

Concluding Matthew

I. Introduction

A. This morning we are finishing our study together on the book of Matthew

1. For thirty-two weeks (!!), we've looked at Matthew together trying to see what Matthew saw of Jesus and understand what Matthew wanted to teach us about Jesus
2. Over the last months, we've seen the story of a former tax collector, a traitor to the Jewish people, who saw a better Israel in Jesus Christ, and he wants us to see this better Israel as well
3. So, as we finish the book of Matthew, I want to take this week and do a review and conclusion to the book of Matthew

B. So, this week, I'm going to try to do several things to help us remember what Matthew was about

1. First, for the last thirty weeks, we have been down in the trenches of Matthew, going chapter by chapter and sometimes even verse by verse through Matthew, and sometimes when we are down in the trenches we can, as it's said, lose sight of the forest for the trees - so I'm going to step back and tie together the grand stories that Matthew is telling and try to remind us of how all the smaller stories we've studied together fit into the grand stories of Matthew
2. Then, second, as we remember the grand stories of the book of Matthew, I want to try to think about how we should respond to Matthew as a whole - not just the applications we get from individual passages, but the bigger applications that flow from the whole book, what we might see as the reason Matthew wrote the book - why did He want to tell these grand stories about Jesus?
3. Finally, third, I want to think about what Matthew's overarching purpose in writing His book was - if we were to summarize our response to the book of Matthew in one sentence, what would it be?

C. So, I'm going to try to very briefly do these three things this morning, and my goal this morning is to help us remember what Matthew was about and draw some simple, overarching applications out from the book - how should I live my life in light of what Matthew has taught me, and we'll have three points:

1. The Stories of Matthew
2. The Response to Matthew
3. The Purpose of Matthew

1 II. The Stories of Matthew

1A. Matthew wants to start by telling us a glorious story about An End and a Beginning

1. One of the main stories of Matthew is centered on his understanding of the people of God
 - a. Matthew, as a Jew, knows that the promises of God belong to the people of God
 - b. But, as Jesus comes to fulfill the promise, Matthew starts to understand that the people of God may not have been who He thought it was - so, as Matthew tells Jesus' story, He tells us of an end and a beginning
12. Matthew's story starts with Jesus as the fulfillment of everything that the Kingdom of Israel should be
 - a. Matthew introduces Jesus as the heir of Abraham's promise and the longed for Son of David who rules God's people
 - b. And then, Matthew carefully parallels the beginning of Jesus' story with the story of Moses, showing us that He is also the fulfillment and successor to Moses, the better deliverer and better prophet who would lead God's people
 - c. As we stand back, Matthew wants us to see that Jesus is the embodiment of the kingdom of God - He is God's people (the promise to Abraham) leading them to God's place (the successor of Moses) and God's rule (the Son of David)
 - d. So Matthew finishes His introduction with Jesus sitting on a mountaintop describing a new kingdom
13. As Jesus comes down the mountain, He begins to invite the people of God to enter this new kingdom
 - a. He goes around healing their diseases and preaching the gospel of repentance and forgiveness from sins
 - b. And then He deputizes His disciples to go out preaching the same message of repentance and forgiveness
14. But, by chapters 11 and 12, we see the response of the Jewish nation and they are not receptive to Jesus' message
 - a. Some, like John the Baptist, are simply confused by the message - but the leaders of the people, the scribes and the Pharisees, go even farther - they see Jesus for who He is, but they reject Him, they attribute His actions to Satan
 - b. The Messiah came to God's people, but God's people rejected Him - the king came but was not recognized
15. So Matthew 13 is one of the most important chapters of Matthew, because here Matthew explains what is happening
 - a. In the parables, Jesus tells us that He is not surprised by His rejection by the Jews - this is God's plan to establish a new people of God that will bear fruit, that will eventually have the victory, and whose ultimate treasure is Jesus
 - b. And Matthew 13 actually lays out a road map for the rest of Matthew
16. So, in Matthew 14-17, the first promise of the parables comes true - there are those who see Jesus for who He truly is
 - a. The true people of God are those who see Jesus for who He is - He is the Son of God and the promised Christ
 - b. Surprisingly, this means that God's people are not Israel as represented by the Scribes and the Pharisees, because they are rejecting Him, but God's people do include a Canaanite woman who embraces Jesus as Lord and Savior
7. And then, in Matthew 18-20, the third promise of the parables comes true - God's people make Christ their treasure
 - a. The separation of the old and the new people of God begins to happen as they choose what they value
 - b. Neither pleasures, nor prejudices, nor possessions, nor power, nor position will hold value for God's people anymore because Jesus Himself has become the chief and exceeding treasure of God's people
8. And, in Matthew 21-25, we see the second promise of the parables come true - God's people will have the victory
 - a. In Matthew 21-25 we see the final rejection of the Jews as God's people - Jesus condemns and judges them and finally pronounces seven woes against the Scribes and the Pharisees, they had been God's people, but they had failed to produce fruit and so God was giving the vineyard to a new people who would produce its fruits
19. So, the book finishes, in chapters 26-28, by redeeming and sealing this new People of God
 - a. For a moment, it looks like Jesus' message is going to be consigned to obscurity and the new people of God will falter and fail, as Jesus is arrested, His disciples are scattered and He is condemned to death
 - b. But the moment of hopelessness is, just as the parables had promised, it is the moment of victory - the first, typological people of God meet their end at the cross and the new people of God find their beginning at the cross
 - c. And Jesus' resurrection seals that victory and marks the establishment of His kingdom and so He sends out His disciples to proclaim His victory and to invite all who would embrace Him to enter His kingdom
 - d. From now on, a new people would be being gathered, a people who find their identity in the death and resurrection of Jesus Christ, a people who recognize Him as their King - there is an end and a new beginning in Matthew!

