

# OpenTheo

## Matthew Overview (Part 2)



### **Bible Book Overviews** - Steve Gregg

In this overview of Matthew's Gospel, Steve Gregg highlights the unique content found in the book, including stories and teachings not found elsewhere. One notable inclusion is the Sermon on the Mount, which is exclusive to Matthew's Gospel. Gregg also discusses the structure of the Gospel, which is divided into five major sections covering preparation, ministry, training, implications of the kingdom, and final confrontation with corrupt leaders. The Great Commission, where Jesus commands his disciples to spread the Gospel to all nations, is another major theme emphasized in the book.

### **Transcript**

Introduction and overview of the book of Matthew. We took a brief break and I just want to finish up with the material that's left. By the way, those of you watching on the Facebook stream, we have notes here.

I'm pretty sure you can find those notes online at [Matthew713.com](http://Matthew713.com). Alright, we're going to skip down to Roman numeral 6 where it says contents. And this is where I want to just focus on those things in the life and teachings of Jesus that are in Matthew but aren't in any other Gospels. There's a lot of repetition of the life and teachings of Jesus in the synoptic Gospels especially.

That is, Mark and Matthew and Luke record a lot of the same things. But each of them has things that the others don't have. And this is our introduction to Matthew.

I want you to see what's unique to Matthew's Gospel. Okay, about 45% of what's in Matthew is also found in Mark. So a little bit less than half of the stories and sayings, especially the stories in Matthew, are found in Mark.

There's an additional 20% of what's in Matthew that's only found in Luke elsewhere. And there's Mark doesn't have it, but Luke does. So you can see that Matthew has a lot more of the material that it shares with Mark than material that it shares with Luke.

But totally there's 65% of the material in Matthew that is found in either Mark or Luke or both elsewhere. There's 35%, about a third of the material in Matthew, is unique to

Matthew and not found anywhere else. And that's the material we want to talk about right now.

Now, when we talk about the Gospels, you need to know a word that most people don't know. In fact, I knew this word for years, but I didn't know how to pronounce it. It's spelled P-E-R-I-C-O-P-E.

You would think it's pronounced pericope, but actually the correct pronunciation is pericope. Now, a pericope is a section or a set of verses from a book, especially the Scriptures, that forms one coherent unit of thought. It's forming a short passage.

In other words, a single story, a single teaching on one point, maybe three verses, four verses long or something like that, would be a pericope. And the reason that this word is used in discussing the Gospels is because there are certain pericopes that are found in Matthew, and Mark has the same pericope, but not the pericope before or after, it's not the same. So the story of Jesus can be broken into these various segments, which can be mixed and matched in the different Gospels sometimes.

But we have pericopes in Matthew that are only found there. One of them is the genealogy and the story of Christ's birth in chapter one of Matthew, because it has Joseph's genealogy. Mark and John don't have any genealogy of Jesus, and Luke chapter three has a genealogy that's different than this one.

And one theory is it's a different genealogy of Joseph. I don't hold that view. My view is that it's a genealogy of Mary, so that Luke would have the genealogy of Mary, which Matthew doesn't have, and Matthew would have the genealogy of Joseph, but that's unique to Matthew.

Now, there's also in chapter one the story of how the angel appeared to Joseph and told him that Mary's pregnancy was not anything to be scandalized by, but that was of the Holy Spirit. And Matthew tells us that this fulfilled the prophet Isaiah 7:14, that the virgin would conceive and bring forth a son. So those things are found in Matthew 1. They're not found elsewhere.

That quotation about the virgin is only found in Matthew 1, and he's quoting, of course, Isaiah 7:14. But then chapter two also has some unique pericopes. One of them is of the wise men coming, and of Herod then seeking to kill the babies, to kill Jesus, basically, and kills the babies in Jerusalem, or actually, I'm sorry, in Bethlehem, in order to try to kill Jesus.

That's only found in Matthew, and therefore the family of Jesus flees to Egypt, spends some time there until Herod dies and comes back. Again, only Matthew records that. Now, these first two chapters are, of course, the birth narratives.

