

God's Message to Us in Matthew

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Introduction

Today in our sermon series though all the books of the Bible we have come to the New Testament.

- So we are just over 500 years from the time of Malachi.
- In my opinion, all of the books in the New Testament were written within the space of about 20 years (from 50 to 70 AD)—at the very most over a 50 year period, so there is nothing like the thousand years over which the Old Testament was written.
 - There is a reason for the short time span of the New Testament.
 - The New Testament is about the ministry of Jesus Christ.
 - We have the first four books that give us a record, primarily, of the three years He spent in ministry from His baptism until His ascension into heaven...
 - And then we have the remaining books which show us how the apostles set up the church according to His directives in doctrine and practice.
- In this way, we are given all that we need to know until He returns at the end of the age.
 - It is to His honour that there is no additional revelation after that which is associated with His first advent—there is no need for anything to be added to Him and His doctrine whether a century later or 20 centuries later.
 - The church has nothing else to do but to follow Him—the Scriptures give us all that we need to know because He gave us all that we need to know and did all that needed to be done when He came into this world.
- The words at the end of the New Testament are instructive in this regard:
 - Rev 22:18-19: **For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.**
 - While this is appended to the book of Revelation itself, it speaks to us of a certain finality to God's revelation.

Matthew is the first book of the New Testament—not the first that was written, but the first in our Bibles, so we will take it up first.

- The New Testament begins, as I already mentioned, with the four books which we call the four gospels and they give us an account of the ministry of Jesus.
 - Two of them mention His birth, but all them have as their primary focus the three years that span from his baptism by John to His death, burial, resurrection, and post resurrection appearances leading up to His ascension (which Luke records).
- Some people might wonder why there are four gospels instead of just one, but anyone who has read them knows that even though they cover much of the same material,
 - each one has a unique flavour... its own way of presenting Christ to us... all to help us get a fuller understanding of who He is.

- Matthew presents Him as the King of the Jews and speaks especially to God's covenant people about Him... making Matthew very helpful for the church since the church is made up of God's covenant people in every age. Matters are addressed here that are especially good for the church to hear.
 - Mark presents Christ, especially, to the Romans who were very much people of order and action—we find Jesus presented to us as a servant. There is not a lot of His actual teaching recorded in Mark, but the focus is on His actions... especially His official actions which were important to the Romans.
 - Luke presents Christ to a Greek ruler. Luke tells us from the start that he is giving us an orderly history of Christ's life. The Greeks were into philosophy, and Luke shows us a portrait of Christ as the ideal man. Very helpful for us.
 - And then there is John's gospel. He tells us that He is presenting Christ to us as the object of our faith—that we might believe. He shows very much how Christ leads us to the Father and how He is all that we need.
- We will be fleshing out these details as we come to each book...
 - And today it is Matthew.

With Matthew there are three things emphasised that I want to focus on.

- First, that Jesus is the Messiah promised in the Word and that He is the Son of God.
- Second, that the covenant people (the church) have much unbelief.
- Third, that Christ has many people outside the church who are to be brought in.
- With each of these three emphases in Matthew, we will look at how these things pertain to us today.

So let's begin with the first point:

I. Matthew shows us that Jesus is the Messiah who was promised in the Scriptures and that He is the very Son of God.

A. This is something we find throughout Matthew's gospel.

1. In the very first verse we are told that He is the Son of Abraham and the Son of David.
 - It says: **“The book of the genealogy (actually *genesis*) of Jesus Christ, the Son of David, the Son of Abraham.”**
 - a. This is very much in keeping with Matthew being especially written to the Jews.
 - As we have seen in our study of the Old Testament, they were the people God preserved in His grace to bring forth the Saviour of the world, Jesus Christ.
 - They were rightly looking for Him to come as promised to them and as recorded in the Holy Scriptures that God had given to them.
- 1) By calling Jesus *the Son of Abraham*, it is a reminder that Jesus is the Saviour of the world because Abraham was promised that a Son would come through his descendants that would bring blessing to him and his people and to the nations that were lost in sin.
- 2) And by calling Him *the Son of David*, it is shown that He is the one promised to be the king of the nations, to sit on David's throne and bring the whole world under His rule which would be the rule of God.

