

# MATTHEW



## WELCOME!

We are glad you are joining us.

**January 19, 2025**

Worship Team led by David Dillon

Message by Karl Helvig

**Matthew Week 31**

**Text: Matthew 20:1-30**

## TRAIN YOUR FLYING HORSES.

The \_\_\_\_\_ of James and John

A mother's request.

"Can you drink this cup?"

"Not so with you."

"A ransom for many."

**"Are you \_\_\_\_\_ because I am generous?"**

There are no levels of \_\_\_\_\_ in God's kingdom, his reward of life is lavishly equal to all.

Is there anything you believe you deserve from Jesus beyond his gift of forgiveness, grace, and new life?

Living not for your own \_\_\_\_\_, but for the good of others...

The opposite of seeking glory is begging for \_\_\_\_\_.

Which is your default posture?

The death and resurrection of Jesus is a \_\_\_\_\_ that we must respond to.

**Will we follow Jesus, even in the way of the \_\_\_\_\_?**

## YOUR MOVE

Self-Reflection

Focused \_\_\_\_\_

\_\_\_\_\_ Action

## Study Notes

One hugely important part of Matthew 20 is Jesus' claim that he came "to serve and to give his life as a ransom for many." This is one of the clearest and most significant statements Jesus makes about the nature of his self-sacrifice for the forgiveness of sins for all humankind, and his purpose and manner in making that sacrifice. In the sermon the question was raised, "what is the actual reward we can expect from God? What is the gift given lavishly and equally to all?" The answer is that God's gift of grace is his self-sacrifice as a ransom from sin, for our sake.

Here is an excerpt from scholar, and member of CCC, Craig Blomberg in his commentary on the gospel of Matthew, in which he explores this:

"Verse 28b alludes to Jesus's impending substitutionary and atoning death. This half verse preserves perhaps the most crucial teaching of Jesus about his self-understanding and conception of his mission, especially since a strong case can be made for the authenticity of this saying even using critical criteria. The word "ransom" (*lutron*) would make a first-century audience think of the price paid to buy a slave's freedom. "Life" is the better translation here for *psuchē*, which in other contexts sometimes means soul. Though it has been disputed, *anti* ("for") means instead of or in the place of. "Many" refers to all who accept Jesus's offer of forgiveness, made possible by his death, and who commit their lives to him in discipleship. Verse 28 as a whole probably reflects the language of Exodus 30:12; Ps 49:7–9; Isa 43:3–4, and, most significantly, the suffering servant song of Isa 53:10–12. But the entire Jewish sacrificial system lies in the background, with the principle of a life for a life. Jesus declares that he will die and thereby pay the penalty for our sins that we deserved to pay. Matthew 10:28, like the verse in Mark on which it is based (10:45), is one of the most central and illuminating passages in all of the Gospels about Jesus's understanding of the significance of his own death and thus one of the most important passages in all four Gospels. Christian theology would come to recognize that, because Jesus was fully human, he could fully take the place of human beings; because he was fully divine, he could make an eternal, once-for-all sacrifice that could substitute for all who would become his followers."

May we all find a deeper gratitude, higher joy, and broader generosity in life stemming from the grace of God lavished upon us in the gift of Jesus' ransom for sin on our behalf.