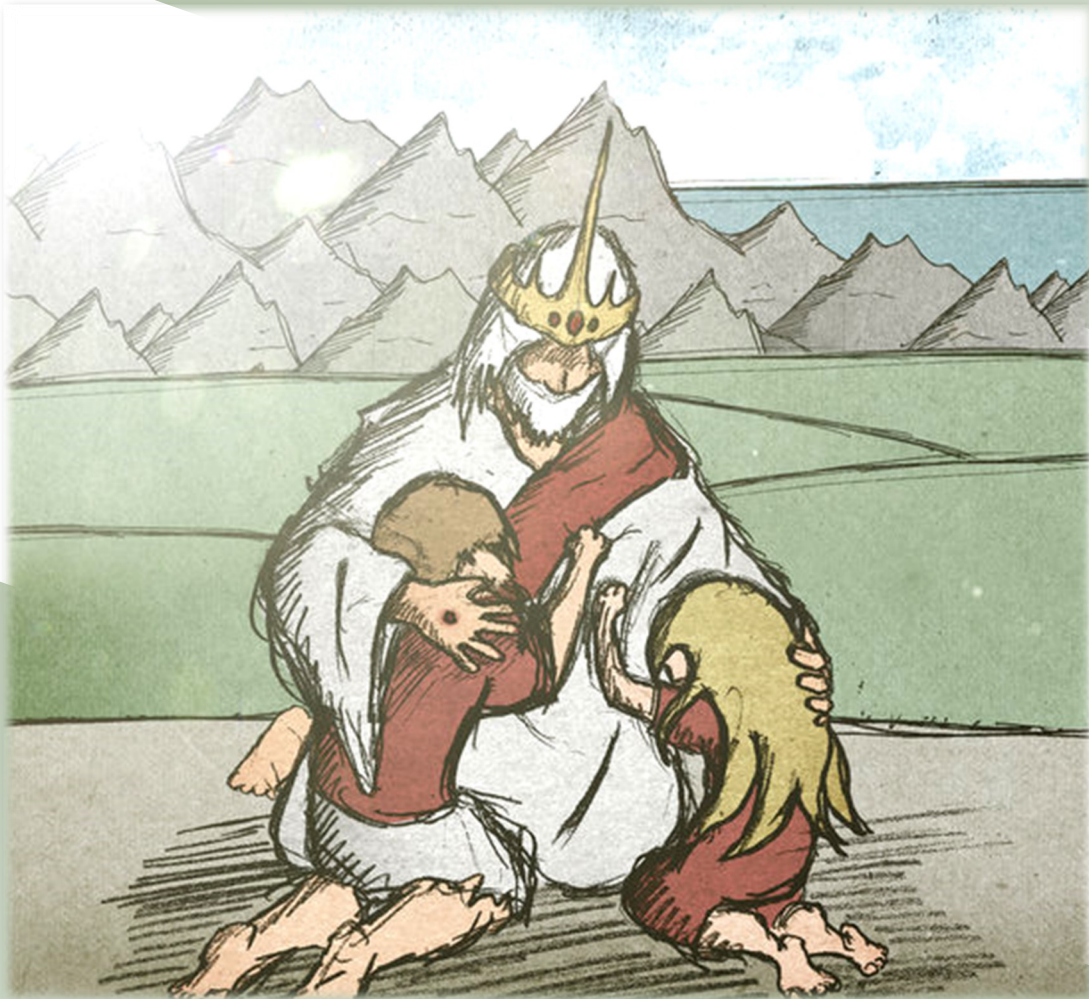


# YOUR KING COMES TO YOU



## *An Overview Study of the Gospel According to Matthew*

Sundays 10:15am

January – February 2020

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*This took place to fulfill what  
was spoken through the prophet:*

*“Say to the Daughter of Zion,  
‘See, your king comes to you...’”*

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*Go and learn what this means:  
'I desire mercy, not sacrifice.'  
For I have not come to call the righteous,  
but sinners.'*

*-Matthew 9  
after Jesus calls Matthew as his disciple*



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# YOUR KING COMES TO YOU

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## Matthew

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# YOUR KING COMES TO YOU

## Matthew (Introduction)

“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. –Matthew 23:23

### The Man

**Matthew 9** *As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. “Follow me,” he told him, and Matthew got up and followed him. <sup>10</sup> While Jesus was having dinner at Matthew’s house, many tax collectors and “sinners” came and ate with him and his disciples. <sup>11</sup> When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and ‘sinners’?” <sup>12</sup> On hearing this, Jesus said, “It is not the healthy who need a doctor, but the sick. <sup>13</sup> But go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.”*

