word Bible Commentary**

**by Warren W. Wiersbe.**

ISBN 0-8407-9108-9

# Outline

## **I. The Revelation of the King (1–10)**

- A. The person of the King (1–4)
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- B. The presentation of the King (3–4)
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- B. His conflict with the religious leaders (21:17–23:39)
- C. His prophecies of the future kingdom (24–25)
- D. His suffering and death (26–27)

## **V. The Resurrection of the King (28)**

## **VII. (Epilogue) The King's Assignment (28:16–20)**















# With the Word Bible Commentary

## Matthew 20

**What shall we have (19:27–20:16)?** The parable is not about salvation, for we cannot work for salvation; nor is it about rewards, for we do not all receive the same reward. The story concerns the selfish attitude implicit in Peter's question. The key to the parable is that the first workers hired demanded a contract and insisted on knowing how much they would get. The other workers trusted the landowner. If you ask God for a contract, you will only rob yourself, for He is generous with His workers. Be faithful to do your job and avoid watching the other workers, and He will deal with you generously.

**What do you wish (20:17–28)?** Salome remembered His promise (19:28) and claimed it for her two sons. But she forgot what Jesus had just said about the cross (20:17–19). She should have known that the only way to glory is through suffering (1 Pet. 5:10). You do not pray for a throne; you pay for it. Beware selfish prayers: the Lord may answer them. James was the first apostle to be martyred (Acts 12:1–2), and John experienced great trial as a Roman prisoner (Rev. 1:9).

**What do you want Me to do for you (20:29–34)?** They knew what they wanted, and they trusted Him for it. Do you know what you want when you come to Him in prayer? Do you persist even if others try to discourage you? What a promise we have in Hebrews 4:16!

**The Last Week:** *Traditionally, the events during our Lord's last week are as follows: Sunday—He entered Jerusalem as King. Monday—He cleansed the temple and cursed the fig tree. Tuesday—He debated with the Jewish leaders and gave the Olivet Discourse (Matt. 24–25). Wednesday—He rested. Thursday—He had the Last Supper; He was arrested in the Garden. Friday—He was crucified and buried. Saturday—He lay in the tomb. Sunday—He arose from the dead. Keep in mind that the Jewish day begins with sundown, so that their Friday begins Thursday evening."*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Mat 20:1). Nashville: Thomas Nelson.

## ***"Call thy labourers, and give them their hire."***

Matthew 20:8

Written By: *C H Spurgeon*

Taken From: *Morning and Evening*

God is a good paymaster; he pays his servants while at work as well as when they have done it; and one of his payments is this: an easy conscience. If you have spoken faithfully of Jesus to one person, when you go to bed at night you feel happy in thinking, "I have this day discharged my conscience of that man's blood." There is a great comfort in doing something for Jesus. Oh, what a happiness to place jewels in his crown, and give him to see of the travail of his soul! There is also very great reward in watching the first buddings of conviction in a soul! To say of that girl in the class, "She is tender of heart, I do hope that there is the Lord's work within." To go home and pray over that boy, who said something in the afternoon which made you think he must know more of divine truth than you had feared! Oh, the joy of hope! But as for the joy of success! it is unspeakable. This joy, overwhelming as it is, is a hungry thing-you pine for more of it. To be a soul-winner is the happiest thing in the world. With every soul you bring to Christ, you get a new heaven upon earth. But who can conceive the bliss which awaits us above! Oh, how sweet is that sentence, "Enter thou into the joy of thy Lord!" Do you know what the joy of Christ is over a saved sinner? This is the very joy which we are to possess in heaven. Yes, when he mounts the throne, you shall mount with him. When the heavens ring with "Well done, well done," you shall partake in the reward; you have toiled with him, you have suffered with him, you shall now reign with him; you have sown with him, you shall reap with him; your face was covered with sweat like his, and your soul was grieved for the sins of men as his soul was, now shall your face be bright with heaven's splendour as is his countenance, and now shall your soul be filled with beatific joys even as his soul is.

## **“We are able.”**

Matthew 20:22

Written By: *F B Meyer*

Taken From: *Our Daily Homily*

This is the cry of youth—ardent, impulsive, self confident. It does not wait to calculate the ridges and hummocks that lie between it and its goal, but supposes that it will be able to skate the entire distance over the glistening azure-blue ice. Without hesitation it counts on being able to brave all difficulty, surmount all hardship, drink the cup, and be baptized with the baptism.

But these men slept in Gethsemane, forsook the Master when He was arrested, and one of them at least failed Him at the cross. Creature-might cannot carry us in the hour of our greatest peril. We can vaunt ourselves as we may; but we have to learn that we can only follow Christ in his cup and baptism, after we have been endued with the Spirit of Pentecost. I once knew two who said these words to God, when He presented them with the cup of suffering and death. They did not know all it involved; and they confessed afterwards that they could never have stood to their choice, had they not been graciously and repeatedly enabled. But at the end they could not wish it to have been otherwise.

How different were the experiences of these two men! To one the cup and baptism came swiftly, when he fell beneath the beheading axe of Herod (Act 12:2); to the other they came in long, long years of sharing in the patience of Jesus Christ. These are different aspects of the same fellowship of suffering—swift death, or long waiting; but in both nearness to Jesus. We have no right to cherish the assurance of sitting right and left of the throne, if that only means our own power, authority, glory. But if it means nearness to Jesus, we may count on it with the utmost assurance.