

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabile.org.

Date: May 26, 2019

Sermon Title: The Day the Earth Shook

Sermon Series: Matthew

Text: Matthew 27:45-56

Author: Patrick J. Griffiths ©2019



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Title: The Day the Earth Shook
Text: Matt. 27:45-56
Theme: Jesus has done for us what we could never do for ourselves. Through the BLOOD SACRIFICE, the SEED PROMISE has crushed the serpent's head and we are now clothed in His righteousness.

- The Gospel isn't about God being **FAIR**.
- The Gospel is about God being **GENEROUS**.

Visuals for the sermon.

Eating a small cupcake. I do not have to know how to make it in order to enjoy it.
Tearing a cloth in two showing the separation / divorce within the Godhead. Breaking a stick in two. The oneness was broken.
Tearing a cloth in two showing the barrier is broken. The separation is gone.
Driving a nail into a board. Once the nail is driven into the board, it is finished and it isn't coming out.

Introduction:

The tension we will find in our passage is not a lack of material, but one of meditation. How might we verbalize adequately the actions of this moment? For my part, no one can.

Well wrote the song writer when he penned these words.

The love of God is greater far
Than tongue or pen can ever tell
It goes beyond the highest star
And reaches to the lowest hell
The guilty pair, bowed down with care
God gave His Son to win
His erring child He reconciled
And pardoned from his sin
**Could we with ink the ocean fill
And were the skies of parchment made
Were every stalk on earth a quill
And every man a scribe by trade
To write the love of God above
Would drain the ocean dry
Nor could the scroll contain the whole
Though stretched from sky to sky**

So, today as we approach this passage we do well to simply pause. We do an injustice to the text to come without emotion, yet such emotion cannot be fabricated. It is birthed as we think on these things.

The apostle Paul will call this, "The fullness of time" (Gal. 4:4).

- ³ "So also we, while we were children, were held in bondage under the elemental things of the world. ⁴ **But when the fullness of the time came**, God sent forth His Son, born of a woman, born under the Law, ⁵ so that He might redeem those who were under the Law, that we might receive the adoption as sons" (Gal. 4:3-5).

The author of Hebrews says it is "a time of reformation."

- ⁸ "The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, ⁹ which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, ¹⁰ since they relate only to food and drink and various washings, regulations for the body **imposed until a time of reformation**. ¹¹ But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; ¹² and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption" (Heb. 9:8-12).

Yet, we must still hold this moment in mystery.

It is said that familiarity breeds contempt. By overexposure there is a danger of missing what is truly important.

Think of some of the elements present in our church service that we enjoy in this moment. [Visuals for children?]

- Glass
- Electricity
- Lighting
- AC or Furnace
- The entire internet system
- The sound system
- Even something as simple as a cupcake. If I were asked to make some, I would be clueless.

Most of us have no real understanding of these things and really do not miss them or appreciate or respect them until there is a problem that must be resolved. If you and I grew up in a context where electricity was absent, when we experienced it, we would marvel at the miracle. You and I have become so accustomed to artificial light that we really give it no thought until it is absent. The wonder of it has worn off.

This is equally true and more so when we think of the Death, Burial, and Resurrection of Jesus. We really do not pause to appreciate or respect what has happened. And because we know what is true and because it is something we are exposed to regularly, we begin to lose "respect" for it. However, our passage is using words like *seismo* and *schizo* to describe what it happening.

Yet, everything we know about the Garden in Genesis through the Law in Exodus and up to the reestablishing of the Second Temple finds its fullest and final expression in the person and work of Jesus Christ. It is impossible not to acknowledge the mystery of this moment. **No one but God alone** can explain how this has come to pass. Yet here we sit reading of a moment when all of creation shudders.