Luke has two chapters of birth narratives, but they don't have the same information in

them. Mark has none. There's no birth narratives in Mark or in John.

Luke and Matthew both have two chapters at the beginning that are birth narratives, but Luke doesn't record any of the same things. Luke records the shepherds coming. Matthew doesn't have that.

Luke records Jesus going as a baby to be circumcised and to be dedicated when he was a baby according to the law. Luke has the story of when Jesus was 12 years old, teaching in the temple to the marvel of the rabbis there. That's all Luke's birth narrative.

It doesn't overlap on any point with Matthew's. Matthew has, interestingly enough, Matthew's story is told from Joseph's perspective. Luke's birth narratives are told from Mary's, because in Luke's, it's Mary's relative, Zacharias, who becomes the father of John the Baptist, married to Elizabeth, Mary's relative.

The angel tells Mary she's going to have a child. Mary goes to visit Elizabeth. It's all about Mary and Luke.

In Matthew, the angel tells Joseph about the child. Mary's not even figuring in it very much. The birth narratives in Matthew are unique, and they don't have some of the things that Luke has, obviously.

There are portions of the Sermon on the Mount in Matthew that are unique in chapters 5 through 7. Now, some of the things there in that block we call the Sermon on the Mount are not unique. Some of them are found in Luke 6, and some of them are found as individual sayings of Jesus elsewhere in the Gospel of Luke. But still, there are things in the Sermon on the Mount that you do not find in the other Gospels at all.

Chapter 9, verses 27 through 36 in Matthew. There's a couple of stories there that are only in Matthew. One is that there are two blind men healed.

Now, I have to say, two blind men, this story is told in other Gospels, but only as one blind man. I think it's Mark that mentions the name of a blind man named Bartimaeus who's healed by Jesus. Matthew remembers there were two men, Bartimaeus no doubt being one of them, and there's another one too.

And so Matthew alone tells us about the two being there. The story is found elsewhere in Scripture, but not the detail of there being two of them. And there's a demon-possessed man who is mute and cannot speak who's healed in chapter 9, and that is unique to Matthew.

Then in chapter 10, verse 15, Jesus said that it's going to be more tolerable in the judgment for Sodom than for the obstinate Jewish cities. That's a unique statement in Matthew. Thank you very much.

In chapter 10, verses 37 through 40, Jesus there talks about how whoever loves father or mother more than me is not worthy of me. Whoever loves wife or children more than me is not worthy of me. Now, only Matthew has that statement.

Though Luke has a different statement that's similar and no doubt identical in meaning. Luke 14 says, whoever comes to me and does not hate his father and mother and wife and children cannot be my disciple. Obviously a different statement, but on the same thing.

But in Matthew 10, 37 through 40, it's whoever loves father or mother more than me is not worthy of me. In chapter 11, verses 28 through 30, we have that famous saying of Jesus, Come unto me all you who labor and are heavy laden, I will give you rest. Take my yoke upon you and learn from me.

My yoke is easy, my burden is light, and you'll find rest for your souls. I'm gentle and meek and so forth. That statement is only in Matthew 11, 28 through 30.

In chapter 12, verses 11 and 12, in a dispute with the Pharisees over Sabbath observance, we find Jesus saying that they allow a man to rescue a sheep fallen into a ditch on the Sabbath. And he brings that up as a justification for his disciples doing things on the Sabbath too. Citation of Isaiah 42, 1 through 4 is found in Matthew 12, verses 15 through 21.

Now this is, this par, this prophecy is about the servant of Yahweh who is going to establish justice in the earth and bring justice to the Gentiles. And that's where it says, a bruised reed he will not break, and a smoking flax he will not quench until he has, you know, brought forth justice to the Gentiles. This is quoted in Matthew 12 and nowhere else.

It's a quotation from Isaiah 42, which is a very important messianic scripture. In Matthew 12, verses 33 through 38, Jesus talks about how he says either bring forth good fruit, from a good tree or bad fruit from a bad tree. A tree is known by its fruit.