- b. After tracing out His genealogy from generation to generation, Matthew shows that the promised Son was born to a virgin...
- see verses 18-25...
 - And that He should be called *Jesus* because He would save His people from their sins (note that they are *His* people...)
 - And that He would also be *Emmanuel* which means “God with us.”
 - And Matthew notes, as he will do again and again, that this is in fulfillment of Scripture—in this case, Isaiah 7:14.
 - Look at Matthew 1:22-23: **So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: ²³ “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”**
2. Matthew continues to show us that the Jesus is the promised Son of God by showing how He fulfills both the patterns of scripture as well as specific prophecies like the one we just saw.
- a. By *patterns of scripture*, I mean that Matthew shows us how He too had to go to Egypt for preservation (when Herod wanted to kill Him) and how He too was later sent to the wilderness to be tempted (as Israel was).
- Matthew highlights things like this, for example, when Joseph takes Jesus to Egypt, Matthew connects it to Israel when Joseph returns with Him by saying in Matthew 2:15: **“and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”**
 - And he shows the pattern that His ministry would not be with a lot of fanfare, but in a quiet manner in Matthew 12:17-21: **that it might be fulfilled which was spoken by Isaiah the prophet, saying: ¹⁸ “Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, and He will declare justice to the Gentiles. ¹⁹ He will not quarrel nor cry out, nor will anyone hear His voice in the streets. ²⁰ A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory; ²¹ and in His name Gentiles will trust.”**
 - Scripture is quoted that speaks of His rejection by His own... for example, in Matthew 13:14-15 where Isaiah is quoted of having a ministry that people will not receive—so does Jesus.
 - Or in Matthew 21:42 where Jesus says: **“Have you never read in the Scriptures: ‘The stone which the builders rejected has become the chief cornerstone. This was the LORD’S doing, and it is marvelous in our eyes’?”** quoting Psalm 118.
- b. As to specific fulfillments of scripture,
- 1) in chapter 2, His birth in Bethlehem is mentioned in verse 5-6 where Micah’s prophecy about that is quoted by the Jewish church’s leaders,
 - 2) and in chapter 3 verse 3, the promise in Isaiah that the LORD Jesus would have a herald who is described as a voice crying in the wilderness is said to be fulfilled...
 - 3) And in chapter 4 Matthew says that Jesus ministered to Galilee in fulfillment of the promise that that land that was in the darkness would see a great light.

- 4) In chapter 11, Jesus points out to John the Baptist in a very public way that the miracles He is doing show that He is the Messiah, for the scripture had said that such signs would be done by Him.
 - 5) In Matthew 21, there is the fulfillment of Zechariah's prophecy that Israel's coming king would ride into Jerusalem on a donkey.
 - 6) And as He heads to the cross, the prophecy of Zechariah 13:7 is quoted by Him... Matthew 26:31 says: **Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be scattered.'"**
 - 7) And at the cross, Matthew mentions the prophecy that they would divide His garments and cast lots for them (Matt 27:35) and speaks of His thirst and His cry **My God, My God, why have you forsaken Me** from Psalm 22:1 in 27:46.
- Not only does Matthew show us that He is the Messiah because He fulfills Scripture...
3. He also shows us this by revealing His authority as the Son of God.
 - a. For example, when He teaches, He corrects the traditional interpretations of the Jews where they were in error... and when He does, He speaks as one who has personal authority to speak the truth...
 - In the sermon on the mount, He says, "You have heard it said... but I say unto you!"
 - And in Matthew 12, He corrects them about the Sabbath and declares that He Himself is the LORD of the Sabbath (in verse 8). A startling thing to say!
 - b. And if that is not enough, at the end of the sermon on the mount, He makes everything to hinge on whether or not He Himself is followed.
 - For example, in Matthew 7:21-23, eternal life comes down to whether or not He is known or not: **"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"**
 - And in Matthew 10:32, He tells them that they must be willing to confess Him... and even to lose their life in doing it if it comes to that.
 - In 10:36-38 He says that anyone who loves their father and mother more than Him is not worthy of Him and that anyone who does not follow Him will lose his life.
 - These are huge claims that no one but the Son of God can make!
 - c. And He does signs and wonders in which His authority as the Son of God is highlighted.
 - These are not done by calling on the name of the LORD, but by His own will and command... for example, in Matt 8:3 when He cleanses the leper, He simply says, **"I am willing; be cleansed,"** and immediately he is cleansed.
 - and in 8:23-27, He commands the wind and the waves and they obey Him, causing His disciples to marvel and say, **"Who can this be, that even the winds and sea obey Him?"**