“On Sunday when he’d rode triumphantly into the city of Jerusalem on, of all things, the back of a *donkey*, the crowds had cheered Jesus on as no one before. There was hosanna shouting, palm branches waving, children dancing in the street; Matthew’s gospel tells us that “*the whole city was in turmoil*,” and in fact, in the original Greek the word used is *seio*, which literally means “earthquake,” and is where we get our word “seismograph!” So great, you see, was this celebration; so incredible this proclamation of God’s power and glory in the person of this “*one who comes in the name of the Lord*” that the whole city – and truly, the whole world – was shaken to its very core! But that was Sunday... and now it’s Friday afternoon... around three o’clock, with the skies above strangely dark... and some six hours after having been hung on the cross to die, at the last our Lord Jesus cries out in woeful, heart-wrench agony in the language of the Aramaic: “*Eli, Eli, lema sabachthani*,” that is, “*My God, my God, why have you forsaken me?*”¹

OUTLINE:

When we read our passage, there are three inter-related elements that emphasize the power of this point in time. First, His cry in verse 46. Then the cry in verse 50 and finally that of verse 51 and following.

We will begin with verse 46.

I. Here we read of sin’s wage – FORSAKEN

“My God, my God, why have you forsaken me?” (v. 46)

Jesus quotes from Psalm 22.

“There is a deep mystery in these words, which no mortal man can fathom. They were meant to express the real pressure on his soul of the enormous burden of a world’s sins; they were meant to show how truly and literally he was our substitute – was made sin, and a curse for us, and endured God’s righteous anger against a world’s sin in his own person. At that awful moment the iniquity of us all was laid on him to the uttermost. It pleased the Lord to bruise him and put him to grief (Isaiah 53:10). He bore our sins: he carried our transgressions. Heavy must have been that burden, real and literal must have been our Lord’s substitution for us when he, the eternal Son of God, could speak of himself as for a time ‘forsaken.’”²

“Jesus seems to be expressing here is what author Philip Yancey describes as ‘a grave sense of estrangement,’ as though ‘some inconceivable split had opened up in the Godhead... the Son [feeling] abandoned by the Father.’”³

- “(v. 45) To describe this darkness Luke used the word *ekeipō*, which has the literal meaning of failing, or ceasing to exist, and is the term from which *eclipse* is derived. But a normal astronomical eclipse would have been impossible during the crucifixion, because the sun and moon were far apart on that day. Regardless of its extent, therefore, the darkening of the sun was by the supernatural intervention of God.”⁴
- “(v. 45) It is reported that Dionysius, at Heliopolis in Egypt, took notice of this darkness, and said, *Aut Deus naturæ patitur, aut mundi machina dissolvitur*—*Either the God of nature is suffering, or the machine of the world is tumbling into ruin.* An extraordinary light gave intelligence of the birth of Christ (2:2), and therefore it was proper that an extraordinary darkness should notify his death, for he is the *Light of the world*. The indignities done to our Lord Jesus, made the *heavens astonished, and horribly afraid*, and even put them into disorder and confusion; such wickedness as this the sun never saw before, and therefore withdrew, and would not see this.”⁵

How do we go about explaining the agony of this moment? If we do not reach back to the Garden of Eden and look at the entire process laid before His people through the Law, I do not know how. Jesus, as Messiah, is fulfilling all of the pictures, promises, and prophecies given from Genesis through Malachi.

- In the Garden, God promised Adam and Eve they would surely die if they disobeyed Him (Gen. 2:17). It is a promise He kept. Death and separation would become the hallmark of sin’s wage.
- Paul reminds us of this when he wrote, “For the wages of sin is death” (Rom. 6:23).
- Death is what Jesus “kills” when He dies as a substitutionary sacrifice (Rom. 8:3; 2 Tim. 1:10; Heb. 2:14).
- Death is what He conquers when He rises from the grave (1 Cor. 15:16, 17).
- The sting of death and the victory of the grave will be finally removed when He returns (1 Cor. 15:54, 55). **But in this moment** Jesus carries sin and its wage. Jesus as sin bearer is separated from the Father and Jesus dies.

