

Matthew 20 - The Treasure of the Kingdom Community 2

To read:

1. Hebrews 11
2. Philippians 3

I. Introduction

A. This is our eighth and final week on the topic of Kingdom Community in Matthew

1. For five weeks, we looked at the fourth action section in Matthew and saw **Preparation for the Kingdom Community**
 - a. We saw the **Center of the Kingdom Community** in Matthew 13-14
 - b. We saw the **Identity of the Kingdom Community** in Matthew 15-16
 - c. We saw the **Formation of the Kingdom Community** in Matthew 16-17
2. Then, for the last two weeks, we looked at the fourth teaching section and saw the **Practice of Kingdom Community**
 - a. In the teaching section of Matthew 18 we saw the **Purpose of the Kingdom Community**
 - b. And then, last week, as we started the fifth section, the Judgments in Matthew 19, we saw the **Treasure of the Kingdom Community**

B. This week, we are continuing where we left off last week looking at the **Treasure of the Kingdom Community**

1. Last week we saw three things that must not be the treasure of the Kingdom Community
 - a. Our pleasures must be set aside in the Kingdom Community - our perception of happiness must not be our purpose or our treasure and we do not need to pursue it, in fact, we can set it aside to pursue a better treasure
 - b. Our prejudices must be set aside in the Kingdom Community - our personal affinities must not be our purpose or our treasure and we do not need to pursue them, in fact, we can set them aside to pursue a better treasure
 - c. Our possessions must be set aside in the Kingdom Community - our things must not be our purpose or our treasure and we do not need to pursue them, in fact, we can set them aside to pursue a better treasure
2. But, as was commented last week, if we stopped there, Christianity might seem like a boring religion
 - a. We're being called to give up so many things - is following Christ as staid and passionless as the world makes it out to be? If we give up all these things are we just giving up our pursuit of joy?
 - b. Clearly, I think the answer is, 'No!' and that's where we're going to head this week
 - c. Yes, we are called to give up all the excitement that the world values, so the call to give these things up may seem like a call to give up all joy and all desire - and in a way it is
 - d. We shouldn't try to dull this point, it is a call to die to yourself and your desires - and we can't accuse Jesus of hiding this truth - He said clearly, in Matthew 16 - *If anyone would come after me, let him deny himself and take up his cross and follow me.* - this is pretty much the exact opposite of finding our joy, finding any joy in this world
3. But, there is a treasure in the kingdom community, it is just unlike all the treasures that exist in the world - and the pursuit of this treasure is the passion and the joy of the kingdom community
 - a. To someone looking in from the outside who didn't understand our treasure, they might misunderstand and think we had become ascetics, we had taken a vow not to experience pleasure and passion
 - b. But what we are giving up are the pleasures and the passions of this world in order to pursue a deeper passion and a deeper pleasure that leads to an eternal joy - we are anti-ascetics, we are pursuing the deepest pleasures, it is just a joy that the world cannot understand
4. So this week we'll look at three things in Matthew 20
 - a. First, we'll continue where we were last week and look at two more things that are not the treasure of the kingdom community - things that should not be valued or pursued in the kingdom community, things that can be set aside in order to pursue a better treasure
 - b. But then, in conclusion, we'll look at the true treasure of the kingdom community and see how the pursuit of this treasure supersedes and casts aside every other potential treasure in order to consume our lives

C. Let's read Matthew 20

D. Proposition: The Kingdom Community has one treasure, so all other treasures must be set aside

1. One last anti-treasure: Your position and power must be set aside to enter the kingdom of heaven
2. What is the better treasure? What treasure does the kingdom community pursue?
3. The kingdom community must earnestly pursue this treasure

II. Your position and power must be set aside to enter the kingdom of heaven

Matthew 20:20-28 - *Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." And when the ten heard it, they were indignant at the two brothers. But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."*