He says how can you who are evil speak good things? This is a statement that's only in Matthew. The parable of the wheat and the tares, one of the longer parables in Matthew 13, which is also one of the few parables that Jesus gives an extended explanation about. Where a man sowed wheat in his field and his enemy came and sowed tares, which are like weeds that look like wheat.

And it was decided that he's going to let them grow together until they're grown, and then the tares will be removed, and then the wheat will be harvested. And Jesus said, well, the field is the world, the tares are the children of the devil, the wheat is the children of the kingdom, and at the end of the age he'll send forth his angels to root out of his kingdom everything offensive and throw them into a furnace of fire. That parable is

not only a long parable, longer than most, but it's also one of the very few that he gave an extended explanation of point by point.

The parable is in chapter 13, verses 24 through 30, the explanation in the same chapter, verses 36 through 52. In chapter 14, verses 28 through 31, we have Jesus walking on the water, which is not unique to Matthew, but what is unique to Matthew is that Peter also walks in the water. John's gospel tells us about Jesus walking on the water, but Matthew tells us that Peter also walked on the water for a little while.

He also began to sink and Jesus had to rescue him, but that fact about Peter being involved in that water walking business is only in Matthew. In chapter 16, verses 17 through 19, we have Jesus' statement about Peter being the rock, where Jesus said, you know, you are Peter, the rock, and upon this rock I'll build my church, and the gates of Hades will not prevail against it. Now, of course, the Roman Catholics use that to say it's Peter that the church is built on.

Protestants usually say, well, it's not Peter so much as the statement he made, the confession of Christ that he made is the rock. But however it's interpreted, it's only found in Matthew. It's not found in the other gospels.

Chapter 17, verses 24 through 27, has the statement about the temple tax not found elsewhere. This is a story about how people found Peter outside the house and said, does your master pay the temple tax? And reflexively he said, yes, thinking that'd be the best answer. But as usual, Peter spoke before he knew anything and he wasn't sure.

So he went into the house to consult Jesus and before he could even speak, Jesus said, Peter, tell me this, when kings exact tribute, do they exact it from their children or from foreigners that they've conquered? And Peter says, well, from foreigners. And Jesus said, well, then the children are free, but to avoid offending them, go out and take a line and a hook and throw it in the Sea of Galilee. And when you pull out the first fish, we'll have coin in his mouth enough to pay the temple tax for you and me.

Now, Jesus said we don't have to pay it, but to avoid offending people, let's do it. And so that story is in only in Matthew. The temple tax was a tax, I think it was every year.

It's mentioned in, I think, the book of Numbers originally. It's in the law. I'm not sure where the passages I used to know.

I'm sure there's a cross reference. If you look at Matthew 17 and have cross reference in your Bible, probably get the number. But under Moses, they were supposed to take a half shekel and from every person.

And that was to be given to the temple for the maintenance of it, for repairing broken things and curtains and tarps and stuff that would wear out. So apparently now Moses only mentions it once, you know, using it once. But apparently the Jews decided they

better keep this up.

And I don't know how often they took the temple tax, but it was practiced and it was voluntary because Moses required it one time. But the Jews, I think, made it a voluntary thing you could do any time after that. And so the question is whether Jesus paid or not.

What sort of a test question? How devoted is Jesus? I mean, he doesn't have to pay it. The law doesn't require it. But does he love the temple enough to do it? And Peter, therefore, thinking he'd make Jesus look best by saying so, said, yeah, he does that.

But Peter never seemed good, didn't know if he did or not. So what Jesus actually says to Peter is, well, we're not really obligated to, but to avoid offending them, let's go ahead and go throw a hook in the water and get a fish out with money and stuff. It's interesting, too, because he didn't say, go talk to Judas and get a coin from him and pay the tax.

You know, Judas was the treasurer. He didn't pay the temple tax out of their treasure. He said, go get a fish and get a coin that way to do it.

