

"MATTHEW, WALK THRU THE BIBLE."

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First Christian Reformed Church, Lynden, WA

March 1, 2026, 6:00 pm

Text for Sermon: Matthew 1:1; 2:1-2; 4:17; 9:27; 16:16; 28:18-20

Matthew 16:15-17 He said to them, "But who do you say that I am?" 16 Simon Peter replied, "You are the Christ, the Son of the living God." 17 And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

Matthew 28:19-20 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Introduction.

Those who count noses in the world estimate there are about 2.3 billion professing Christians in the world. Of course, we recognize there is a big difference between professing Christians and practicing Christians. But for our purposes this evening we will go with 2.3 billion professing Christians.

Where did all these Christians come from? Where did this religion come from? Christianity burst on the scene around 30 AD seemingly out of nowhere, certainly in a no where place, a little subjugated backwater country of Palestine, under the domination of the great Roman empire.

400 years of silence, waiting in anticipation for God to fulfill His promises. Israel's pivotal role in the great divine plan of salvation seemingly over and forgotten. And then in the fulness of time the silence is broken.

It all started with one person, a Jewish carpenter, the son of a carpenter, from a little town of Nazareth, about which it was condescendingly said, "can anything good come out of Nazareth?"

An itinerate preacher who began making radical claims that He was the Messiah, the Son of Abraham, the Son of David, the King of the Jews, and most radically of all, the Son of God. This new religion burst into history from the claims of one man, easily the most influential person to ever live in human history.

And the news about this man is recorded in a strange new form of literature called Gospels. Four Gospels revealing eye-witness accounts concerning the truth about Jesus. Each with a unique perspective filled with fresh insights into who this Jesus is. Each one painting a portrait from a slightly different angle, and together they give us the fulness of God's personal revelation of His Son. Jesus's glory is too great to be limited to one perspective.

We start this evening with the Gospel according to Matthew. He might be the most unlikely candidate, a bean-counting, tax-collecting, pencil-pushing bureaucrat. A Jew by birth, but a traitor by occupation, working for the Roman government.

And this Matthew, by his own account in Matthew 9 was called by Jesus to be His disciple.

Matthew 9:9-10 As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.

10 And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples.

Book

It is his Gospel that is accorded the first place in the NT. And not without good reason. Matthew is the bridge from the OT promises and prophecies to the NT fulfillment. Matthew is the hinge that turns from the old to the new. But this new religion is anything but new. The very first verse gives a clue.

Matthew 1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Matthew connects Jesus with the two great men of Israel's past and shows Jesus to be the promised one and the fulfillment of the two great classic OT promises/prophecies.

Genesis 12:2-3 I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.

II Samuel 7:12-16 When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever. ... 16 And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.

Matthew announces the arrival of this King and the dawn of this kingdom through Jesus's message and ministry. Jesus is the fulfillment of the Jewish expectation of a King, a son of David, on David's throne.

Matthew is the Jewish gospel, written by a Jew from a very Jewish perspective, writing to his fellow Jews to convince them Jesus is the Jewish Messiah.

Matthew is sort of a forerunner of Jews for Jesus. He is a Jewish evangelist persuading Jews to recognize Jesus is the long-awaited prophesied Messiah, the inheritor of the Davidic kingship, and He is the fulfillment of the covenant promises made to Abraham, the promised seed who is the blessing of the nations.

Matthew quotes the OT prophets over 50 times directly and many more indirect allusions to prove the identity of Jesus as the long-awaited Messiah. More than any other NT writer.

The Law the Jews so cherished reveals everything about Jesus.

Matthew 5:17 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Romans 10:4 For Christ is the end (culmination) of the law for righteousness to everyone who believes.

Purpose, theme

Matthew's Portrait of Jesus: The Son of David, The Promised King

Matthew's portrait of Jesus emphasizes Jesus' royal identity, as the Son of David, the promised King.

Declaring Jesus to be the Jewish Messiah and the King of the Jews, *creates a problem*. It raises the question, if Jesus is the King of the Jews, then where is His promised kingdom? Of course, the Jews expected a political answer to that question.

Matthew's repeated use of the phrase the Kingdom of heaven points to a worldwide kingdom rather than to just a Jewish kingdom. The kingdom of God is the kingdom of Jesus (Matt. 13:41).

The worship of the Magi from the east sets the tone for a universal Gospel. The message of John the Baptist proclaims the kingdom of heaven is imminent.

The parable of the farmer sowing the seed of the word identifies the field as the world.

His future return describes the Son of Man coming in the clouds with authority over all nations.

The final words of Jesus in the great commission are to go and make disciples of all the nations. Matthew's Gospel is distinctively Jewish, but not exclusively so, it is universal, embracing all nations.