2B. But there is a second story that Matthew wants to tell us as well about A New Torah for a New People

1. Matthew wants us to see that there is a New people of God, but he doesn't want us to stop there
 - a. He wants us to see that there is a way that this new people of God must live - there is an authoritative pattern for those living in the Kingdom of God - so Matthew carefully crafts his book into five sections paralleling the first five books of the Old Testament, the Torah that had established and instructed the first people of God
 - b. And Matthew concludes each of these sections with a discourse from Jesus describing what His kingdom is like
2. As we summarize this story, there is so much we could say, but if I could boil it down to one thing, I think Matthew wants us to see that the kingdom of God is about treasuring Jesus above all else
 - 1a. So, in the first teaching section, the Sermon on the Mount, we see that the Kingdom of God is about a changed heart, a heart that will no longer desire the things of this world - whether pride or self-righteousness or possessions - but will value Him and seek His kingdom first - His Kingdom starts in the heart but is worked out in action

- 1 b. And, in the second teaching section, Sending out the Disciples, we see that those in the Kingdom of God love the message and go out preaching it boldly - as the song says, we love to tell the story because it did so much for us
 - 1 c. And, in the third teaching section, the Parables, we see that the Kingdom is like a treasure hidden in a field and those seeking the Kingdom will go and sell everything that they possess in order to possess that treasure
 - 1 d. In the fourth teaching section, the Kingdom Community, we see that Jesus is establishing a new, radically selfless community that can lay aside themselves, their pride, possessions, power, position, and prejudices to gain Jesus
 - 1 e. And, in the fifth teaching section, the End of the World, we see that those in the Kingdom of God will not get distracted by the promises and the deceptions of this world - rather they will wait patiently for the return of their Lord because they desire Him and His approval more than they desire the temporal pleasures of this world
3. And, oh, there are so many applications of what it means to set aside ourselves in favor of Jesus and His gospel, but that's at the core of everything that Matthew is teaching us here - what's at the heart of God's people? Jesus is!
- a. He's laying out a New Torah, a new instruction, for this New People of God and the heart of Jesus' Kingdom is a heart that values Him above all else, a heart that would and does sacrifice everything else to gain Him