It's like they didn't take anything from their funds on hand to support the temple, which is interesting. But whatever meaning there may be to finding the coin in the fish's mouth, I don't know. By the way, I did read in William Barclay, and I'm sure that he speaks for many other scholars of a different sort than myself.

He's a little more liberal, but he said it doesn't mention in the story anything about Peter actually getting that fish or getting the coin. The chapter just ends with Jesus telling him, go, the first fish you pull out, you'll have a coin in his mouth. Pay it with that.

But that doesn't tell us that Peter went and did that and that happened. And what some scholars think it's saying is that it's not so much that there was a coin in the mouth of the fish, but they're saying, go get a fish. And from the hook in its mouth, you can get a coin, sell it in the marketplace.

You can get enough for that fish to pay the temple tax for. So in other words, there's some who are trying to make no miracle in that. But the Bible actually doesn't say it's a miracle.

The Bible doesn't actually tell of it occurring. Only of Jesus telling him what to do. I personally think there was a coin in the fish's mouth.

And there are there is a fish in the Sea of Galilee that actually is attracted to shiny things and has been known to take them into its mouth. And so if somebody dropped a shiny coin, it's not impossible that when his fish would have it, the fact that Jesus would know that Peter's first fish he got would be one of these fish with a coin in his mouth would be, of course, what's miraculous. Not so much that there'd be a coin in the mouth.

OK. Chapter 18, verses 15 through 35 has unique and important material that's only in Matthew, starting with the passage on church discipline where Jesus said, if your brother sins against you, go to him privately. If he hears you, you've won your brother.

If he doesn't take two more so that in the mouth of two or three witnesses, every word shall be established. If he doesn't hear them, take it before the Ecclesia. And if he doesn't hear them, let him be to you like a pagan, like a heathen or a tax collector.

So that's like talking about church discipline. Then he goes on and talks about whatever two of you agree on. As such, anything it'll be done for my father's by my father.

He talks about where two or more of you gathered my name. There am I in the midst of you again, only in Matthew. Then there's this parable at the end of Matthew 18, again, only in Matthew.

Peter says, Lord, how many times shall I forgive my brother? Up to seven times. And Jesus said, no, I say up to 70 times 70. It's a story about the servant who is forgiven a huge debt by the king.

And then the same servant who had been forgiven found a man who owed him a little bit and showed no mercy and threw the guy into debtor's prison. When the king heard about that, he was angry and took the original servant back and threw him into debtor's prison. And so Jesus ends that chapter with him.

So shall my father do to you. If you do not, every one of you from the heart forgive his brother, his trespasses. So strong teaching about reconciliation and forgiveness there at the end of chapter 18.

In chapter 19, there's a story about how the Pharisees came and asked Jesus if a person could be a man could divorce his wife for just any cause. Now, this story is also found in Mark 10. And Jesus, of course, called their attention to what marriage is supposed to be and that he forbade divorce.

In Mark 10, he just seems to forbid divorce altogether. In Matthew 19, there's a condition stated if a man divorces his wife for any cause other than fornication and marries another, he commits adultery. So in Matthew, the other than for fornication clause is found in the question of whether you can divorce or not.

Whereas in Mark, it doesn't mention that clause. Only Matthew gives that clause. But then Matthew has Jesus going on to say, because the disciples find this a hard teaching.

They say, well, then who can it's better for a man not to be married, they say. And he says, well, not everyone can receive this for there are those who are eunuchs from their mother's womb. There are others who are made eunuchs by man.

And there's others who make themselves eunuchs for the kingdom of heaven. Say he that can receive it, let him receive it. Now, that statement is only found in Matthew about the eunuchs and so forth.

OK, there's a great parable in Chapter 20. That's not in any of their Gospels. Matthew 20, verses one through 16.

That's the parable of the day laborers. The man goes out and hire some people to work in his vineyard early in the morning, promises to give him a denarius, which is the normal day's rate for a laborer. But he wants more labor.

So later in the day, he hires some more. Doesn't tell what he'll pay them. He just go out and work with the others.