A. I want to start this morning by thinking about: What things are valued in this world?

1. We could start to make a long list, but I think it could be boiled down to about four things, four worldly desires:
 - a. Being happy, fulfilled, living life my way
 - b. Being better, worthy, setting myself above others
 - c. Being rich, having all of the things I might want
 - d. Being powerful, able to command others, making my will supreme
 - e. The world will invariably pursue one or more of these goals, they will make these things their treasures
2. But Jesus has been showing us that these cannot be our treasures
 - a. Our fleeting happiness cannot be the treasure of the kingdom community - we must set aside our pleasures
 - b. Our privileged position cannot be the treasure of the kingdom community - we must set aside our prejudices
 - c. Our accumulated things cannot be the treasure of the kingdom community - we must set aside our possessions
 - d. And this morning, Jesus is going to tell us that the fourth thing cannot be our treasures as well, exalting ourselves over other cannot be the treasure of the kingdom community - we must set aside our power and our position
3. Jesus says that the things that the world values cannot be the things that we value, the things the world tries to gather up cannot be the things that we gather up
 - a. In fact, we should be ridding ourselves of these things so that we can pursue a better treasure

B. So, I want to start near the end of the chapter this morning, because a group of people approach Jesus one last time

1. Jesus makes this radical difference clear as the mother of James and John approaches Him with a request
 - a. She asks Jesus that her sons be made powerful rulers in the coming kingdom, even second in command to Jesus
 - b. They were valuing position and power and they thought they could use Jesus to get it
 - c. And, as we look at various passages across the New Testament, it appears that James and John may have been Jesus' cousins - they thought they could use family influence to secure a powerful position for themselves
 - d. But the rest of the disciples were no better - when they heard it they were indignant, probably not because it was a wrong thing to ask but because they wanted the position themselves and they were indignant that James and John tried to exploit family ties to get the coveted position
 - e. They all valued the power of position - they wanted to be men of authority, to command others, to be viewed as powerful and great
2. But Jesus again provides a judgment and rebuke, just as He had with the Pharisees and with the rich young ruler
 - a. He says - you are misunderstanding the kingdom community - the kingdom community will be founded by sacrifice and will be a life of sacrifice
 - b. So, to James and John and their mother, He reminds them of the sacrifice that He is headed to - *"You do not know what you are asking. Are you able to drink the cup that I am to drink?"* - what they are asking is irrational because Jesus Himself is not running after power and position in this world, but is heading for sacrifice and death
 - c. And to the rest of the disciples, He emphasizes this point - that sacrificial service forms the kingdom community and ought to be the norm of the kingdom community - *"You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."*

3. The Kingdom Community should not be running after their fleeting pleasures, they should not be valuing their shallow prejudices, they should not be accumulating worldly possessions, nor should they strive after temporal power
 - a. These things may be the treasures of the world, but none of these things should be the treasure of the kingdom
 - b. In fact, the kingdom community should strive for the opposite of these to demonstrate that these are not their treasures - even as Jesus says here, we should not be striving after power, instead we should be servants and slaves to each other, we will seek the exact opposite of what the world values
 - c. In fact, this is the common theme to each of the judgments here in Matthew 19-20
 - d. Instead of indulging in fleeting pleasures, we will submit our pleasures to God's design and may even forego temporal pleasures to follow our eternal king - we may choose to be eunuchs for the kingdom of heaven
 - e. Instead of rejoicing in shallow prejudices, we will welcome all who come to Jesus with humble dependence - we will be a radically diverse community that has only one thing in common - our love for and obedience to Jesus
 - f. Instead of accumulating worldly possessions, we will seek to sell what we possess, give to the poor and find treasure in Jesus - instead of accumulating possessions we will be giving them away
 - g. And instead of striving for temporal power, we will humble ourselves and become servants - we will consider others better than ourselves looking out for other's interests
4. Jesus makes this point strongly here - we don't simply not value power in this world, we run for the exact opposite
 - a. Matthew 20:25-27 - *You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave,*
 - b. That phrase "*It shall not be so among you*" really sums up Jesus' teaching here in Matthew 19-20 - the world values things and does things a certain way, but you should not - flee from such things, aim for the exact opposite
 - c. And He gives a reason for doing things exactly opposite of the world - we should be the opposite of the world because that's what Jesus did, He didn't come to seek power or position in this world, He didn't come to accumulate possessions, He didn't come to satisfy His temporal pleasures or to seek out only those who were like Him - He came to exalt exactly the opposite
 - d. Matthew 20:28 - *even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.*
 - e. Jesus sacrificed all of the treasures of the world in order to pursue something better - He had the opportunity to avail Himself of all of the pleasures, possessions and power of this world in the wilderness during His temptation, but He said no to those things and chose the path of sacrifice - He had his eye on a better treasure
 - f. And He calls His people to follow Him - to get our eyes off the things of the world, to set aside the treasures of the world and to come follow Him, to seek a better treasure