When Jesus offered Himself up as a sacrifice for sin, He took upon Himself the sins of the world. Let us remind ourselves of this great truth by noting several passages.

- ²⁶“Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. ²⁷ And inasmuch as it is appointed for men to die once and after this comes judgment, ²⁸ so Christ also, **having been offered once to bear the sins of many**, will appear a second time for salvation without reference to sin, to those who eagerly await Him” (Heb. 9:26-28).
- ¹⁰“By this will we have been sanctified through the offering of the body of Jesus Christ once for all. ¹¹ Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; ¹² **but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD,** ¹³ **waiting** from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. ¹⁴ **For by one offering He has perfected for all time those who are sanctified**” (Heb. 10:10-14).
- ¹⁸ “Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, ¹⁹ namely, that God was in Christ reconciling the world to Himself, not counting

their trespasses against them, and He has committed to us the word of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. ²¹ **He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him**" (2 Cor. 5:18-21).

- ²¹ "For you have been called for this purpose, **since Christ also suffered for you**, leaving you an example for you to follow in His steps, ²² WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ²³ and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; ²⁴ and **He Himself bore our sins in His body on the cross**, so that we might die to sin and live to righteousness; for by His wounds you were healed" (1 Pet. 2:21-24).
- ¹³ "Christ redeemed us from the curse of the Law, **having become a curse for us**--for it is written, 'CURSED IS EVERYONE WHO HANGS ON A TREE' -- ¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith" (Gal. 3:13, 14).
- ⁶ "All of us like sheep have gone astray, Each of us has turned to his own way; **But the LORD has caused the iniquity of us all To fall on Him**. . . ¹² Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; **Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors**" (Isa. 53:6, 12).

In this moment, the Trinity encountered something it had not previously known nor will ever know again. There is really no way of explaining this. It is beyond our human comprehension. It is a mystery and we are foolish to think we can fully understand this moment. Yet, Jesus in His sacrificial and substitutionary death fully absorbs all of the wage my sin justly earned and deserves.

If you begin to think wholly on the magnitude of what Jesus absorbed at the cross, in this moment, you will perhaps begin to realize just how foolish it is to think your sin can alter the vertical. Jesus as sin bearer takes upon Himself what you and I justly deserve. This is the wage of sin. Let us now consider the next element.

II. Here we read of salvation's wage - Finished

"And Jesus cried out again with a loud voice and yielded up his spirit." (v. 50)

There is nothing in the first point and now in the second that does not speak to the profound mystery of what was transpiring in this moment. Just as the wages of sin is death, so also are the wages of sin a sacrifice. From of old we learn that without the shedding of blood there can be no forgiveness of sin.

"There never was a last breath drawn of such deep import as this. There never was an event on which so much depended. The Roman soldiers, and the gaping crowd around the cross, saw nothing remarkable. They only saw a person dying as others die, with all the usual agony and suffering which attend a crucifixion. But they knew nothing of the eternal interests which were involved in the whole transaction. That death discharged in full the mighty debt which sinners owe to God, and threw open the door of life to every believer; that death satisfied the righteous claims of God's holy law, and enabled God to be "just and yet the justifier" of the ungodly (Romans 3:26). **That death was no mere example of self-sacrifice, but a complete atonement**

and propitiation for man's sin, affecting the condition and prospects of all mankind. That death solved the hard problem of how God could be perfectly holy, and yet perfectly merciful. It opened to the world a fountain for all sin and uncleanness; it was a complete victory over Satan, and spoiled him openly; it "finished the transgressions made an end of sins, made reconciliation for iniquity and brought in everlasting righteousness." (Daniel 9:24). It proved the sinfulness of sin, when it needed such a sacrifice to atone for it; it proved the love of God to sinners, when he sent his own Son to make the atonement. Never, in fact, was there, or could there be again, such a death. No wonder that the earth quaked when Jesus died in our stead on the accursed tree. The solid frame of the world might well tremble and be amazed, when the soul of Christ was made an offering for sin. (Isaiah 53:10)."⁶

- "(v. 50) Jesus did not die the normal death of a crucified person who would merely breathe his last breath. Usually crucifixion caused a person to lapse into a coma from extreme exhaustion. Jesus, however, was completely conscious to the end. He *gave up his spirit*—he was in complete control."⁷

We cannot look at all the Bible says concerning this, but let us once more revisit the previous verses and hear how this thought of both sin bearer and sacrifice intermingle.