And several times during the day, he goes out, hires more people and sends them to the vineyard. So by the end of the day, some have worked only an hour. Some have worked three hours.

Some have worked all day and they all get the same pay. And the ones who worked all day complained because they got the same wage as someone who worked only an hour. And the message is, listen, I gave you what I promised you today.

You agreed to this. I'm not wronging you. Is it if I want to be generous to these other people? What is that to you? Are you greedy because I'm generous? And so this, I believe, is a reference to one of two things.

Either a reference to the fact that Jesus had Jews who came to him late in his ministry, late in their lives. Actually, they've been prostitutes, tax collectors, sinners. And now they repented, came home like a prodigal son.

And they were getting the same salvation that the faithful Jews who've been faithful all their life are getting. They've been faithful all since they began. And now these guys come in at the last hour and they get and they repent and they get the same thing we get.

It's either referring to that, which is very possible, or he's maybe alluding to the fact that Gentiles are going to come in late. The Jews through the centuries have been under the yoke of the law. And now Gentiles come in, they don't have to do any of that and they get the same salvation.

So, I mean, it's not entirely clear which application he's making. I suspect it might be the prodigal son type application. The prodigal son's older brother.

This is not in Matthew, but in Luke, the brother said, hey, I've been I've been faithful to you since all my life. You know, I've never disobeyed you in anything. How come this guy



can go waste his life and prostitutes and drunkards and so forth and you give him a fattened calf? And so, I mean, that's kind of the same complaint the Jews were making in Matthew.

And Jesus says, hey, if I want to be generous to him, too, what's that to you? If you're faithful, you get what you get. And so, well, he comes in late. OK, so that parable is only found in Matthew 20, verses one through 16.

In Chapter 21, where we have the triumphal entry, which is also recorded in three other gospels, I mean, two other gospels. Matthew alone in verses 10, 11 mentions the fact that the whole city of Jerusalem was stirred by this whole thing. It's not not a very important piece of information, but it's information that's only in Matthew.

In Chapter 21, verse 14 through 16, when the Pharisees tell Jesus to make his disciples stop praising him publicly, Jesus said, well, have you not read in the scripture out of a mouth of babes and sucklings thou has perfected praise? That's from Psalm 8, I believe. And it's a quote that Matthew gives no one else does in their gospels. In Chapter 21, there's a parable that's unique there.

It's the parable of the two sons. Jesus said a man had two sons. He said to one, go work in the field.

He said, I go, sir. But he never went. So he said to his other son, go work in the field.

His son said no. But later he changed his mind. He did go out and work in the field.

Now, he says now which of those two sons did his father's will? Now, again, this would be sort of like a lesson to the older brother, the prodigal. Because the Pharisees said, oh, yeah, we're obeying God. Yes, sir.

We do your work. But they don't ever really do what God wants. Jesus made it very clear that they were neglecting the weightier matters of the law.

They weren't pleasing God, though they pretended to be. They're like the son said, OK, yes, sir. We'll do it.

But never did. But the prodigals who are coming back, they're like the son said, no, I'm not going to. But then changed their mind and did obey.

So the point he's making is the ones who obey in the end are better than the ones who never obeyed at all, but pretended to. That's the parable of the two sons in Matthew 21, verses 28 through 32. Then in chapter 22, we have the parable of the wedding feast, which I mentioned earlier a couple of times.

The king made a wedding for his son, invited his friends, which is God inviting the Jews who he had a relationship with. They didn't come. They didn't come into the kingdom.

They didn't come receive Christ. So he sent his messengers out to far and wide to the Gentiles and brought them in. So that's that parable in chapter 22, verses one through 14.

In chapter 23, verses eight through 22, we have a very protracted denunciation of the scribes and Pharisees. Very famously, he said, well, to you scribes and Pharisees, you hypocrites. And then he named all kinds of things they did wrong.

There's about eight of these woes in that chapter. And each time he says, well, to hypocrites, and then he named something that proves they're hypocrites. Things they're doing wrong.

