

Matthew 20!

The Laborers in the Vineyard

# Matthew 20:1-16

- The Kingdom of heaven is like a householder...

# Matthew 20:1-16

Deciphering the code of the Parable:

The householder is \_\_\_ the \_\_\_\_\_

The early laborers are the people of \_\_\_\_\_

The latter laborers are the \_\_\_\_\_

The Steward (foreman) is \_\_\_ the \_\_\_

# Matthew 20:1-16

Deciphering the code of the Parable:

The householder is **God the Father**

The early laborers are the people of **Israel**

The latter laborers are the **Gentiles**

The Steward (foreman) is **God the Son**

# Matthew 20:1-16

What is the message of this parable?

**To those who heard it from Jesus, this parable warns Israel to prepare for a change in its covenant with God.**

**The Jews who had for so long experienced the joy of God's privileged relationship as well as born the heat of the worst persecutions in history - will now share the joy of salvation with the Gentiles.**

# Matthew 20:1-16

What is the message of this parable for today?

**Salvation is a sovereign act of God who alone invites whomever he wills into his Vineyard.**

# Matthew 20:1-16

What is the message of this parable for today?

**Salvation is a sovereign act of God who alone invites whomever he wills into his Vineyard.**

**God lavishes his promises on all who laborer in his Vineyard. (God is sovereign in his generosity)**

# Matthew 20:1-16

What is the message of this parable for today?

**Salvation is a sovereign act of God who alone invites whomever he wills into his Vineyard.**

**God lavishes his promises on all who laborer in his Vineyard. (God is sovereign in his generosity)**

**Human beings are prone to the most petty of jealousies and rivalries.**

# Matthew 20:1-16

What is the message of this parable for today?

**Salvation is a sovereign act of God who alone invites whomever he wills into his Vineyard.**

**God lavishes his promises on all who laborer in his Vineyard. (God is sovereign in his generosity)**

**Human beings are prone to the most petty of jealousies and rivalries.**

**God's delight in mankind allows no distinction between persons. (The real meaning of Last First / First Last.**

# Matthew 20:17-19

A Third Time Jesus Foretells His Death and Resurrection

Compare to:

Matthew 16:21

Matthew 17:12, 22-23

*See also Mk 10:32-34 and Lk 18:31-34*

# Matthew 20:17-19

Note again Jesus' use of the title Son of Man.

The phrase "son of man" appears over 100 times in the Old Testament, most often in Ezekiel. It is an expression of contrast between God and created beings. In other words, a son of man is infinitely inferior to the infinite God. Or, it contrasts the physical and visible sons of men with the spiritual and invisible inhabitants of heaven (angels).

See Daniel 7:13-14

# Matthew 20:17-19

Jesus often calls himself the Son of Man. I believe we can identify two reasons.

1. It is a declaration of the Incarnation. The eternal Word of God has taken on human flesh and so becomes truly the Son of Man – Divinity takes on human.
2. It is also a declaration of God's sovereignty over salvation. The Passion and Death of Jesus is not a new revelation, it has been known by God since the foundation of the world. It has been known by the prophets of old. God is working his purpose out! The Ancient of Days (a name for God) has given authority to the Son of Man, who will now destroy the enemy of the Saints.

# Matthew 20:17-19

Excurses: The incarnation. What does it really matter that Jesus was both Son of God and Son of Man?

- All human beings share the same nature. It is our nature which makes us human.
- By taking our nature into his Godhead, Jesus heals human nature.
- In order to heal all that ails humanity, Christ had to take all of humanity into the Divinity. Patristic saying, “What was not assumed was not healed.”
- Therefore, by becoming human and healing our nature, Christ exalts humanity to a higher estate than ever before – even