- d. All along, He accepts worship—this is especially conspicuous at the triumphal entry in Matthew 21 when the chief priests and scribes object that the children are saying “hosanna” to Him... look at Matthew 21:16: the chief priests and scribes.... **said to Him, “Do You hear what these are saying?” And Jesus said to them, “Yes. Have you never read, ‘Out of the mouth of babes and nursing infants You have perfected praise’?”**
 - He is saying that their praise of Him is God’s perfect praise!
 - e. And then in Matthew 24, Jesus speaks of His coming to judge Jerusalem for rejecting Him—that the temple will be destroyed in that generation...
 - And then in Matthew 25, He speaks of His own coming in His glory to judge all nations. In 25:31, He says: **“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.”**
 - This is a claim of divine kingship!
 - The judgment He describes is based upon how they have treated Him.
 - f. And then of course we must mention His resurrection, after which He declares in Matthew 28:18-20 that He has been given **all authority in heaven and earth**, and that all nations are to be baptised in His name (along with that of the Father and the Holy Spirit), and that disciples are to be taught to observe all that He has commanded.
- Clearly, Matthew is showing us that He is the promised Messiah, the Son of the living God.
4. Time would fail me to mention all the times that He is confessed to be the Son of God or the Son of David or the Messiah in Matthew,
- But I must at least mention Peter’s great confession in Matthew 16.
 - Jesus asked His disciples in 16:15, **“Who do you say that I am?”**
 - Matt 16:16: **Simon Peter answered and said, “You are the Christ [or the Messiah], the Son of the living God.”**
 - Jesus heartily approves of this confession as given to Peter by God the Father.

TRANS> Matthew makes a point of emphasising such confessions in his gospel, all to affirm that Jesus truly is the promised Messiah and the Son of God.

- Indeed, by now you surely see from all that we have looked at how Matthew emphasises that Jesus is the Christ, the Son of God.
- B. That He is the Christ and the Son of the living God is very important for every one of you to accept.
1. God chose Israel to be the people that would bring forth the Son He promised to overthrow the kingdom of Satan and to save His people from their sins.
 - As that promised One who has come, He is the only Saviour not only for Israel, but also for all the nations of the world.
 2. Matthew’s testimony of Him is true.
 - We must every one receive Matthew’s testimony and worship Jesus as the Son of God or we will perish.
 - And we must recognise that He alone is Saviour, and we must trust in Him and receive Him as our Lord and Saviour. There is nowhere else to go.

3. How glad we should be for Matthew's clear testimony that we all might believe and be saved.
 - Where would we be without Him?

TRANS> Sadly, there are many professing Christians in the modern church who not believe that Jesus is the Son of God.

- They are baptised in His name, but they do not believe.
- And that brings us to the next great emphasis we find in Matthew's gospel as the gospel that was especially written to the church of his day—the covenant people of Israel who were called to receive their Messiah and confess Him.