The Olivet discourse, as I said, is about four times longer in Matthew than it is in Mark and Luke. So although you have some of that material in Mark and Luke, Mark 13 and Luke 21, you have a lot of material. Most of what's in chapter 24 of Matthew can be found either in Luke 21 or Luke 17.

There's two different discourses combined there. But when you get to Matthew 25, there's three parables that are not found in any other gospel. What is the parable of the ten bridesmaids who went out to meet the bridegroom? Some of them didn't have enough oil and therefore were not prepared when he came.

Then the parable of the talents, the man who leaves his servants with certain amounts of money to invest on his behalf. And some do well and some don't. And then the parable of the sheep and the goats, which begins at verse 31.

So these three parables are not found in the other gospels, but they are major parables. The ten virgins, the talents and the sheep and the goats. That's in chapter 25.

The mention of Judas's suicide in chapter 27, verses 3 through 10 is unique to Matthew. Now, it's not the only time we read anything about Judas's death, but it's the only time we read that he committed suicide. In Matthew 27, it says Judas, when he saw that Jesus was condemned, he was grieved.

He went back to the chief priest and wanted to offer the money back. They said, we don't want it back. That's blood money.

We can't put that in the treasury. So he just threw it down on the ground. It says he went out and hanged himself.

Now, the other reference to Judas's death is not in the gospels. It's in the book of Acts and Acts chapter 1, when Peter is suggesting they should replace Judas with somebody else to fill the 12th position, now vacant among the apostles. And he tells the story about Judas, but doesn't mention hanging himself and doesn't mention exactly how he died.

But it does say that he his body fell forward and his bowels gushed out. Now, you can say, well, that sounds like how he died. Well, maybe, but maybe he's already dead before that happened.

We don't know. If both stories are true, and I believe they are, then the man hanged himself first. Subsequently, at some point, his body fell, probably bloated in the sun like a big balloon, and hit the ground and burst open horribly.

But that's almost certainly the scenario that they're both referring to. But only Matthew tells us the part that he hanged himself. And Acts chapter 1 would tell us something about subsequent to him hanging himself.

All right, then there's in Matthew 27, verses 51 through 53. It mentioned certain supernatural phenomena that happened at the time of Jesus' death. Earthquake happened when he died.

The sun went dark and some of the graves were open. And some of the saints came to life. And when Jesus rose from the dead, says they came out and were seen walking around in Jerusalem.

Now, that's found only in Matthew. And many people find that very perplexing. Who are these people? Well, we don't know.

It says many saints, which only means holy people. How many? Are we talking about like all the Old Testament saints? I don't think so. For one reason, if the Old Testament saints rose from the dead and were walking around Jerusalem, no one would recognize them.

They didn't have photos or portraits of these people. No one had any idea what Isaiah or Daniel or Moses looked like. If they showed up, who would know who they were? You know, I personally think also that since Paul tells us in 1 Corinthians 15, that resurrection takes place in waves.

Jesus first, then those who are his that is coming. Now, his coming has not yet occurred. So Jesus was the first to be resurrected.

Then we will be resurrected as well. What about these people? Well, I don't think they were resurrected in the same sense that Jesus was. Jesus was resurrected in a glorified body.

We will be resurrected in glorified, immortal bodies. These people must not have been resurrected in that sense because they're not in Paul's list. Christ first, then those who are his that is coming, which is still future.

However, there were a number of people in the Old Testament and the New who were raised from the dead, but not in glorified bodies. Lazarus being one, Jairus' daughter

being another. The son of the widow at Nain was another.

Jesus raised them from the dead, but not in glorified bodies. They almost certainly were mortal and continued living only long enough to die another time. Likewise, Elijah and Elisha both raised dead bodies, but not in glorified form.

The resurrection of Christ was a, he's the first fruits. Of those who are dead, he's the first one glorified in resurrection. That means his body was changed, not only in the sense that it came alive again, but that it came alive in a supernatural.