2 C. But there is one more story Matthew wants to tell us about The Fulfillment of All Israel

1. If the first two stories were all that made up Matthew, we might wonder: had God been faithful to Israel?
 - a. God had made promises to Israel - promises to make them His people, promises to give them the land, even promises after failure to restore them and make them His people
 - b. If now, in Matthew, Israel is being set aside and a New People are being called out has God failed in His promise?
 - c. Matthew's answer is, no! Why? Because Jesus is Israel and He has received God's promise - Jesus is the heir of Israel, the heir of all the promises, so as long as Jesus has the promises, then God has not failed in any promise
 - d. A New People has been called out, but they only receive the promises of God because they are joined to Jesus, the true heir of Israel, the One to whom God is faithful
2. So Matthew holds up Jesus as the fulfillment of all of the Covenant Promises
 - a. We can go back to each of the covenants made with Israel and see that they are wrapped up in Jesus
 - 1 b. Matthew shows us that Jesus is the promised Son of Abraham
 - i. God had made a promise to Abraham to make Abraham's offspring God's people and to give them the land
 - ii. And, in Matthew's genealogy, Matthew shows us that Jesus is the promised offspring of Abraham - the One who would be God's people, the One who would inherit the land
 - iii. Just as Ishmael or Esau were offspring of Abraham but not the promised offspring, so the rest of Israel were the offspring of Abraham, but not the promised offspring - the promise came to Jesus and was fulfilled
 - iv. There was no unfaithfulness to Israel, just a confusion of who Israel was
 - 1 c. And Matthew also shows us that Jesus is the heir of Moses
 - i. God made another covenant with Israel at Mount Sinai after delivering them from Egypt
 - ii. One of the things I have been most awed about in my study of Matthew over the last two years is Matthew's intense connection to Exodus and the story of Moses
 - iii. Throughout the book, Matthew keeps taking us back to Moses's story and showing us that Jesus fulfills it
 - iv. God had delivered Israel from bondage and made a covenant with Israel that He would be their God and they would be His people and now Jesus is fulfilling the pattern of this covenant
 - v. Israel failed this covenant and they lost its promise, but Jesus came to make a better covenant as a better Moses offering a better blood
 - 1 vi. God was not unfaithful, Israel had been, but God provided something better
 - d. And Matthew shows us that Jesus is the Son of David
 - i. A third covenant had been made with David, that God would establish His Son as King over Israel forever and this Son would build the final and ultimate temple for God's name
 - ii. And, again in the genealogy but also throughout the book, Matthew shows us that Jesus is this promised Son, the One who is worthy to rule over the people of God forever and the One who builds the Temple of God
 - iii. God was not faithless, the promised king had come! God fulfilled all of His covenants in and to Jesus!
3. And then, throughout the book, Matthew shows us that Jesus is the archetype and antitype of Israel
 - a. All of the things that Israel was or had been promised were found in Jesus
 - 1 b. At the beginning of the book, we see that Jesus is the better lawgiver, He gives the law from the mountain
 - 1 c. And then we see that Jesus is the better prophet, He proclaims the message of God and heals God's people
 - 1 d. We see that Jesus is the better king, He is sovereign over His people, to welcome and to reject
 - 1 e. We see that Jesus is the better treasure, He is the center and the core of God's people and God's people love Him
 - 1 f. We see that Jesus is the better judge, He proclaims justice for God's people and destroys His enemies
 - 1 g. And we see that Jesus is the better deliverer, He redeems and rescues God's people and presents them to God
4. God was not unfaithful because Jesus was Israel - God had kept every promise for Jesus - He was the Fulfillment of all Israel
 - a. And, glory of all glories, if we want to partake of the promise, all we have to do is go cling to Jesus and He will share all of His fullness with us

1 III. The Response to Matthew

A. This morning, we've tried to tease out the grand stories that Matthew has been telling us in His book

1. But I don't want to stop there - we can understand the book of Matthew well and be able to describe what He is saying clearly and succinctly, but that isn't enough
2. We need to figure out what these stories have to do with us - what should we do with the stories of Matthew?
3. So, as we continue on, I want to return to these grand stories and try to figure out what they mean for us