- ²⁶"Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. ²⁷ And inasmuch as it is appointed for men to die once and after this comes judgment, ²⁸ so Christ also, **having been offered once to bear the sins of many**, will appear a second time for salvation without reference to sin, to those who eagerly await Him" (Heb. 9:26-28).
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- ¹⁸ "Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, ¹⁹ namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. ²¹ **He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him"** (2 Cor. 5:18-21).
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- ²¹ "For you have been called for this purpose, **since Christ also suffered for you**, leaving you an example for you to follow in His steps, ²² WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ²³ and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; ²⁴ and **He Himself bore our sins in His body on the cross**, so that we might die to sin and live to righteousness; for by His wounds you were healed" (1 Pet. 2:21-24).

- ¹³ “Christ redeemed us from the curse of the Law, **having become a curse for us**--for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE’ -- ¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith” (Gal. 3:13, 14).

The Gospel of John tells us that our Lord’s final words were, “It is finished.” (John 19:30). John’s gospel points us to a specific hour whereby the purpose for His coming would be fulfilled. This is that hour. Yet, what is finished? If we are reading the *Story* correctly, then everything begun in the Garden and pictured through the Law and spoken of by the prophets is coming to an end.

“Meaning of ‘It is finished’ as *Tetelestai*

‘It is finished’ is the English translation of the Greek word *Tetelestai*, which was the last thing Jesus’ said before dying on the cross. *Tetelestai* comes from the verb *teleo*, which means ‘to bring to an end, to complete, to accomplish.’ **It’s a crucial word because it signifies the successful end to a particular course of action. It’s the word you would use when you climb to the peak of Mt. Everest; it’s the word you would use when you turn in the final copy of your dissertation; it’s the word you would use when you make the final payment on your new car; it’s the word you use when you cross the finish line of your first 10K run. The word means more than just “I survived.” It means “I did exactly what I set out to do.” But there’s more here than the verb itself. *Tetelestai* is in the perfect tense in Greek. That’s significant because the perfect tense speaks of an action which has been completed in the past with results continuing into the present.** It’s different from the past tense which looks back to an event and says, ‘This happened.’ The perfect tense adds the idea that “This happened and it is still in effect today. He did not say, ‘I am finished,’ for that would imply that he died defeated and exhausted. Rather, he cried out ‘It is finished,’ meaning ‘I successfully completed the work I came to do.’ *Tetelestai*, then, is the Savior’s final cry of victory. When he died, he left no unfinished business behind. When he said, ‘It is finished,’ he was speaking the truth.”⁸

Although we already taught Matthew 24 and 25, listen to how one author comes back to this idea as to the inadequacy of His work and the need for you and I to keep working for reward.

Prior to the beginning of the eternal ages there will be a thousand years involving Christians who will either (1) be alongside Christ as His bride ruling over the earth; or (2) be apart from Him in a darkness outside of the light during the Messianic Era. And although one’s eternal life will be secured by the “*finished*” work of Christ, a Christian’s participation or non-participation in the Millennial Reign of Christ will have been based on the results of a Christian’s record at the Judgment Seat of Christ (**2 Corinthians 5:10; Romans 14:10, 12**).⁹

This is unfortunate and tragic.

In reading a Roman Catholic apologist, he sought to explain how “it is finished” did not mean “it is finished.” Listen to a comment reflecting his content. “One thing is abundantly clear: Jesus did not mean there is nothing else necessary for salvation when he said the famous words ‘it is finished.’ So let’s get to work and ‘work out [our] salvation with fear and trembling!’ (Phil. 2:12)”

Whether or not you make this your justification or your sanctification or your glorification is of little consequence. All of this diminishes the finished work of Jesus.