C. So we are called away from the things the world values and to have an opposite set of values

1. The kingdom community cannot treasure the things of the world - instead they should divest themselves of the things that the world values
2. Jesus makes it clear in Matthew 19-20 - nothing that the world values should be found in the kingdom community - that is their treasure and their passion, but it must not be your treasure and your passion
3. Instead, you can set it aside - but why? Why can the kingdom community set aside everything the world values? Why can they not only 'not value it' but radically dispossess themselves of it? How can the kingdom community live so differently from the world?
4. This leads us to our second point this morning - they can do this because they have a better treasure they are pursuing
5. But what is this better treasure? What treasure does the kingdom community pursue?
6. If the kingdom community doesn't want anything that the world wants - in fact, if the kingdom community is divesting themselves of everything the world values, then what does the kingdom community run after?

III. But what is this treasure? What treasure does the kingdom community pursue?

As we go through Matthew 19-20, Jesus gives several hints, several foreshadowings, that help us understand what this treasure is, and we'll look at three identities of the treasure the kingdom community runs after

A. A better treasure

Matthew 19:27-30 - *Then Peter said in reply, "See, we have left everything and followed you. What then will we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first."*

1. Returning to chapter 19, we see Jesus start to define the treasure of the Kingdom Community
 - a. He says that there is a treasure for those who leave aside treasure in this world;
 - b. And He doesn't just say there is a different treasure, He says it is a better treasure - it will be a hundredfold better than anything they ever gave up, and beyond that, there will be eternal life
2. So, as we look at setting aside treasures in this world, refusing to accumulate things here, the first thing we need to make clear is that we aren't doing this in a dispassionate way - we aren't ascetics
 - a. There is a treasure in the kingdom community and it is a very good, an awesome treasure
 - b. And it is pursuit of this better treasure that drives us to set aside other treasures in this world
 - c. We set aside other treasures because we want to grasp on to this treasure with both hands - we know that holding on to treasure in this world will weaken our grasp and our desire for this treasure
 - d. So we empty our hands of treasure in this world so that we can take hold of a better treasure
3. This is exactly what Paul told Timothy in his letter; 1 Timothy 6:18-19 - *They [the rich in this present age] are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.*
 - a. Those with possessions in this world are to be generous - to be quick to give them away so that they can free their hands to take hold of that which is truly life - they aren't getting rid of treasure just to get rid of treasure, they are getting rid of treasure so that they can grasp a better treasure
 - b. We don't set aside treasures because we are ascetics - we lay aside treasures because we see a better treasure, and we want to grasp it wholeheartedly - we don't let treasure here weaken our grasp on this better treasure

B. A gracious treasure

Matthew 20:1-16 - *"For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the marketplace, and to them he said, 'You go into the vineyard too, and whatever is right I will give you.' So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' And when evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.' And when those hired about the eleventh hour came, each of them received a denarius. Now when those hired first came, they thought they would receive more, but each of them also received a denarius. And on receiving it they grumbled at the master of the house, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give to this last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?' So the last will be first, and the first last."*

1. At the start of chapter 20 is a parable that is set at the center of this group of interactions
 - a. We could probably spend a week trying to pull apart the message of this parable because there is so much here
 - b. For one, this parable has much to do with Jesus' judgment of the scribes and the Pharisees - were not they the ones who had been in the vineyard since the beginning and felt they were owed a better treasure?
 - c. But this morning, I want to focus on the main point and understand what it has to do with the surrounding stories
2. At the end, we find that no one got less than they deserved, but some received substantially more than they deserved
 - a. The parable emphasizes the graciousness of the reward - a treasure was offered by the graciousness of the master that enriched those who came to the master's vineyard - The treasure of the kingdom community is given in grace
3. But not everyone can rejoice in this treasure
 - a. Those who felt they were the most deserving found the reward to be inadequate - they deserved better than what the master was graciously offering
 - b. Those who felt that they deserved the treasure found themselves unable to grasp the treasure - the treasure had to be received as a gracious gift