Matthew established the Church as the new, true people of God, transcending all racial, ethnic, cultural, class, and religious barriers or boundaries.

Matthew's uniqueness.

Matthew's Gospel is distinctive in how it is written and organized. There are five major blocks of narrative discourses. These five blocks of teaching reveal Christ's kingship and the nature of His kingdom. They are like a discipleship training manual for the new church on the meaning of being a disciple of Jesus.

Some think these five blocks are meant to mirror the five books of the Torah and reveal Jesus as the new and greater Moses, reinterpreting the Law in new wineskin.

Chapters 5-7 are the King's people and how citizens of the kingdom are to live (chs. 5–7).

This is the ethics of the kingdom.

Matthew 5:3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Chapters 10-12 are the King's messengers and how the traveling disciples to conduct themselves on their evangelistic journeys in the face of persecution (ch. 10). The mission of the kingdom.

Matthew 10:16 Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.

Chapters 13-16 are the King's parables of the kingdom and how people will respond to the message of the messengers.

Matthew 13:11 He answered them, "To you it has been given to know the secrets of the kingdom of heaven."

Chapters 16-18 are the King's church and instruction on life together in community, with particular emphasis on forgiveness.

Matthew 18:1 Who is the greatest in the kingdom of heaven?

Matthew 18:21 How often must I forgive?

Chapters 24-25 are the King's return, Israel's judgment, and how history will end. Live ready.

This is the eschatology of the kingdom.

Matthew 25:31-32 When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.

In the glorious conclusion, the King rises from the grave as the royal Son of God, He receives the worship He is worthy of and sends His servants out on a global mission.

Matthew 28:18-20 “All authority in heaven and on earth has been given to me. 19 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, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

The King has come, all is fulfilled.

Who is this Jesus?

You can't understand OT without Jesus. Everything points to Him, he is true Israel. Everyone in OT points to Jesus. Jesus is the new Moses, giving and fulfilling the Law. Jesus is the new David, the Son of David and David's Lord.

12:6-8 I tell you, *something greater than the temple is here*. 7 And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. 8 For the Son of Man is lord of the Sabbath.”

Jesus is saying he is greater than temple. *One greater than temple is here*.

12:41-42 The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, *something greater than Jonah is here*. 42 The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something greater than Solomon is here*.

Matthew lists a host of people who recognize who Jesus is.

9:27 As Jesus passed on from there, *two blind men* followed him, crying aloud, “Have mercy on us, Son of David.”

15:22 A *Canaanite woman* from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.”

26 And he answered, “It is not right to take the children's bread and throw it to the dogs.” 27 She said, “Yes, Lord, yet even the dogs eat the crumbs

that fall from their masters' table.” 28 Then Jesus answered her, “O woman, great is your faith!

21:9 And *the crowds* that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

22:41 41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.”

26:63 And *the high priest* said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” 64 Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”

27:17 So when they had gathered, *Pilate* said to them, “Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?”

27:54 When the *centurion* and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

Implications and application.

Message of Matthew captured best in Peter’s testimony which is the hinge and the climax.

Matthew 16:15-17 He said to them, “But who do you say that I am?” 16 Simon Peter replied, “*You are the Christ, the Son of the living God.*” 17 And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

Peter did not come up with that on his own, it was revealed to him by the Holy Spirit. And that is still true today.

Jesus is the King of kings, and He has a kingdom, and if you are a follower of Jesus then you are a subject in His kingdom and should take with much more seriousness what that actually means.

We are under His authority, we are under His rule, our life is not our own.

You can't understand Jesus without understanding something about yourself, something Matthew said about himself when he was called by Jesus.

Matthew 9:10-12 As Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. 11 And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" 12 But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick."

Jesus came for the sick, for sinners, for those in need of a spiritual doctor. Do you understand yourself to be spiritual sick and in need of a great physician?

You will only truly understand who Jesus is when you understand who you are and when you see your own need. Jesus came to suffer and die and be ransomed for us, He laid down His life for us.

Matthew's Gospel of the incarnation of Jesus coming to earth as God in the flesh reminds us of His deep love for us. Jesus is that good shepherd who has compassion for His sheep and comes in mercy to rescue and redeem.

Matthew began announcing Jesus is the Emmanuel, God with us (1:23) and he ends with Jesus' words Lo, I am with you always (28:20).

The promise made in the first chapter is fulfilled in the last chapter, and is continuing to be fulfilled today and every day until He comes again. He is with us.

And that is cause for worship. That is the only appropriate response to the One whom God has revealed by His Holy Spirit in Matthew's Gospel.

He is the Christ, the Son of the living God.