Our passage in describing this moment when Jesus as our substitutionary and sacrificial offering would die for our sins uses apocalyptic type language. **In this moment it would seem as if we are coming the end of this age, and indeed we are. But a new age is about to be birthed.**

III. The Symbolic Signs and Wonders

“And behold, the curtain of the temple was torn in two, from top to bottom.” (v. 51)

“The size and thickness of the curtain ensured that no one would accidentally fall into the Holy of Holies as the veil was 60 feet long, 30 feet wide, and was about one inch thick and was so massive and heavy that it took 300 priests to manipulate it so there was no way that someone could inadvertently trip and stumble into the Holy of Holies and subsequently die as a result.”¹⁰

“In a *Ryrie Study Bible*, however, I discovered this note at Ex 26:31-35: ‘Josephus reported that the veil was 4 inches thick, was renewed every year, and that horses tied to each side could not pull it apart.’”¹¹

“This veil, which was the thickness of a palm breadth, was sixty feet long and thirty broad, and separated the Holy and Most Holy Places. Various attempts have been made to explain this strange phenomenon on naturalistic grounds, such as the earthquake, or as Jerome’s comment on the Gospel according to the Hebrews, by the fall of the huge lintel of the Temple broken by the earthquake. But this veil was of such tough fabric and so woven that it could not have been rent in twain by an earthquake or the falling of a lintel. Matthew connects the phenomenon directly with the death of Jesus, calling attention to the fact that it was rent ‘from top to bottom’ by God’s hand, throwing open thus the Most Holy Place to all men.”¹²

This moment must be tied to what He speaks of in Matthew 24. This is in many ways the end of this age and the beginning of a new age. I will not labor to expand on the purpose of the signs but only to note how creation itself bows and shudders at the power of this moment.

When the veil tore, there was nothing more to do. When the veil tore, there were no longer any barriers between God and humanity. The wall of separation created by sin was removed. **What God has torn asunder we have no right to join together.**

“We are told that ‘the veil of the temple was rent in twain.’ The curtain which separated the holy of holies from the rest of the temple, and through which the high priest alone might pass, was suddenly split ‘from top to bottom.’ Of all the wonderful signs which accompanied our Lord’s death, none was more significant than this. There have been a startling event; the earthquake, which rent the rocks, must have been a tremendous shock. But there was a meaning in the sudden rending of the veil from top to bottom which must have pricked the heart of any intelligent Jew. The conscience of Caiaphas, the high priest, must have been hard indeed if the tidings of that rent veil did not fill him with dismay. **That rending of the veil proclaimed the termination and passing away of the ceremonial law. It was a sign that the old dispensation**

of sacrifices and ordinances was no longer needed: its work was done, its occupation was gone from the moment that Christ died. There was no more need of an earthly high priest, a mercy-seat, a sprinkling of blood, an offering of incense and a day of atonement. The true High Priest had at length appeared; the true Lamb of God had been slain; the true mercy-seat was at length revealed. The figures and shadows were no longer wanted. That rending of the veil proclaimed the opening of the way of salvation to all mankind. The way into the presence of God was unknown to the Gentile, and only seen dimly by the Jew, until Christ died; but Christ having now offered up a perfect sacrifice, and obtained eternal redemption, the darkness and mystery were to pass away. All were to be invited now to draw near to God with boldness, and approach him with confidence, by faith in Jesus. A door was thrown open, and a way of life set before the whole world."¹³