1 B. Matthew's story about An End and a Beginning teaches us to Correctly Value the Old Testament

1. We've mentioned the primary recipients of Matthew several times as we've gone through Matthew
 - a. Matthew is likely writing in or near Syria before AD70 where the new Christians would be surrounded by the Jews and many would be Jews and they were wondering how they should interact with the Old Testament people of God
 - b. And Matthew's book carefully teaches us how the New Testament People of God should handle the Old Testament story, because there are dangers on both sides if we go too far
12. First, we could go too far and become like the Judaizers - calling the New People of God to live under the laws of Israel
 - a. There would have been great temptation during the first century for believing Jews to go back to the old ways, to embrace the types instead of the fulfillment and find their identity as Jews instead of Christians
 - b. In fact, we see this across the New Testament as the Judaizers call Christians to circumcise their sons and be in obedience to the rituals of the Old Testament
 - c. But Matthew helps us understand that this is not how a Christian should approach the Old Testament - the Old People of God have come to an end along with the Old Law and everything surrounding that people
 - d. There has been an end to their time as the people of God and actually they stand under judgment and are ripe for destruction, there is no need to go back - the New People of God are new and distinct from the Old People of God
 - e. So, as we come to the Old Testament, we shouldn't try to use it in a way that binds us to the old laws and the old ways of Israel - we aren't part of that Old Covenant, it has come and gone, it served its purpose and came to an end
13. But, second, we could go too far and become like the Marcionites - devaluing and even rejecting the Old Testament
 - a. But Matthew, while showing us that there was a final end for the Old Testament people of God, does not allow us to devalue the Old Testament
 - b. Instead, he holds up the story of the Old Testament as foundational to the New People of God - not as the covenant we live under, but as our history and the promise of God that has come to us
 - c. The Old Testament is a testament of God's promises that points straight to Jesus - rejecting or undervaluing the Old Testament is exactly the same as rejecting and undervaluing the promise in Jesus
 - d. Just because we are not under the Old Covenant, just because that period of God's revelation has come to an end does not mean that it is not infinitely valuable to us today because it is the Old Testament that prepares us to see and understand Jesus for who He is
14. So Matthew wants us to correctly value the Old Testament
 - a. We ought to embrace the Old Testament because it is a record of God's promises that lead us right to the Messiah - we ought to value every Word that God spoke through His prophets that led us to His Son
 - b. But we shouldn't try to become the Old People of God - we shouldn't try to put on the old trappings, the rituals and rules, the identity of Israel on the church - those things had served their purpose, but they had come to an end
 - c. We value the Old Testament without being the Old Testament people
 - d. Like Matthew, we should rejoice in all of the ways that Jesus has fulfilled the Old Testament for us and then only apply the Old Testament to ourselves after we have understood how it has been fulfilled in Christ because we are a new people in Christ
- 1e. As Jesus says in Matthew 13:51-52 - *"Have you understood all these things?" They said to him, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."*

2 C. Matthew's story about A New Torah for a New People teaches us to Live Our Lives as Kingdom Citizens

1. Just because we aren't bound to the Old Testament law with its rituals and rules, its commandments and regulations, doesn't mean we aren't bound to a law - in fact, how we live our lives in Christ's new Kingdom is very important
 - a. Matthew wants disciples throughout the ages to think about this truth - how I live my life will declare whether or not I am a part of Jesus' kingdom
 - b. So he takes time to carefully craft a new Torah, a new law and instruction, for Christ's people, telling us what Christ demands of us and how we must live as members of His Kingdom
 - c. So, we ought to take our lives to the Sermon on the Mount, to the instructions to the disciples, to the Parables, to the description of the new Kingdom Community and to the Final Judgment and evaluate: are we living under Christ's law?
 - d. Are the attitudes and actions of the Sermon on the Mount reflected in my life? Am I embracing Jesus as my treasure? Am I embodying what Jesus called His new community to be? Or am I rejecting His law in my life, making excuses for why these things don't apply to me? Or am I simply ignoring them?
 - e. Matthew doesn't want us to get stuck in Old Testament law, but He does want us to bring our lives under Christ's law
 - 1 f. As Jesus says in Matthew 5:20 - *For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.*
2. Another way of looking at this is to say our lives ought to testify that we are part of Christ's kingdom
 - a. If we are living in the kingdom then our lives ought to demonstrate that we are living in the kingdom?
 - b. So we should ask ourselves: are our lives different than an unbeliever outside the kingdom? And there are many moral unbelievers, people outside the kingdom who live apparently, outwardly moral lives - what makes me different than such unbelievers? What about my life demonstrates that I am in Christ's kingdom?
 - c. If we are living in the kingdom, there ought to be some evidence in our lives that we are living in the kingdom, something at the core of our being ought to be so radically different that others can, over time, look into our lives and clearly see that we are living as members of the kingdom - not merely living outwardly self-righteous lives, but truly living in Christ
 - 1 d. Again, as Jesus says in Matthew 7:15-23 - *"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'*