II. Matthew shows us that God's covenant people (the church) have much sin and much unbelief.

A. This is very important for us to understand. Why?

1. Because it can be very hard on our faith to see all the unbelief and division in the church if we were not forewarned.
 - If we are not prepared for it—if we do not realise that it is expected—it can cause us to stumble in our faith.
 - Think about how hard it was for the covenant people in the first century.
 - They saw their chief priests and the recognised leaders in the seminaries and the churches reject Jesus and deliver Him up to be crucified.
 - Could all of those leaders and the conclusion of the Sanhedrin that Jesus was a heretic and a deceiver be wrong?
2. You know the pressure that is on you if you are a Christian who believes the truth of God's Word today.
 - It is easy for us struggle and to wonder how all those mainline churches could be wrong—how could there be such a great apostasy in the Roman Church of the West or the Orthodox Church of the East?
 - And now you have the mainline Protestant churches who came out of them for the truth also denying that Jesus is truly the Son of God.
 - There are those who fall away from the faith because of this.
 - Of course they never truly believed or they would have continued, but they fall away because they suppose that so many of the church's leaders could not be wrong.
 - The struggle is that the leaders fall away... the elders who lead the church.
3. This is where Matthew, writing to the covenant people of his day, is very helpful to us.
 - He points very clearly to their unbelief and to the teaching of Jesus about it.
 - He teaches us to definitely have a high regard for the church as that which the LORD Himself has established and will continue to build,
 - but not to be surprised to find serious error and unbelief in her, even in her highest levels of leadership.
 - Always, God has preserved her, but in almost every age, the leaders of the church have rejected and persecuted the prophets and been full of unbelief.
 - You must not let this cause you to waver in your faith.

- The truth is clear, the word is clear, and there will always be those in the church who truly worship God.
 - If you seek the truth in God's Word and look for those who are preaching and obeying the Word, you will find it and them.
 - As the Westminster Confession puts it in chapter 25 paragraph 4 & 5, "The catholic church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.
 - "The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a church on earth to worship God according to His will."
 - Jesus said that He would maintain His church when Peter confessed that Jesus was the Christ, the Son of the living God (which most of the leaders of the church did not confess) and Jesus said, in Matthew 16:18, **"upon this rock I will build my church and the gates of Hades will not prevail against it."**
 - From those words, we learn that it is our duty to follow the leaders of the church who confess that Jesus is the Christ, the Son of the living God, and who follow Him as LORD, not the leaders who reject Him.
 - The believers in Matthew's day, including Matthew himself, were excluded from the mainline church because their Master Jesus was excluded.
 - They had to follow those who followed Him.
 - And so it is for us today.
- B. Now let me show you how Matthew, writing especially to the Jews as covenant people, emphasises that there is much sin and unbelief among them and their leaders.
1. He wastes no time showing us this in the first chapter with the genealogies.
 - a. In tracing the line of Jesus Christ, Matthew shows us that even in that very line there were many who were unfaithful.
 - He actually goes out of his way to emphasise that Jacob's son Judah begot Perez (through whom Christ came) by Tamar, his daughter-in-law—(v. 3).
 - And then that David begot Solomon by "her who had been the wife of Uriah," showing David's adultery.
 - And in verses 11-12, he mentions how the house of David through whom Christ came was carried away to Babylon. And we know the reason: because some of David's descendants were very wicked and worshipped false gods.
 - b. Even the line of Abraham and David—the very line through which Christ came, was not pure and holy.
 - Even they needed the Son that came from them to save them from their sins, and many of them, though of that great line, were not to be followed.
- That is the first way that Matthew shows us the sin and unbelief in the church.