1. How did Matthew’s reputation and occupation made him an unlikely candidate as disciple of Jesus?
2. Compare Matthew’s qualifications with what you know about the rest of Jesus’ twelve disciples. What does Jesus’ choice of these twelve tell us about the kingdom of God and its workers?
3. How did Matthew fair financially and socially as a tax-collector?  
**Luke 5:29** *Then Levi held a great banquet for Jesus at his house, and a large crowd of tax collectors and others were eating with them.*
4. How did the early church regard Matthew’s words (and later his recorded gospel account ?) See Acts 2:42

### The Gospel Account

An orderly arrangement. Often grouping in three, five, and seven. (See chapter 1 and the three divisions of fourteen.) Note the table of contents to this study and the five major discourses of Jesus, each connected to a section of words and deeds of Jesus. Each is marked by “When Jesus had finished these sayings” (7:28; 11:1; 13:53; 19:1; 26:1). Other examples include seven parables in chapter 13, seven woes in chapter 23.

**Note:** Matthew is only mentioned in the Bible when called to discipleship. (Matthew 9:9-13 , Mark 2:14-17, Luke 5:27-32) All other occurrences are simply in the listings of the apostles names. Not a single word is quoted from his mouth.

Matthew alludes to the Old Testament prophecies about sixty times. Twenty-nine of these he says are directly fulfilled in Christ “and so was fulfilled...” Does this say anything about his purpose? His primary audience?

**Note:** A tax collector would have known both Greek and Aramaic to hold his position.

How would Matthew remember correctly all of Jesus’ words and deeds? (John 14:25-26)





# YOUR KING COMES TO YOU

## Matthew 1-2 Birth and Childhood

...out of you will come a ruler

who will be the shepherd of my people Israel –Matthew 2:6

Note: Matthew has reference to Jesus as the “Son of David” nine times. This is three times more than Mark and Luke.

The number of generations was not exactly divided into an exact fourteen.

Matthew’s first readers would have clearly understood this. “Was the father of” could mean grandfather or ancestor. He arranges it into a memorable list.

See Genesis 38 for the story of Judah and Tamar. Christ is not ashamed to list these as his family tree. He came to redeem them from sin.

According to the latest dating records available Herod the Great died in 4BC. Thus Jesus was born before this date.

Note: Only Matthew records the visit of the magi. Only Luke records the temple visit as a boy.

1. What title for Jesus does Matthew seek to prove? Why is this important? ( 2 Samuel 7:8-16)
2. Scan through this record. What names do you recall? Note the occurrences of “whose mother was...” What information do all these names add?
3. What is significant about the mention of the exile and the end of exile in Babylon? (Compare with 2:5-6)
4. Matthew goes to great length to prove the human ancestry of Jesus. What do you see is added about Jesus’ person in 1:20-23. Why are both these things important? (Galatians 4:3-5 & Hebrews 2:9,14-15; 4:15)
5. Look at the start of chapter 2. What title did the Magi give Jesus? How do we know they understood it meant more than “of the Jews?”
6. The people were expecting a Christ to come (2:3-4). Look at the different prophecies fulfilled in chapters 1-2. How does Matthew use the Old Testament to point to the Christ?
7. The king of all comes and lives as “a Nazarene.” Was this a distinguished hometown for the Christ? (see John 1:46, 19:19)
8. Most biographies don’t dwell on someone’s birth and infancy, but their “formative years.” Matthew completely skips these years. He is not writing a biography, but an account of the Christ, the one who is chosen even before birth. List some pertinent facts about our King’s first coming which you would use when telling others about him.



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## Matthew 3-4 Jesus ministry begins

“...the kingdom of heaven is near.” Matthew 3:1

Look at the surrounding context of the prophecy of John’s work of preparing the way. (Isaiah 40)

While Matthew gives no date, we can use Luke and other historical documents to date John’s ministry beginning at 26 AD.

Pharisees believed in the resurrection, they emphasized outward appearances of holiness. Sadducees were part of the Jewish ruling body that denied the spiritual and the resurrection.

We call him “the Baptist” but John was really titled a “prophet” by Jesus.

Jesus called the Jewish leaders “brood of vipers,” (Mt 12:24; 23:33) For further illustration of this image see “offspring of vipers” in John 8:39–44.

