"WHAT SHALL WE HAVE?"

Matthew 19:27 - 20:16

9-9-2018

INTRODUCTION:

***Observe Christ's promises to those who forsake all to follow Him:**

I. To the 12 Disciples Christ promised:
A POSITION AS JUDGE in the future regenerated Kingdom (19:28)

II. To Every one who forsakes all to follow Him, Christ promised:
A "HUNDRED-FOLD" in this present life (19:29)

III. To All (whether *"first"* or *"last"*) whom the Lord chooses, Christ promised:
EVERLASTING LIFE (19:29b - 20:16)

*The "everlasting life" Jesus spoke about in 19:29 will be equally shared by all who are saved (whether they were saved early or later in life)!

12 Principles Seen in the Parable of the Vineyard:

A. The Lord takes the initiative in seeking men to salvation (v. 1, 3, 5, 6)
B. The Lord assures in advance what He will give to His chosen laborers (v. 1-2)
C. The Lord expects all who come into the vineyard to work (v. 2)
D. The Lord always gives what is right (v. 4)
E. The Lord alone establishes the terms for salvation (v. 7)
F. The Lord patiently continues to call men into His Kingdom (v. 6-7)
G. The Lord will one day "*call*" His laborers *(at the Rapture)* and give each one eternal life (v. 8-9)
H. The Lord shows no partiality but gives eternal life equally to all who are chosen (v. 9-14)
I. The Lord gives more than is deserved (v. 9-12)
J. The Lord always keeps His promises (v. 13)
K. The Lord is right to do as He wishes with what belongs to Him (v. 15)
L. The Lord *"calls"* (invites) many to salvation, but only a few are chosen (v. 16)

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INTRODUCTION:

V. 27

"Behold we have forsaken all..." - In contrast to the rich young ruler (19:16-26) who was unwilling to forsake his materialism and follow Christ (v. 21-22), Peter is quick to speak on behalf of the disciples and to inquire as to what he and they would get for their "great" sacrifice.

"What shall we have therefore?" - Because of our sacrifice, what's in it for us? What will we get? What fortune do we have to look forward to?

EX: The human nature of man causes him naturally to have a "What's in it for me?" attitude.

***Observe Christ's promises to those who forsake all to follow Him:**

I. To the 12 Disciples Christ promised:
A POSITION AS JUDGE in the future regenerated Kingdom (19:28)

"Verily" - truly; most assuredly; you can count (bank) on this

"Ye which have followed me" - speaking of the disciples (excluding Judas) who left their jobs, families, hometowns, etc., for 3 1/2 years to follow Christ.

"In the regeneration" - The time when God makes all things new again; the time when this present creation receives its new birth, its total renovation.

Paul referred to the renewal of the earth and heavens (sky) in this way: *"And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."* (Acts 3:20-21)

"When the Son of man shall sit in the throne of his glory" - In Christ's Kingdom after the Rapture and Day of the Lord Judgments

See: **Psalm** 2:1-12; **Isaiah** 2:1-4, 4:2-6, 9:6-7, 11:1-12, 35:1,10, 40:1-5, 55:12-13, 65:17-25

Zech. 6:13 - *"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne:…"*

"Ye" -the disciples were promised that they would sit on 12 thrones, each judging a tribe of Israel [Note: Matthias (Acts 1:26) would replace (Acts 1:20) Judas as one of the twelve.]

There will be eating and drinking in the kingdom (Luke 22:30 - *"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.")*

"<u>Judging</u> the twelve tribes of Israel" - This judging indicates that there will be mortals and sinners present when the Son of Man sits in the throne (SEE: Dan. 7:8-9, 13-22; Rev. 20:4-6).

"The twelve tribes of Israel" - Will be Jews who are saved at the end of the Tribulation (SEE: Rom. 11:25-31).

Zech. 12:9-10 - *"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."*

(cp. Rev. 7:7-8, 14:1-5)

II. To Every one who forsakes all to follow Him, Christ promised:
A "HUNDRED-FOLD" in this present life (19:29)

Jesus is not commanding us to forsake these situations and people, but if a choice between loyalties to Jesus conflicted with loyalties to such other things, the choice should be Jesus (Mt. 10:37).

For the disciples to physically follow Jesus while He was on earth did literally demand such a 3-1/2 year abandonment.

"Shall receive an hundred-fold" -

When? A hundred-fold in this life
Mk. 10:30 - *"But he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."* Luke 18:29-30 - *"And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."*

What?
A hundred-fold of that which you forsook (spiritual brothers and sisters, etc., Cp. Mt. 12:48)

Jim Elliot, a young missionary martyred by the Auca Indians of Ecuador whom he was seeking to reach for Christ, wrote shortly before his death, "He is no fool who gives what he cannot keep to gain what he cannot lose" (cited by MacArthur, p. 206).

"Shall inherit everlasting life" - Everlasting life is a gift given, not a reward earned. Gaining eternal life is not because of forsaking worldly attachments, but gaining eternal life is the outcome of a saved soul whose salvation manifested itself by a willingness to forsake all and follow Christ.