2. A second way he does this is through Jesus' teaching about the church.
 - We will have to content ourselves with a couple of examples...
 - a. First, in the sermon on the mount, in Matthew 7:15-16, Jesus says this about false prophets in the church: **“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. ¹⁶ You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?”**
 - And in verse 21 He makes it clear that there will be such persons in the future who will confess His name in falsehood: **“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.”**
 - He says that we will be able to identify them by their fruits.
 - b. Matthew also mentions Jesus' teaching about false sons in His parables.
 - Many of His parables have in them those who are in the church, but who prove to be false sons in time.
 - The parable of the sower in Matthew 13 has four different types of soil that receive the word... the trampled soil does not even really receive it, the stony soil receives it gladly but then rejects it when persecution or trouble comes, and the thorny soil receives it but it is choked out by the cares of the world and the deceitfulness of riches... only the good soil receives the seed and bears fruit.
 - Jesus has many other parables that show that those in the kingdom are a mixture of believers and unbelievers.
 - In the parable of the wicked vinedressers in Matthew 21:33-46, He tells of a landowner who sends servants who are rejected by the vinedressers, representing how the prophets were rejected by the leaders of Israel, and then how the landowner sends his son supposing that they will receive him, but how they kill him, supposing that the inheritance will be theirs.
 - The Jews recognised that He spoke this parable against them as they were at that very time plotting how they might get rid of Him.
 - c. Closely related to this, and this is most fully presented in Matthew, we have Jesus' denunciation of the Jewish leadership in Matthew 23—
 - Matthew 23 is a whole chapter in which He says things like,
 - **23:13: “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.”**
 - Jesus would have the same thing to say about the unbelieving church leaders of our day.
 - **23:25: “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.”**
 - In 23:33 He says to them: **“Serpents, brood of vipers! How can you escape the condemnation of hell?”**
 - Yet, He acknowledges that these men indeed sit in Moses' seat... they are part of the church of the Old Testament just as the ones who come today and say “Lord, Lord” to Him are part of the church of the New Testament.

- Yet, they reject Christ and in the end, they will be cut off.
 - We are not to reject the church, but we are to follow only those leaders in the church who do the will of God... who follow Christ.
 - If they are kicked out by the false leaders, we are to go with them as the disciples of Jesus did when He was kicked out.
- And of course there is the primary way that Matthew, along with the other gospels, shows us that there is unbelief even in the official church...
3. Namely, that Jesus is delivered over, by the official leadership, to be crucified.
- In Matthew 26-27 we see His betrayal, His false trial, and how they deliver Him to be crucified, even refusing to listen to Pontius Pilate, the Roman governor, who repeatedly shows them that He had done no wrong.
 - Matthew is making it very clear that there is much sin and much unbelief in the church, even in the highest court, the Sanhedrin.
 - We must not stumble when we see this in the church.
 - The scriptures show us and Jesus tells us that it has always been the case.
 - We do not blindly follow leaders, but we follow those who follow Christ as He is presented and revealed in His holy Word.

TRANS> And now we come to a third thing that is especially emphasised in Matthew.

- That even as the covenant people are seen to have unbelief...

III. Matthew shows us that many who are outside the covenant are ready to enter the kingdom.

- Those in the church are worse than we might have thought and those outside are better than we might have thought and are to be welcomed and received.
 - This is, again, as true in our day as it was in Matthew's day.

A. Let's look at how Matthew draws our attention to this in His gospel.

1. First, he highlights their strong faith, faith that was often stronger than that of the covenant people.
 - a. Once again, this emphasis is found in the first chapter.
 - We saw how Matthew highlighted the sins of the line of Christ... well he also highlights the Gentile wives in the genealogy of Christ.
 - Out of all the names that he lists, the only times he mentions wives in the genealogy is either when there was sin involved (as with Judah and David) or when the woman is a Gentile.
 - That there were Gentiles here was something that many of the Jews would have been pleased to ignore because of their disdain for the Gentiles, but Matthew throws it right in their faces:
 - In Matthew 1:5, he mentions that Salmon begot Boaz by Rahab—who was the harlot from Jericho who trusted the LORD, hid the spies, and so was spared when Jericho was destroyed... but she was a Gentile.
 - And also in 1:5, it mentions that Boaz begot Obed by Ruth, the woman from Moab who came to find grace in the land of Israel after her husband died... but she was a Gentile!