Jesus didn’t need to be baptized. John was right. Nor was his baptism part of his fulfilling the law in our place. But “now” was a right time for it. His baptism was an anointing of the Holy Spirit that signified he was to publicly begin his work as the Christ.

1. Read 3:1-11 describe John’s message. Summarize his encounter with the Pharisees and Sadducees. Where were the Jewish leaders looking to for spiritual security? What did John say was their problem? What warning did he sound?
2. God can’t be pacified by a few outward signs of repentance as John pointed out. How does this point apply to people today?
3. Compare Isaiah 61:1 and Acts 10:38 to help us understand the significance of Jesus’ baptism.
4. Jesus begins his ministry with a face-off against Satan. Explain why this is such an important and comforting account.
5. Note how Satan uses Scripture (4:6). Evaluate Jesus response and how we are to respond to misuse of Scripture.
6. How does Matthew demonstrate that Jesus’ preaching and teaching in Galilee is more than just coincidence?
7. Compare 3:2 with 4:17 how was “the kingdom of heaven” near? Why repentance?
8. We read in John 1 that Peter, Andrew, James, and John had already known Jesus and followed him in a part-time calling by the time he called them to full-time discipleship. They left their occupation to now be full-time disciples. They would later carry out full-time ministry in his name.
9. 4:23-25 Summarize Jesus’ words and deeds along with the results and reactions of the people.



# YOUR KING COMES TO YOU

## Matthew 5-7 Sermon on the Mount

He went up on a mountainside and sat down. His disciples came to him, and he began to teach them... –Matthew 5:1-2

Many misinterpretations of the Sermon on the Mount exist because it misrepresented as a “second and more perfect giving of the law.” It is not a rule book listing rewards for all people. One shouldn’t overlook that the sermon is addressed to *believers*.

The rewards mentioned here are not from merit of our own good works. They are rewards promised to those already saved by grace. In his grace Jesus promises to reward what he works in us. These rewards are always in the context of encouragement for those who are suffering or feel they will lose out for being a disciple. The reward is meant to ward off discouragement, not drive us to more good works.

5:32 Literally better understood “causes her to be viewed as an adulteress.”

The man is at fault for ruining her reputation. Consider how divorce destroys more than emotional and family ties.

1. 5:1-12 Jesus isn’t condemning the people, but comforting them as they live in adversity as his disciples. When is that comfort needed in your life?
2. 5:13-16 What is the purpose of our good deeds?
3. 5:20 “unless your righteousness surpasses...” Jesus is very serious about keeping the law. How does 5:17 help us understand that the work of Jesus gives us righteousness surpassing the Pharisees?
4. 5:27-28 Jesus is not changing the law. What is he saying here?
5. 5:43-48 What does this teach about our Father in Heaven?
6. How are giving, praying, and fasting poorly and rightly done?
7. How does 6:21 help us understand the surrounding verses? Apply this to what is treasured in your life.
8. 6:25-34 Jesus says one reason to not worry is that our God values us and he knows what we need. How is 6:34 a solution for worry?
9. 7:1 is often misused. What is Jesus’ point (7:5)? (Compare with 1 Cor 5:12-13 & James 5:19-20)
10. 7:13-14 “Wide is the gate and broad is the road that leads to destruction, and many enter through it. Small is the gate and narrow the road that leads to life.” Being a Christian is counter-cultural, going against the flow. Explain. What is the gate? (John 10:7-9)
11. 7:15-23 What is the right and wrong way to spot false teachers.
12. 7:24-27 Which builders house will stand? Why is simply hearing the Word not enough?



# YOUR KING COMES TO YOU

## Matthew 8-10 Deeds of Jesus and Sending out the Twelve

There is no command for us to fast in Scripture. It was practiced for religious devotion. The idea is that fasting shows one's reliance on God and helps one focus on him.

Fasting served as a sign of mourning in the Old Testament (Judges 20:26, 1 Sam 7:6, 2 Sam 1:12) It was a general display of humility before God (Ezra 8:21), and accompanied grief over sin—even in non-Jewish cultures (Jonah 3:5)

The early New Testament Church fasted with prayer (Acts 13:1-2)

God considered fasting useless if not accompanied by other fruits of faith. (Isaiah 58)

Note in what surrounding context and for what reason 10:30 is given.