2 D. Matthew's story about The Fulfillment of All Israel teaches us to Find Christ at the Center of the Story

1. The applications of Matthew's story could be confusing: we're supposed to be freed from one law and one set of regulations while binding ourselves to a new law and a new set of regulations that often sounds a lot like the old set without being exactly the same - that's a lot to think about
2. But Matthew's story of Jesus being the Fulfillment of Israel gives us the key of understanding to all of the Bible
3. Matthew wrote His book so that we would see that all of the Old Testament was about Jesus and He wants us to read the Old Testament story to see Jesus, not to apply law to ourselves or to become like the Old Testament people of God, but to see Jesus - Jesus is the center of the story, all of the story is about Him!
4. And this is what helps us to relate to all of the story well - when we go to the Old Testament, we read it to understand what this had to do with Jesus - how is this pointing me forward to Jesus? Until I understand how this part of God's revelation is pointing me to Jesus, I don't understand the passage and if I try to apply it to myself too fast without taking it to Jesus, I risk applying it in a shallow, superficial way - a way that is more like the Old Testament law than the New Testament law
5. Once we figure that out, then we'll see how it is pointing us forward to Jesus' new law and therefore how to apply it to ourselves - if we can see Jesus then we understand the story and if we can see Jesus then we can figure out how we should follow Jesus
6. And, we can say something similar about the New Testament - we ought to figure out what the New Testament is trying to teach us about Jesus before we try to apply anything to ourselves, but generally it's an easier task since the New Testament is often much more clear about the connection to Jesus
7. So Matthew wants us to make Jesus the center of the story - he wants us to rejoice in how Jesus has fulfilled every one of God's promises and He wants us to want to see that - he wants us to continually seek a more glorious vision of Jesus
8. Jesus is everything, He is the center and the key, and we ought to rejoice and run after that

1 IV. The Purpose of Matthew

A. As we finish our study of Matthew, I want to think about whether Matthew has one overarching purpose in writing His book

1. When Matthew sat down to write his book, why did he do it? What was he thinking about? Where was he aiming?
2. This is, perhaps, an impossible question, but, as I've meditated on the book of Matthew, I think there is one thing I can pull out as Matthew's overarching purpose, and it comes in His conclusion statement to His book
13. Matthew 28:18-20 - *And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*
24. If I had to describe one overarching purpose in Matthew's Gospel, I think it would be: **Be bold with the Gospel**
5. This is where Matthew ends his gospel - we are to go and make disciples of all nations - the gospel isn't meant to be quiet, it isn't meant to be hidden - Matthew wants us to obey Jesus command and be bold with the gospel
6. But there are several facets to what I mean here:

1 B. Matthew wants us to be bold in preaching the gospel

1. Throughout his Gospel, Matthew keeps bringing us to preaching the gospel
 - 1 a. Jesus ministry was announced through preaching in Matthew 3:1-2 - *In those days John the Baptist came preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand."*
 - 1 b. And Jesus begins His ministry by preaching a message in Matthew 4:17 - *From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."*
 - 2 c. In fact, we see that this was the basis of Jesus' ministry as He continues this same pattern throughout His time on earth, Matthew 9:35 - *And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.* Or again in Matthew 11:1 - *When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.*
 - 1 d. So, it is no surprise that the disciples were given a mission of preaching from the beginning of their ministry as well in Matthew 10:5-7 - *These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And proclaim as you go, saying, 'The kingdom of heaven is at hand.'*
 - 1 e. And the disciples preaching ministry was not to be filled with timidity, but fearless boldness, Matthew 10:26-28 - *"So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell."*
2. Jesus came to God's people bearing a message - a message of healing, a message of repentance and forgiveness from sins - and He proclaimed that message and commanded His disciples to proclaim that message as well; He wanted all men to hear and respond to His invitation

2 C. But preaching or proclamation of the gospel message to unbelievers, is not the only way that Matthew wants us to be bold in speaking the gospel - Matthew wants us to be bold in teaching the gospel