- b. In chapter 2, Matthew again shines the light on godly Gentiles who see the star of Christ in the East and come to worship Him.
 - They come and ask King Herod where the Christ is to be born...
 - And Herod ascertains from the chief priests and scribes that he is to be born in Bethlehem...
 - These foreigners seemed to be more interested in Israel's Messiah than Israel was.
 - They made the long journey from the east, but not one of the chief priests or scribes bothered to join them on the five mile journey from Jerusalem to Bethlehem.
- c. In chapters 8-9, Matthew presents to us a number of miracles that Jesus does, but one that he includes that stands out as an example of the extraordinary faith of a Gentile.
 - It involves the healing of godly Roman centurion's servant.
 - Jesus is quite impressed with the faith of this man and speaks of it as superior to the faith He has seen in Israel.
 - In Matthew 8:8 we pick up on the discourse after Jesus agrees to come and heal this man's servant: **The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. 9 For I also am a man under authority, having soldiers under me. And I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*." 10 When Jesus heard *it*, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! 11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."**
 - You see how a direct comparison is made and prophecy is given about the Gentiles and their coming into God's kingdom.
- d. And then there is the conversion of Matthew himself in Matthew 9:9-13.
 - Though he was a Jew, he was outside of the covenant because he was a tax collector, and tax collectors were cut off from the synagogue.
 - In Matthew 9:9-13, we have the account of Jesus calling Matthew to be one of His disciples, and of the Pharisees objecting that Jesus was eating with such persons... but Jesus reports that He has come not to call the righteous (self-righteous that is) but sinners to repentance.
- e. Besides this, there is the Syro-Phoenician woman who pleads with Jesus to heal her demon possessed daughter—great faith which Jesus commends in Matthew 15:21-28.
- f. There is the conclusion to the parable of the wicked vinedressers where Jesus says (Matt 21:43): **"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it."**
- g. The parable of the wedding feast tells of a king whose invited guests make excuses for why they cannot come. The king then sends his servants out to find guests in the highways and bring them in (Matt 22:8-10).

- h. And there is the confession of the centurion at the cross... Matthew 27:54 says: **“So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!”**
 - These Gentile soldiers who watched many men die saw that He was the Son of God, when those who crucified Him did not.
 - 2. And then at the end of Matthew, there is the Great Commission where Jesus sends His church to make disciples of all nations.
 - The Gentiles are to be baptised and taught to observe all that Jesus has commanded.
 - It is His will for them to be included with His people in the church, receiving baptism, as the sign of the covenant.
 - This had been prophesied from the beginning of Abraham’s call—that Christ would bless all the families of the earth...
 - but now the time had come and Matthew is showing the Jews that the Gentiles are more receptive than they are.
 - This was very offensive to them, but it was true.
- B. This has much application for the church today.
1. We must recognise that many outsiders show themselves to have far greater faith than those who have been in the church for a long time.
 - Some of you are first generation believers.
 - It is a great encouragement to see the zeal of those who come to Christ from unbelieving backgrounds.
 - Instead of being envious of them, those who have been in longer need to be stirred up to love our LORD the way they do.
 - To be willing to make sacrifices for Him the way they do.
 - We need to see afresh what a wonderful Saviour we have.
 - We need to return to our first love.
 2. And this should also stir us up to reach out beyond the walls of the church.
 - To make friends with those outside and invite them to come to church to learn about the LORD.
 - Tell them of your hope in Him and compel them come and check it out for a while and see if it is true.
 - God uses the preaching of the word to bring people to faith.
 - We have seen it in our congregation.
 - And let us be stirred to pray for missionaries... that God would raise them up to go to lands where Christ is not known... that He would bless those who are ministering... and that these Gentiles would believe.
 - We have much reason to hope in God that He will bring them in.
- Conclusion:** So you see that Matthew presents Christ especially to the church.
- This is an excellent gospel to read when you need to be renewed in your zeal—to see afresh that Jesus is the Christ, the Son of the living God...

- And to see that though many professing Christians have no zeal for Him, we must not fall into such a deplorable condition, but should have a fresh love for our Saviour as those who come in from outside do.
- He is a wonderful Saviour and He is our King, full of grace to welcome sinners...
 - See that you come to Him with appropriate faith and joy.