- "(v. 51) The dramatic *kai idou*, 'And look!' indicates that the extraordinary events which follow in vv. 51-53 were the immediate effect of Jesus' death."¹⁴
- "(v. 51) Christ's death was accompanied by at least four miraculous events: early darkness (27:45), the tearing in two of the curtain in the temple, a timely earthquake (*the earth shook and the rocks split*), and dead people rising from their tombs (27:52). Jesus' death, therefore, could not have gone unnoticed. Everyone knew that something significant had happened. The curtain splitting in two must have devastated the priests who were undoubtedly working in the temple during this busy Passover week."¹⁵
- "(v. 54) These Roman legionnaires, who had witnessed many a scene of horror in that callous age, 'feared greatly.' Their harsh training in the Roman army, their iron discipline, and their reputed courage in the face of danger, all conspired to make them men who were fearless, but they 'feared greatly.'"¹⁶

Conspicuously absent from the scene at the cross were the Twelve, except for John. Yet we read of an entire group of women disciples who were fearless in the face of impending death.

NOW WHAT?

Author's Emphasis:

Everything from Genesis through Malachi has now come to a close. What God intended, Jesus accomplished and achieved.

Author's Strategies:

He ties this event to Matthew 24 and to the larger picture provided by the OT *Story*.

There will be a second day within three days where the earth will shake again. If in our present text the earth convulses with sorrow, it is only a matter of time before it will shake with joy. It can morph into an improper emphasis if all one speaks of is the cross without coming back to the resurrection. It is inappropriate to take the Death, Burial, and Resurrection without understanding the flow of Scripture's *Story*. This is that moment when everything God spoke of becomes substantiated in and through His Son. To dwell on this moment in the *Story* enables us to begin feeling the weight of God's work and how destiny altering it is for His people.

In the death of Jesus all the pictures and promises find their fulfillment. Every shadow finds their substance in Jesus. In His death, sin is defeated and death will be no more.

Jesus has done for us what we could never do for ourselves. Through the BLOOD SACRIFICE, the SEED PROMISE has crushed the serpent's head and we are now clothed in His righteousness.

THESE ARE THE LAST TWO SLIDES. THEY WILL BE SHOWN WHEN I COME UP TO CLOSE THE SERVICE.

- ¹³ But he replied to one of them, 'Friend, I am doing you no wrong. ¹⁴ Take what belongs to you and go. I choose to give to this last worker as I give to you. ¹⁵ **Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?** ¹⁶ So the last will be first, and the first last." (Matt. 20:13-16)
- ²³ His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' (Matt. 25:23)
- The Gospel isn't about God being **FAIR**.
- The Gospel is about God being **GENEROUS**.

You have only one hope and His name is JESUS.

¹ <https://pastoralponderings.wordpress.com/tag/matthew-2745-56/>

² <http://www.sermonindex.net/modules/articles/index.php?view=article&aid=32697>

³ <https://pastoralponderings.wordpress.com/tag/matthew-2745-56/>

⁴ John MacArthur, *The MacArthur NT Commentary: Matthew 24-28*, 268.

⁵ *Matthew Henry's Commentary on the Whole Bible: Vol. V*, 427-8.

⁶ <http://www.sermonindex.net/modules/articles/index.php?view=article&aid=32697>

⁷ Bruce Barton, *Life Application Bible Commentary: Matthew*, 561.

⁸ <https://www.christianity.com/jesus/death-and-resurrection/last-words/what-was-finished.html>

⁹ <http://bibleone.net/WDCM-17.htm>

¹⁰ <https://faithinthenews.com/3-facts-temple-veil/>

¹¹ <https://cbumgardner.wordpress.com/2010/04/06/the-thickness-of-the-temple-veil/>

¹² <https://www.sermoncentral.com/sermon-illustrations/79733/crucifixion-by-larry-wilson?ref=TextIllustrationSerps> (Shepard, *The Christ of the Gospels*, p. 604.)

¹³ <http://www.sermonindex.net/modules/articles/index.php?view=article&aid=32697>

¹⁴ R.T. France, *The New International Commentary on the NT: Matthew*, 1079.

¹⁵ (Bruce Barton, *Life Application Bible Commentary: Matthew*, 562)

¹⁶ John Phillips, *Exploring the Gospels: Matthew*, 527.