4. And then the last verse calls us to connect this parable to the previous story
 - a. The episode of the rich young ruler and this parable end with virtually the same phrase - *So the last will be first, and the first last.*
 - b. And there are many parallels between the episode and the parable
 - c. For one, the rich young ruler thought that he was able to deserve the treasure of the kingdom of heaven - he was a good person and had done well for himself in this world - did not he deserve eternal life?
 - d. And, like the parable, when he is offered the treasure of the kingdom community, he was unable to embrace because he thought he deserved better - he couldn't embrace a treasure that called him to make nothing of himself
5. So, the rich young rulers inability to set aside his riches in order to embrace a better treasure was likely rooted in his failure to understand grace
 - a. He had worked hard to be good, he had worked hard to be rich - did not he deserve to enjoy the proceeds of his labors? He didn't need to give up his self-righteousness or his riches - they belonged to him.
 - b. Those who believe they deserve a treasure will grasp on to treasures they think they deserve - they have done well for themselves, they deserve to be first
 - c. But those who know that they don't deserve any treasure find it easy to set aside the treasures of this world - these treasures don't belong to them anyway, they know that they are, by right, the last
 - d. But, at the end, the first will find that they have become last - all of their deserving a grasping made it impossible to embrace the treasure of heaven
 - e. And the last will find that they have become first - when they know themselves unworthy of every treasure, they find that they are given a treasure of grace, a treasure better than any treasure they had set aside
6. The treasure of the kingdom community is a treasure of grace and it must be embraced as a gracious treasure
 - a. Any sense of deserving or grasping will make this treasure appear worthless and unwanted

C. An earned treasure

Matthew 20:17-19 - *And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, "See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day."*

1. Immediately after the parable, Jesus makes the third prediction of His death
 - a. Remember that the first two predictions bracketed the stories around the Transfiguration - paired with the Transfiguration they declared that Jesus was going to sacrifice Himself as the spotless lamb to redeem His people
 - b. The kingdom community would be formed through His sacrifice
2. But here in chapter 20, I think Jesus is intensifying the understanding of His sacrifice
 - a. His sacrifice would be made to redeem His people, to form His community - but it's value was much greater than that
 - b. As the parable before indicated, the treasure of the kingdom community is a gracious treasure, one that is not earned by the recipient, but freely given by the master
 - c. But that doesn't mean the treasure was unearned - it was not earned by the recipient, but it was earned
3. Jesus' third prediction of His death, set against this parable and these episodes, calls us to see that His death and resurrection was the work that won this better treasure
 - a. There was no way for us to obtain this better treasure, and actually a sense of deserving prevents us from embracing this better treasure
 - b. But the treasure was earned for us - it was earned by Jesus through His death and resurrection
 - c. He set aside every treasure that He deserved and instead died in our place so that we could receive His treasure
 - d. Even as Paul says in II Corinthians 8:9 - For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.
4. In fact, through His death, He willed to us all of His treasure
 - a. So Hebrews 9:15-17 says - *Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a will is involved, the death of the one who made it must be established. For a will takes effect only at death, since it is not in force as long as the one who made it is alive.*
 - b. We are able to inherit a treasure because it belonged to Jesus and, at His death, He willed it to us
 - c. The kingdom community has a better treasure than anything this world offers, a treasure that is offered in pure grace, because Jesus died to give us His treasure
 - d. His death earned a treasure beyond comparison for the kingdom community

IV. The kingdom community must earnestly pursue this treasure

Matthew 20:29-34 - *And as they went out of Jericho, a great crowd followed him. And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!" The crowd rebuked them, telling them to be silent, but they cried out all the more, "Lord, have mercy on us, Son of David!" And stopping, Jesus called them and said, "What do you want me to do for you?" They said to him, "Lord, let our eyes be opened." And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.*

A. At the end of chapter 20, one last group of people approach Jesus - but there was something different about this group