How were the disciples to expect they be treated? (10:9-10,17-25 )

Jesus sent his disciples on a preliminary preaching tour to the Jews. This time only the 12, later the seventy-two. In the end it would be to all nations.

Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. -

1. 8:10-12 How does Matthew include the Gentiles (non-Jews)?
2. 8:17 What connection do Jesus' miracles of healing have with his work?
3. 8:27 What did this miracle impress on the disciples?
4. 8:28-34 What did the those who were tending the pigs find more important than Jesus?
5. 9:4-8 What is another purpose for Jesus' miraculous healings?
6. 9:9-13 What does the calling of Matthew and the comments made at his party have to do with mercy and the self-righteous attitude of the Pharisees?
7. 9:24 Why did they laugh at Jesus? What will happen when you point people beyond what they see and know to spiritual truths?
8. 9:34 News of Jesus' miracles were spreading. How did most of the Pharisees respond. Over what did they still stumble?
9. 9:36-38 Jesus went everywhere not just healing but "teaching in their synagogues, preaching the good news of the kingdom." What drove him to do this? What does he ask us to do?
10. Read through all of chapter ten. God would equip and carry his workers. List the warnings and dangers in one column, then list the encouragements and support in another column.
11. 10:24-39 When must one draw the line between God and family?





# YOUR KING COMES TO YOU

## Matthew 11-13:52 Parables for the “Haves” and “Have-Nots”

Matthew 11:10, 14 John the Baptist (really John the prophet) was the fulfillment of “the Elijah who was to come.” (Read the last to verses of the Old Testament)

John denied being Elijah because the people were looking for a literal Elijah rather than the forerunner to the Messiah prophesied in Malachi. (John 1:25 )

What is the sign of Jonah? (12:39) How did they treat this sign? (Mat 28:12-15)

Why did Jesus speak in parables? (13:10) Use the explanation to the parable of the sower and the prophecy from Isaiah to explain what was said in 13:11-12.

13:17 What a privilege we have with Scripture!

13:34-35 Parables conceal things from unbelievers, but reveal to believers some profound truths. (13:51)

*The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. -Matthew 13:11*

1. 11:16-19 How does Jesus say the people treated him and his forerunner John? How does the world treat preachers this way today?
2. 11:20 What cities had Jesus performed most of his miracles? How did they respond? Explain their responses.
3. 11:25-29 To whom has God revealed the gospel? To whom is it hidden? What comfort does the gospel give in these verses?
4. 12-1:14 the Pharisees care not for mercy, but for self-righteous legalism. How does 12:11 help us understand how to best follow God’s laws?
5. 12-22:37 How does Jesus defend himself against the charge of serving Satan?
6. How is Isaiah’s prophecy (see Isaiah 6:9 and following) fulfilled by Jesus’ teaching and the reaction of the Jews? What modern parallels do you note?
7. 13:24-30 How does God handle hypocrites in his church? What do we learn about how we should NOT handle them? Explain the difference between hypocrites and false teachers.
8. 13:31-33 & 13:44-46 List some points made about the kingdom of heaven.
9. 13:47-50 The parable of the net is explained. How does it reinforce the explanation to the parable of the weeds? What does it mean for the Church?
10. What general topic do all seven parables in chapter 13 have in common. How do they all relate to 13:11-12?



# YOUR KING COMES TO YOU

## Matthew 13:53-18 Jesus separates his disciples & prepares them for their mission

### The mess of the Herod family:

Herod Antipas was the son of Herod the Great who died in 4 BC and ruled during Jesus' birth. Equally wicked were his sons. Herod Antipas had taken his brother Philip's wife, Herodias, in an adulterous affair. Meanwhile Herod's wife, the daughter of King Aretas in Arabia, fled from him and this sparked a war against Herod. Herod was half-uncle to Herodias. Salome was his brothers' daughter through Herodias.

The **feeding of the 5000** is the only miracle besides the resurrection of Jesus recorded in all four gospels.

16:1-4 Those who crucified him would ask the same of Jesus. (27:42)

What clearly tells us that the feeding of the 5000 and feeding of the 4000 were not just 'accidentally repeated' accounts? (16:5-12)

18:10-14 What connection do you see between the parable of the lost sheep and church discipline listed right after it?

Ch 18: What connection is there between church discipline and the parable that follows it?