Continually supernatural state glorified and you know, not like a natural body. Ours will be like that too, but apart from Christ in the past, no one has had that happen yet, although some have come back alive. So my assumption is that the people who are said to have come out of the graves when Jesus rose must have been people who had died not too very long ago.

They were not decomposed. They were some people that would be recognized by their friends and so forth. They had not died centuries earlier.

And so it's possible that there are people who's rising from the dead be analogous to Lazarus rising from the dead. Only they're unknown, unnamed people. That that happened with only Matthew mentions them.

Only Matthew mentions that a guard was set at the tomb when Jesus was buried. Of course, the burial of Jesus is recorded in all the gospels, but but only Matthew tells us that the Jews were concerned that the disciples might steal the body and then pretend that Jesus rose from the dead. And they went to Pilate to ask for guards to be put at the tomb and Pilate said, you have your own guards.

Go ahead and put them there. And so they set a guard by the tomb to make sure that the body would not be stolen. That's only found in Matthew chapter 27, verses 62 through 66.

Also, that the guards were later paid off by the chief priests is unique to Matthew chapter 28, 15 through 11 through 15. You know, the other gospels do mention at least some of them mention, you know, Jesus coming out of the tomb, but they don't mention the guards and they don't mention the fact that the guards got paid off by the chief priest to lie and to claim that the disciples stole the body. And then the only other thing that remains in Matthew is not anywhere else is in chapter 28, verses 16 through 20, which is the final appearance of Jesus in Matthew, but not the final appearance in history.

This was a meeting in Galilee on a mountain in Galilee. Jesus met with some people. We don't know how many were there.

His disciples are said to be there, but that's more than just the apostles. It's possible that

this is the occasion that Paul refers back to in first Corinthians 15 when he says that Jesus was seen by 500 people at one time. Now, the reason I say that is because Galilee is where the vast majority of Jesus fans and disciples were.

Remember down in Jerusalem, which is the other, there weren't that many followers. Only 120 were in the upper room on Pentecost, but there have been thousands who had at one time followed him in Galilee. So it would seem as likely that if there were 500 who saw him at one time after he rose.

Well, why weren't they all in the upper room in Jerusalem? You know, 120 there. I think they were at the other end of the country. When Jesus rose from the dead, the angels appeared to the women who found the tomb empty and said, go tell his disciples he'll meet them in Galilee.

Now, that's interesting because the gospels point out that his last meeting with them was not in Galilee, but from the Mount of Olives where he ascended, which is right near Jerusalem in the south. But he apparently had this meeting with them at a prearranged place. I mean, if someone said, hey, he's gonna meet you in Galilee.

OK, enough said. Wait, Galilee. That's like that's like Orange County.

You know, he'll meet you in Orange County. OK, could you be a little more explicit? You know, the instructions weren't more explicit. And it says the angel said, as he told you, he'll meet you in Galilee as he told you.

So we don't have any record of just telling him, but we know that he must have told him after I rise, I'll meet you in such and such a place. Be there. And the angels confirmed it.

Yeah, like he told you, go there. And they must have. And I suspect that that's where that rendezvous with all the probably continuing believers in Galilee got together to see him.

And that's probably where the 500 were that saw all at one time. We couldn't be sure of that, but it makes perfectly good sense. And that is apparently where Matthew ends the story, because Matthew has Jesus on that occasion giving his version of the Great Commission.

Now, there's a version of the Great Commission in Mark, chapter 16, in the long ending of Mark. And there's another kind of version of the Great Commission in Luke and in Acts. But they're all different.

That's because they're given on different occasions. But on the mountain in Galilee in the final passage in Matthew, we find that Jesus gives the commission about making disciples of all the nations and teaching them to observe everything he commanded. So that's that's unique to Matthew.

Now, I said that's not the last historical event because Matthew doesn't record the ascension of Christ. Mark in the longer ending of Mark does. Luke certainly does in the book of Acts.

But Matthew doesn't. And Matthew just leaves it with the Great Commission, probably because he thought that's a good high point to end with. That's a good climax to the story.