1. Jesus has been approached four times in Matthew 19-20, and four times Jesus rebukes those who approached
 - a. The Pharisees approached Jesus about divorce, and Jesus rebuked them
 - b. The disciples approached Jesus about the children, and Jesus rebuked them
 - c. The rich young man approached Jesus about eternal life, and Jesus rebuked Him
 - d. James and John and their mother approached Jesus about positions, and Jesus rebuked them
 - e. Each of those who approached Jesus wanted Him to give them something valuable in this world and each time Jesus rebukes them telling them to let those things go because there is a better treasure
2. But in verse 29, a new group of people approach Jesus, and Jesus does not rebuke them
 - a. They hear that Jesus is coming, and they cry out, "Lord, have mercy on us, Son of David!"
 - b. Now, they did receive a rebuke - the crowds heard them and told them to be silent, they were annoyed at the blind men's desire - but the crowds rebuke does not hinder their pursuit, they only cry out more, "Lord, have mercy on us, Son of David!"
 - c. And Jesus heard their cries and stopped and asked what they wanted, and they said, "Lord, let our eyes be opened." - and then Jesus grants them their desire, He gives them what they wanted
 - d. This is radically different than the other four episodes in this section - in each of the other episodes Jesus refuses to give people what they wanted, instead He calls them to turn away from their desires
 - e. But with the blind beggars He immediately grants their request - He gives them what they want and does not rebuke them

B. So what made this last group different?

1. This last group of people approached Jesus and they only wanted one thing: Jesus and His salvation
 - a. The blind men weren't looking for worldly power or privileged status, they weren't seeking their own pleasures or even seeking out worldly possessions - notice, they don't ask Jesus for money
 - b. What they wanted was for Jesus to heal them, to make them whole, to condescend to them and share with them out of His fullness
 - c. Just like all the others, the blind men wanted something from Jesus, but they wanted something different - they wanted Jesus and His salvation, they wanted what Jesus had come to give and nothing else
2. So there are two important truths about the blind beggars: the blind beggars had nothing else and wanted nothing else
 - a. The blind beggars had nothing else in this world - they were almost assuredly destitute, they sat on the side of the road begging because they had no other way of providing for themselves in this world - they didn't have anything that they could rest their hope in or take joy in this world - they had nothing
 - b. And the blind beggars didn't want anything in this world - they could have asked Jesus for all sorts of things to make their life easier, but instead they sought His healing work - they trusted in His healing power to make them whole again, this was all they wanted in this world, this was what they sought after with all their being

C. And this brings us to our final answer: what is the treasure of the kingdom community? Jesus is - His person and His work

1. The beggars, at least in illustration, find the treasure of the kingdom community when they find Jesus and this is why Jesus freely grants their request - He wants to bestow the right treasure on those who seek it
2. And that treasure is Jesus Himself - the treasure the kingdom community values is the person and the work of Jesus Christ - knowing Jesus is their treasure and being recipients of Jesus's work is all their joy
3. Paul puts it beautifully in Philippians 3:7-9 - *But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith*
 - a. Paul knew that knowing Jesus and experiencing Jesus' work in His life was the greatest treasure that could be had
 - b. It was a great enough treasure that all other things that might look like gain had lost their luster in his life - in fact, they had not only lost their value, their value became inverted - whatever he had counted gain was now loss

- c. Paul wasn't only going to disvalue the things of the world in favor of Christ, he was counting them as loss, he was setting them aside, he viewed them as rubbish to be thrown away just so that He could know Jesus Christ better
 - d. Worldly treasures had distracted him, they had kept him from seeing who Jesus was - but that was no more! Paul was getting rid of everything else in this world so that he could embrace Jesus completely with both hands!
 - e. Paul knew what the treasure was and the blind men here illustrate what the treasure is - Jesus is the treasure, who He is and what He does - knowing Jesus is the joy of the kingdom community
4. And we shouldn't be surprised that this is where Matthew is bringing us because Matthew has been building to this point for multiple chapters now
- a. In fact, this started back in Matthew 13, which really is a road map to the rest of the book, Matthew 13:44-46 - *"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. "Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.*
 - b. Jesus promises that there would be a treasure at the center of the community that would fill the kingdom community with such passion that they would sell everything else to possess it
 - c. And then, in Matthew 14, Matthew showed us that Jesus was the center of the kingdom community - His identity was going to be central to what the community was
 - d. And, by Matthew 18, Matthew was showing us that Jesus' supremacy is the driving force of the kingdom community - the community's purpose is to exalt the supremacy of Christ
 - e. Jesus' identity is central to the kingdom community and His supremacy drives the kingdom community because Jesus is the treasure at the center of the kingdom community - knowing Him and His work is what will drive the kingdom community to sell all that they have and embrace Him