You hypocrites! Isaiah was right when he prophesied about you:  
" 'These people honor me with their lips, but their hearts are far from me. -Matthew 15:7-8

1. 13:53-58 How does the phrase "Familiarity breeds contempt" apply to Jesus?
2. 14:1-12 Note what put John in prison and why Herodias and Herod wanted him dead. What response did Herod have to the reports of Jesus? Why should his conscience be alarmed at news of Jesus?
3. Peter did not walk on water by his own power. What else did this incident impress on the disciples?
4. 15:1-9 What is the point made by Jesus as he confronts the Pharisees and teachers of the law?
5. 15:10-20 Parable of what makes one unclean. Was Jesus bothered that the Pharisees were offended at his words (5:13)? Explain.
6. 15:24 "sent only to..." What is Jesus doing for the woman and his disciples by stating this harsh fact?
7. 15:29-32 Why were the people with Jesus so long? His response?
8. 16:5-12 The disciples thought Jesus was telling them to go buy bread and warning against ordinary bread. How often do we lose our focus on spiritual topics?
9. What connection do you see between Peter's confession of the Christ and what Jesus then began to explain to his disciples in 16:21.
10. 17:1-13 Note what is repeated here. Why now?
11. 18:1-9 What is worse: the fact that we are sinning, or that our sin may harm or destroy the faith of another?



# YOUR KING COMES TO YOU

## Matthew 19-25 Teachings on humility, grace, the last judgment , & eternal life.

The gospels record three prophecies given by Jesus regarding his upcoming suffering and rising to life.

20:17-19 is the third occurrence in Matthew.

“Say to the Daughter of Zion, ‘See, your king comes to you,’ Mt 21:4-5

Hosanna and the cry that follows (Hebrew for “Save Please”) is taken up as a quote from Psalm 118:25-26 Read this Psalm to see the connection to Palm Sunday.

Matthew 21:10 the question was really “Just who are we all now saying is the Messiah King?”

Jesus cleared the temple twice. Once at the start of his ministry, then at the end.

What was the mistake of the Pharisees (23:23b)?

24:27 We never have to worry about missing Jesus’ return.

25:31-46 Judgment will not be on the basis of deeds, but faith. For believers the slightest deed is evidence of faith. For unbelievers the slightest sin is evidence of guilt.

...whoever wants to be first must be your slave— <sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. —

1. 19:13-15 How were little children viewed by Jesus’ disciples? What remark does Jesus add when he prohibits hindering the little children from hearing his Word?
2. 19:22 What was the young man’s real problem. Which commandment couldn’t he keep?
3. 19:28-30 How does this give you and others encouragement?
4. 20:1-16 What is the point? How might ‘the early workers’ display their attitude in God’s kingdom today?
5. 20:29-34 Compare the confession of these men (their title for Jesus) with Matthew 1:1, & 21:9
6. 21:33-46 Psalm 118 has many connections to this section of Matthew. How does Jesus fulfill Psalm 118:22-23?
7. 22:14 What does the parable teach about grace?
8. 22:41-46 You see Jesus questioned/challenged by the Pharisees and Sadducees in this chapter. What understanding does Jesus prove about the “Son of David/ the Christ” to silence them once for all?
9. Look at 22:13 and explain it by using the surrounding verses.
10. 23:37 What does this tell us about God’s character and mankind’s?
11. Chapter 24 The disciples knew Jesus would return in glory. List the signs and warnings which will indicate the end of the age and the King’s second coming.
12. Chapter 25 Why is it so important to be ready?



# YOUR KING COMES TO YOU

## Matthew 26-28 the King suffers, dies, and rises

“Are you the king of the Jews?”

“Yes, it is as you say,” Jesus replied. – Matthew 27:11

26:1 –5 Jesus adds to the three passion prophecies (16:21; 17:22-23; 20:18-19) giving an exact day now. Note this wasn't the day the rulers planned on killing him.

26:25 John's gospel reveals that Jesus only spoke to Judas here.

Only John reveals it was Peter who struck the man on the ear.

26:54 Why is this important?

27:46 “My God....” The only Words of Jesus on the cross recorded in Matthew's gospel. What does this moment highlight? (See Psalm 22:1, Is 53:4-5)

How does 26:64 show Jesus' humiliation and exaltation?

27:54 This man walked home with clothes from Jesus. *IF* this is a confession of his faith he had more than those clothes.