Jesus is alive. He can say all authority in heaven. Earth is now given to me.

Go and make disciples of my name. He defines the mission of the movement. And that's all we need to know.

His last promise being I'm with you until the end of the age. Now, that's a survey of all the unique material in Matthew. If we want to take a look at the larger structure of the book, I'll just take a moment to do this.

I want to give you a general outline of the book, and it's there in your notes. You'll notice there's five sections sandwiched between a preparation and a conclusion. Now, the preparation is really.

The birth narratives, the baptism and the temptation of Jesus. Now, the reason I include the baptism and the temptation of Jesus here is because it's also found in Mark and Luke. And it's the very beginning of Jesus ministry.

There's no public ministry before that. There's his birth, his childhood, his baptism. It's not even clear how public his baptism was.

It may have been public, but we're told that it happened when all the people had been baptized. And apparently the crowds had dispersed from John's baptism when Jesus showed up. So there may not have been many people watching that John was and he testified to it.

Then there's the temptation, which was private in the wilderness. And then his ministry, his public ministry begins. So things preparatory to his public ministry are found in the first four chapters.

And then there's his ministry, and it's broken into five points. First is the gathering of his team. Then the training of his team.

Then teaching about the implications of the kingdom. And then near the end, seeking privacy with his team. And then the final confrontation with corrupt Judaism, which ends up in his crucifixion and all that.

The passion and the resurrection are the conclusion of the story. But the main part of the story in between has him gathering his team. And there's actions and discourses in each

of these sections.

The action in the first one is his calling the four fishermen. And making his first preaching itinerary around Galilee. That's in chapters, that's in chapter four, verses 17 through 25.

Then there's the discourse, which is of course the all of it, or excuse me, the Sermon on the Mount. Chapters five through seven. The next section is his training the team.

And the actions of that section are in chapters eight and nine. Where he's demonstrating to his team what he's about, his miracles and his explanation of their meaning. The discourse after that is him sending them out two by two.

That's in chapter 10. And there's that discourse. Chapter 10 is almost entirely a discourse that Jesus gives to the disciples.

Ostensibly when he's sending them out on this short-term outreach. Then the third is the implications of the kingdom of God. The actions are in chapters 11 through 12.

Which he's, especially in chapter 12. Where he talks about how his ministry of casting out demons proves that the kingdom has come. And then he has a discourse in chapter 13.

Which is the parables discourse. Got eight parables there of the kingdom. Explain what the kingdom is like.

And the fourth section is where he's more or less trying to retire into privacy with the disciples before he's going to be crucified. And so he goes, he's not so much doing so much public preaching in this fourth section. He's seeking privacy with his team.

The action would be him retiring. Eventually he goes to Caesarea Philippi. He's interrupted.

He's trying to find seclusion. But people find him anyway. And so he ends up doing some miracles and things like that.

But then he finally goes up to Caesarea Philippi. And there he is alone with his disciples. Then he goes up on the Mount of Transfiguration in chapter 17.

With a few of his disciples. And then in chapter 18 he's given instructions again. Another discourse, chapter 18.

Which is that discourse about forgiveness, about relationships, about the church. And so forth. Then five, the final confrontation with corrupt leaders.

Is an extended period in the Passion Week where he's confronted by Pharisees. By Sadducees. By lawyers with hard questions trying to stumble him.

But he does a good job deflecting them. And then there's a discourse of the destruction of Jerusalem. In the Olivet Discourse coming up after that.

And after the Olivet Discourse it's pretty much just the Passion. The death and the resurrection of Christ. Which has a great deal in common with the other gospels.

Since all the gospels focus a disproportionate amount of their material. On that last week and especially on the last few days. His death and resurrection.

So Matthew is no exception there. So we haven't really studied in depth anything that's in Matthew. But the idea is to give you an overall bird's eye view of the book.

You now have the notes. As you read Matthew. Some parts will make probably more sense I would hope.

And you'll see how they fit into the big picture.