1. Although Matthew 13:51-52 are somewhat obscure verses that we don't meditate on often, I think these verses are close to Matthew's heart in righting his Gospel - *"Have you understood all these things?" They said to him, "Yes." And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old."*
 - a. The role of a scribe was to guard and transmit the words and the laws of a king to His people, so a scribe of Israel was to guard and transmit the words and the laws of the ultimate king of Israel - God Himself
 - b. But Matthew, having seen that the New is coming and the Old is passing away, wants to train new scribes for the new people of God - teachers that are able to faithfully teach the fullness of the gospel message to God's people
2. Obviously, this is directed toward teachers in the church - Matthew wants the scribes of the new people of God, the teachers of the church, to know the gospel in its fullness and to be bold in teaching it to God's people
 - a. But, in a way, I think this applies to all of us - assuredly there have been appointed teachers in the church, but that doesn't mean that every believer doesn't have a role in teaching and admonishing each other with the gospel
 - 1 b. Paul gives the most instruction for how to appoint teachers in the church, but he tells the Colossians that though there are teachers, they all ought to be teaching, Colossians 3:16 - *Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom,*
 - c. So we all ought to be striving to know the fullness of the gospel, the message of reconciliation and also the patterns of life in the kingdom, and then we should be speaking the gospel into each other's lives - encouraging one another to rest in the message of reconciliation and living our lives as members of the kingdom
3. Disciples should be proclaiming the message of Christ to those who don't know, but also speaking the message of Christ to each other as well - teaching and encouraging each other to live as members of Christ's kingdom

1 D. But speaking isn't enough, Matthew want us to be bold in living the gospel

1. This is why teaching must be added to preaching - the gospel message is not a message that is heard one time and responded to, but an invitation to enter a kingdom, to live life under a new king and a new law - the invitation to enter the kingdom is an invitation to change all of your life
2. Trying to show this through walking through a few verses of Matthew like I've done with the last two points is almost impossible to do because nearly all of Matthew is about boldly living the gospel, but just consider a few references:
 - 1 a. Matthew 5:13-14 - *"You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.*
 - 1 b. Matthew 7:17-20 - *So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits.*
 - 1 c. Matthew 12:33 - *Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit.*
 - 1 d. Matthew 13:18-23 - *"Hear then the parable of the sower: When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.*
 - 1 e. Matthew 21:43 - *Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.*
 - f. Matthew wants us to see that the gospel message must produce fruit, in fact this is the mark of the gospel - this was the failing of the old people of God and the glory of the new people of God - that the message of the gospel would bear fruit in their lives - it would cause a massive change of heart and a change of life
3. So, we shouldn't lightly overlook the radical call to a different life in Matthew
 - a. It might be easy to lightly dismiss some of Jesus' teaching in Matthew as hyperbole - He couldn't really mean for us to gouge out our eyes or cut off our hands or sell all our possessions to live life in a different kingdom under a different rule - and I'll agree, there is a level of hyperbole here for the sake of teaching
 - b. But the hyperbole is there for a reason, and it is to show us that living life in Christ's kingdom is radically different - we ought to live out the gospel promises boldly in our lives in a way that is radically different than the world and ought to seem to them at times to be insane
 - 1 c. Our lives ought to be radically marked by the gospel because our desires have been radically changed by Jesus' message, in fact this is the crowning mark of the kingdom in Matthew's Gospel, 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.*

E. And this is the heart of the great commission: making disciples, that is baptizing them and teaching them to obey

1. The resurrection of Christ, His ultimate victory and declaration that He is King of a new people, calls us to be bold with His message until He returns
 - a. And Christ commands us to be bold in preaching the gospel, proclaiming the message of repentance and restoration to unbelievers in such a way that they will be baptized in His name
 - b. But we don't only proclaim the message, we teach it boldly as well, making them disciples of Jesus - not one time hearers whose lives fail to bear fruit, but we teach them all that He has commanded us to do
 - c. And the result is disciples who live out the gospel boldly - they will observe all that Christ has commanded
2. Matthew tells us the story of the birth of a new kingdom and then he gives us a new instruction for that new kingdom
 - a. And the fact that Jesus is the fulfillment of all Israel, as He is powerfully declared to be at the resurrection, calls His disciples to take the message of a new kingdom and the instruction for that new kingdom out to the entire world
 - b. Jesus came to fulfill the promise to Abraham - to make the offspring of Abraham a blessing to all nations - and the promise to David - to make the offspring of David rule the people of God forever - and He sends us out to declare that He has fulfilled those promises, He has brought blessings to all nations and demands that all peoples bow to Him as king