

## Matthew 20:17-34 None so blind ...



Back to Matthew's gospel for a few weeks, and the passage immediately preceding his record of Jesus' "Triumphal Entry" into Jerusalem, the start of that final and fateful week leading to the cross. And Jesus' disciples still do not "get it": they are still jostling for position in Jesus' Kingdom – not realising, it seems, that *Jesus' Kingdom* (unlike this world's kingdoms) does not work that way at all.

So blind disciples receive a correction. But two *literally* blind men here see more clearly than they do, and receive, quite probably, more than their literal sight.

### ➤ **Jesus restates his future path** (17-19)

Following Peter's statement (on behalf of the disciples?) that *You are the Christ* (16:16), Jesus has been teaching his followers what that will mean. He now fills in the final details. He will not simply be killed, but condemned by the Jewish Sanhedrin, and handed over to the Romans to be crucified. And, of course, raised to life again.

Matthew leaves this statement just hang in the air. Have Jesus' disciples really *got* this?

### ➤ **A woman asks a *big* favour** (20-28)

The woman asking this favour is quite possibly Jesus' aunt, so there may also be an appeal here to "blood being thicker than water". But neither that, nor the typical human understanding of position and power, work in *Jesus' Kingdom*.

Hold on! What, first of all, is *good* about this request?

But what, also, is so *bad* about it?

And where do we still make these same mistakes?

### ➤ **Two blind men *get* it!** (29-34)

Jesus has previously healed two blind beggars in a surprisingly similar scenario (ch 9), but this is no an accidental duplication by Matthew. The spiritual sight of these literally blind men contrasts sharply with the spiritual dullness of "the disciples".