D. So we should be like the blind beggars and seek after Jesus with the same passion

1. I can't get over how passionate the beggars were in their quest to see Jesus
 - a. They must have known how improbable it would be to catch Jesus' attention with the crowds surrounding Him
 - b. And then the very crowds turn around and rebuke them
 - c. But none of this stopped the blind men from pursuing Jesus! Even when the world thought they were crazy, that their quest was hopeless and told them just to go sit down and be quiet, they kept passionately seeking after Jesus!
2. That's the sort of passion that we should be seeking after Jesus with
 - a. And so, in application, I'll just ask you to look at yourself this morning - are you pursuing Jesus with this sort of passion? Do you want Jesus like these blind men did? Is this evident in your life?
 - b. Are you running after Jesus as your one and only treasure, or are you accumulating other treasures in your life?
 - c. Are you selling everything you possess so that you can embrace Jesus with both hands, undistracted by the things of this world, or are you holding on to things in this world and trying to take hold of Jesus as well?
 - d. So look at your heart, because this is a question of your heart, but then look at your life as well, because your life will diagnose what your heart is truly seeking after
 - e. Are you accumulating things in this world or are you seeking after Jesus? Look at your life and it will tell you what your heart is saying - you may be able to convince yourself of anything, but your life will tell you what your heart is really pursuing.
 - f. So my exhortation to you this morning is - sell everything else and pursue Jesus wholeheartedly! Don't let anything else hinder you in grasping hold of Jesus! Don't let the treasures of this world distract you from His treasure!
3. And when we do this, we exalt His supremacy in the greatest way
 - a. When we set aside everything else in this world, we testify that Jesus is awesome - He is the best treasure!
 - b. And so, I'll ask you one more question this morning: Can others see that you have nothing else and you want nothing else? Or when you say that all you want is Jesus, do they look at your life and see that really you are enjoying many other things?
 - c. The world will see when all we want is Jesus - I'm not saying they'll respect you for it, but they will see it
 - d. They'll likely call you dumb - why are you walking away from lucrative careers? Why are you walking away from family? Why are you giving away your stuff? Why do you live like you have nothing? Why do you not have anything that we value and yet you're still so happy and filled with joy?
 - e. But when you answer their question - why? With, "because all I want is Jesus" they'll have to agree that it's true - they won't understand it, they'll ridicule you for it, but they'll look at your life and say it's true
 - f. So, can the world see that you have left houses, brothers, sisters, mothers, fathers, children, land? Or when they look at your life do they see you accumulating these things? What do you tell the world about your treasure?
 - g. Let's pursue Jesus with a holy passion together, because He is the best treasure, the treasure buried in the field, and when we seek Him we tell the world that He is the best treasure

E. So this is what I want to leave you with as the conclusion for the last two weeks, Mathew 19 and 20 - if Jesus is your treasure, you don't need other treasures

1. You don't need to pursue pleasures, you are satisfied in Jesus
2. You don't need to pursue prejudices, you are satisfied in Jesus
3. You don't need to pursue possessions, you are satisfied in Jesus
4. You don't need to pursue power, you are satisfied in Jesus
5. And these aren't legalistic requirements but joyful truths - the eyes of faith see that all of the things the world values are such small treasures that they cannot possibly compare to what Jesus offers us - so we joyfully set these things aside, in fact we can't bring ourselves to drag them along anymore, we want to run unhindered after Jesus and His treasure!
6. *Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith---more precious than gold that perishes though it is tested by fire--- may be found to result in praise and glory and honor at the revelation of Jesus Christ. Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.*
7. Even if we lose everything in this world, that's fine, because Jesus is all the treasure that we want