1. 26:10-13 Apply this occurrence to million-dollar church organs, million-dollar churches, priceless stained glass, and other efforts spent solely to honor Jesus our King.
2. 26:14-16 Compare with above. Note the contrast of value placed on Jesus .
3. 26:28 While Matthew omits Jesus' command to repeat “Do This...” what important truth do we see in this verse on the institution of the Lord's Supper?
4. 26:35 Should we ever boast to be sufficiently strong in our faith and life that we will not ever fail? Where is our strength of faith found?
5. Note the strong contrast in Ch. 26-27 of mankind's' word and love verse Jesus' Word and love. Contrast these all with Jesus' response or action.

*26:14-16 The love of Judas → 26:28*

*26:35 & 26:56 The 'dedication of the disciples → 26:42*

*26:43 the watching and praying of the disciples → 26:45-48*

*26:74 the confession of Peter → 26:63-64, 27:11*

*26:48-49 the false kiss of Judas → 26:50*

*27:23 the hate against the King → (his actions throughout)*

*27:5 Judas hanging himself → 26:54 and following*

*27:21 the crowd wanting the guilty to go free. → (What Jesus faced 27:46)*

6. Matthew 28:15 What rumors were there in Matthew's day? Started by whom? We are saved by grace, through faith.
7. 28:18-20 The King sends out his kingdom workers to all the world. What are the task, the tools, and the assurance for them?





# YOUR KING COMES TO YOU

## Matthew A Comparison of Content<sup>†</sup>

### Appendix A

Matthew's arrangement is not entirely chronological. Much of it is topical. Events are not necessarily recorded in order of a sequential time line but rather how they fit in best as content.

	<u>MATTHEW</u>	<u>MARK</u>	<u>LUKE</u>	<u>JOHN</u>
<b>Birth And Childhood Of Jesus</b>	1-2		1-2	1:1-18
<b>Ministry of John; Jesus' Baptism, And Temptation</b>	3:1 - 4:11	1:1-13	3:1 - 4:13	1:19-34
Early Judean Ministry				1:35 - 5:47
Galileean Ministry	4:12 - 13:58	1:14 - 6:13	4:14 - 9:6	
Withdrawals	14:1 - 18:35	6:14- 9:50	9:7 - 9:50	6:1-71
Later Judean Ministry				7:1 - 10:21
Perean Ministry (Journey to Jerusalem)	19-20	10	9:51 - 19:28	10:22 - 11:53
Holy Week	21-27	11-15	19:29 - 23:56	11:54 - 19:42
<b>Resurrection, Appearances</b>	28	16	24	20-21

<sup>†</sup>chart by Paul Zell



# YOUR KING COMES TO YOU

## Matthew A Simple Comparison of Content<sup>†</sup>

The Four Gospels:

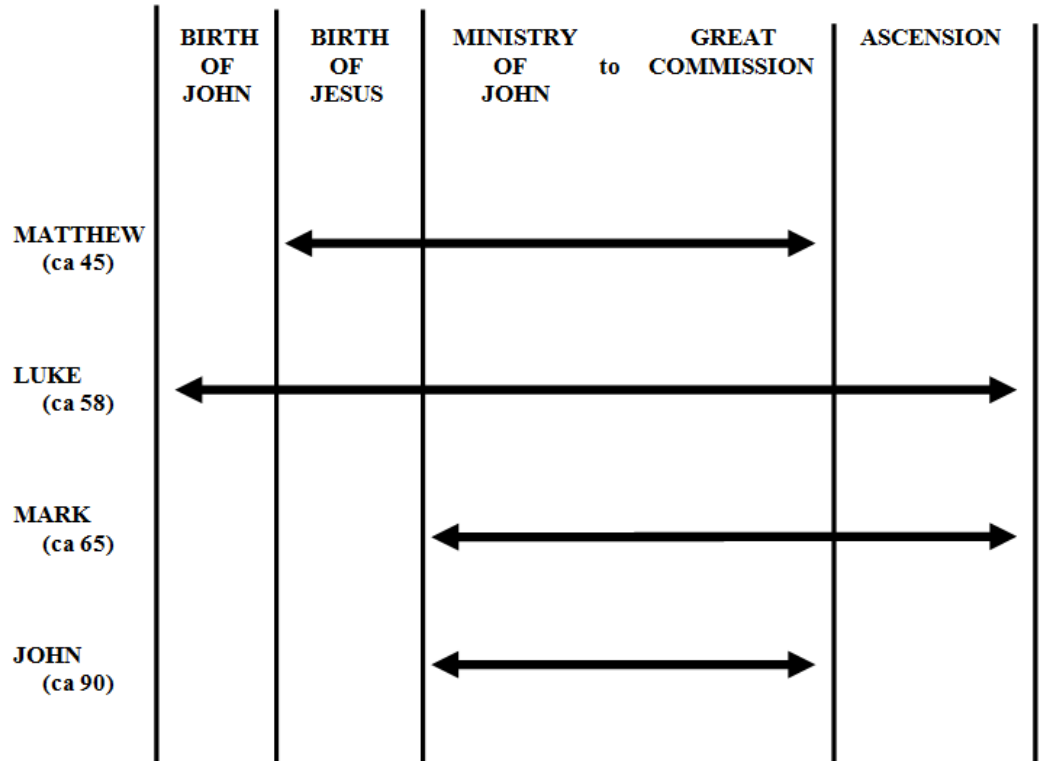
### Appendix B

Jesus' genealogy was only listed to Abraham in Matthew 1. Why might he stop here and not go back to Adam like Luke does?

**Luke** investigated and continues the events with Acts.

**Mark** most likely recorded words from Peter.

**John's** gospel was recorded last, it supplements much of the material in the other three accounts.



Matthew's exact date of writing cannot be determined. However most scholars agree it was most likely the earliest written gospel account.

45 AD places it as written the same time as Paul's Letter to the Galatians and the epistle of James.

The latest possible date would have been 70 AD when the temple was destroyed.

<sup>†</sup>chart by Professor Paul Zell



# YOUR KING COMES TO YOU

## Matthew Resurrection appearances harmonized with other gospel accounts

### Appendix C

The gospel accounts need to be harmonized. They *are* recording the same event. Yet include different points of emphasis. They summarize in different places. Omitted words or events don't necessarily imply they didn't occur.

The evangelist didn't simply copy each other, nor did they record every event in every account. They don't contradict each other when pieced together. Each wrote what was important in their respective gospel accounts.

In the resurrection appearances, it helps if you understand what Mary Magdalene does. She is a key person, and the first who sees Jesus.

Also note that Mark summarizes things a lot. He doesn't bring in every chronological detail, just the main story. Luke doesn't mention the women but only in short summary of what happened. (But don't blame Luke, his gospel mentions women the most in all of Jesus' ministry work!) Do note the high honor given to first to Mary Madeline and the women!

The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. <sup>6</sup> He is not here; he has risen, just as he said. -Matthew 28:5-6

#### The following sequence takes all four gospel accounts together:

THREE named women, Mary Magdalene, Mary the mother of James, and Salomé first come to the tomb. (see Mark 16)

Mary Magdalene sees the stone rolled away and runs to tell the disciples *right away*. She tells the disciples first. (John 20:1-2)

Mark notes that the women see the angel who says Jesus has risen. This this would only include *the other women*, two named, Mary and Salomé) who then also ran off to tell the disciples. (Mark 16:5ff)

Peter and John both go to the tomb -after hearing the report first from Mary Magdalene. Note, this is the first response, before all the women —others, not named, were with them —(Luke 24:10) report the news to the eleven.

Peter is told that Jesus is risen. Its is likely that he and John ran past the other women now headed back to the tomb ( Luke 24:10-12). John also entered and believed Jesus had risen. Neither Peter nor John saw Jesus yet... the disciples went back to their homes —believing without seeing Jesus.

Yet, John notes that Mary Magdalene, who evidently left to tell the disciples right away and had not heard the angel's report, had also returned to the tomb herself. Remember, it all fits if she was the one who *first left* to tell the disciples (John 20:1-2) and therefore didn't see the angels yet. (John 20)

Then Jesus reveals himself first, in his full glory as the resurrected Christ, to Mary Magdalene. (Mark 16:9)

He also appeared to the other women as they returned, whom the disciples didn't all believe. (Matthew 28:8-10)

Sometime later that first day Jesus also appeared to Peter (Lk 24:34) (see also 1 Cor 15).

LASTLY he appeared that day to the two on the Road to Emmaus, then the disciples behind locked doors.

Those are the appearances recorded for the first day of his resurrection appearances. Sometime after his rising in victory he also appeared to the spirits in hell to proclaim his victory over them.

After Easter day he appeared to at least 500 more disciples. (see 1 Cor 15)

## You King Comes to You

“In the future you will see the Son of Man  
sitting at the right hand of the Mighty One  
and coming on the clouds of heaven.”

- Matthew 26:64