III. To <u>All (whether *"first"* or *"last"*)</u> whom the Lord chooses, Christ promised: <u>EVERLASTING LIFE</u> (19:29b - 20:16)

*The "everlasting life" Jesus spoke about in <u>19:29</u> will be equally shared by all who are saved (whether they were saved early or later in life)!

V. 30

"Many" - Not all, but many

"That are first" - those who <u>selfishly seek</u> to be "<u>first</u>" shall be last.

ILLUS: Have five volunteers each receive an 8-1/2 by 11 card and stand in front displaying the card. On one side the card says:

6:00 a.m. (v. 1 - *"early")*
9:00 a.m. (v. 3 - *"third hour")*
12:00 p.m. (v. 5 - *"sixth hour")*
3:00 p.m. (v. 5 - *"ninth hour")*
5:00 p.m. (v. 6 - *"eleventh hour")*

On the back of each card it should read "1 Denarius"

Have each volunteer come up in order and begin a shoveling motion using the card as a shovel. Explain the parable of Mt. 20:1-16.

V. 2

"Agreed" - A contract was made (both parties knew the arrangement, knew what to expect).

"Penny" - lit. a denarius or a day's wage for a common worker

V. 8

"At "<u>even</u>" - (6:00 p.m.) The O.T. law commanded that the workers should be paid at the end of the day, before sundown (Lev. 19:13; Deut. 24:15)

"Beginning from the last unto the first" - the Lord of the vineyard intentionally began with "the last" to arouse thought in the "first" and then to make a point.

V. 10

"They supposed that they should receive more" - the ones hired at 6:00 a.m. thought and calculated, "If he got 1 denarius for 1 hour work, I should get 12!" The man hired at 9:00

thought he'd get 9; the man hired at 12:00 thought he'd get 6; the man hired at 3:00 - 3)

V. 15

"Is thine eye evil, because I am good?" - i.e. Are you envious because I am generous?

The meaning of the parable:

V. 1

"The kingdom of Heaven" - (v. 1) - the Kingdom which comes from Heaven; speaking about God's eternal kingdom which the saved will inherit.

Householder = symbolizes God

Laborers = those God saves by grace

Vineyard = the world of lost humanity

The "everlasting life" which Jesus spoke about in 19:29 will be equally shared by all who are saved (whether they were saved early or later in life).

"There are no exceptions or variations. Whether a person comes to God as a small child and lives a long life of faithful, obedient service, or whether he comes to Him on his deathbed -- all come into the Kingdom on the same basis and receive the same glorious eternal blessings" (MacArthur, p. 213).

All of the redeemed of all ages will stand equally before the Lord in Heaven.

"Here the Lord is not teaching about the differences of rewards but the equality of salvation" (MacARthur, p. 214)

Those who are saved at the last hour of this age will have the same eternal life as those who had been saved back in Jesus' day!

Believing tax collectors, prostitutes, criminals, and social outcasts will have the same heavenly residence as Paul, Luther, Moody, and Spurgeon. There are no servant quarters or lower-class neighborhoods in heaven.

Every believer in this age is part of Christ's bride (Rev. 21:2, 9), a fellow heir (Rom. 8:16-17), blessed with all spiritual blessings (Eph. 1:3) (MacARthur, p. 215).

"All believers will receive 'the crown of life' (James 1:12; Rev. 2:10), the 'crown of

righteousness' (II Tim. 4:8), and the 'crown of glory' (I Peter 5:4)." (MacArthur, p. 214).

Those who are saved early in life will receive no more (in terms of salvation or entrance into the "kingdom") than those who are saved later in life (EX: the thief on the cross will gain the same Paradise as Peter, James and John).

This is not to say that there will not be various rewards given for faithful service. Indeed, the Scriptures teach gain or loss of rewards for faithful service done for Christ (I Cor. 4:5; Rev. 22:12; Mt. 16:27; I Cor. 3:13-15)

II Cor. 5:10 - *"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."*

This is not to say that one should "wait" until the last moment of his/her life before trusting Christ as Savior (*"Behold, now is the accepted time, behold now is the day of salvation"* - II Cor. 6:2).

NOTE: Be careful when interpreting parables to discern the main point being made and <u>not</u> to <u>press</u> every detail of the story.

*There will be no griping when Christ returns or at the death of a believer when his soul goes to Heaven.

12 Principles Seen in the Parable of the Vineyard:

A. The Lord takes the initiative in seeking men to salvation (v. 1, 3, 5, 6)

John 6:39 - *"And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."*

B. The Lord assures in advance what He will give to His chosen laborers (v. 1-2)

C. The Lord expects all who come into the vineyard to work (v. 2)

D. The Lord always gives what is right (v. 4)

E. The Lord alone establishes the terms for salvation (v. 7)

F. The Lord patiently continues to call men into His Kingdom (v. 6-7)

"He is longsuffering. . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9)

G. The Lord will one day "*call*" His laborers (at the Rapture) and give each one eternal life (v. 8-9)

H. The Lord shows no partiality but gives eternal life equally to all who are chosen (v. 9-14)

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L. The Lord *"calls"* (invites) many to salvation, but only a few are chosen (v. 16)

"Many be called but few chosen" - Many are invited to salvation (since the payment of Christ was sufficient for all), yet only a few will be chosen (only a few respond to the invitation).

This phrase proves that the "calling" is not efficacious.