The Forgotten Jesus Podcast
S3E11
Title – Seeing Double in the gospel of Matthew
Description – What's a Doublet? Why is Matthew so preoccupied with two people in his encounters with Jesus? Join us today on the podcast as we look to answer these questions and more

Today we'll be talking about the twins in Matthew. The doublets. Also, welcome back Andrew!

Not the twin who's the disciple, but talking about Matthew's use of Doublets when he tells stories.

Matthew will use two people, where the other gospel writers only have one person.

Remember, Matthew, just like the other gospel writers, has a particular topic he's addressing to a particular audience.

The Synoptic Gospels (Matthew, Mark, Luke) have encounters of Jesus that overlap.

The word "Gospel" just means "Good News." Now, we've morphed it into using the word "Gospel" to refer to the Good News of Jesus Christ. But in the 1st century, the gospel could have just been good news from any messenger.

Today we're going to look at three instances where Matthew talks about 2 people, where the other gospel writers only use 1.

Gematria - The idea that numbers have meaning.

There are several numbers that we see all throughout the Gospel of Matthew. We've already talked about Seven and Fourteen.

Let's look at the number 2:

Mark & Luke, when they want to give an eyewitness account of a healing or miracle that Jesus did, have one person, that they laser focus in on.

Here's the first example: Healing of the blind man (Matthew 9 and Mark 10)

Matthew 9:27-31
[27] As Jesus went on from there, two blind men followed him, calling out, "Have mercy on us, Son of David!"

28 When he entered the house, the blind men approached him, and Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

29 Then he touched their eyes, saying, "Let it be done for you according to your faith." 30 And their eyes were opened. Then Jesus warned them sternly, "Be sure that no one finds out." 31 But they went out and spread the news about him throughout that whole area.

Mark 10:46-48
46 They came to Jericho. And as he was leaving Jericho with his disciples and a large crowd, Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the road. 47 When he heard that it was Jesus of Nazareth, he began to cry out, "Jesus, Son of David, have mercy on me!" 48 Many warned him to keep quiet, but he was crying out all the more, "Have mercy on me, Son of David!"

The second example: The demon possessed man (Matthew 8, Mark 5)

Matthew 8:28-29
28 When he had come to the other side, to the region of the Gadarenes, two demon-possessed men met him as they came out of the tombs. They were so violent that no one could pass that way. 29 Suddenly they shouted, "What do you have to do with us, Son of God? Have you come here to torment us before the time?"

Mark 5:1-5
They came to the other side of the sea, to the region of the Gerasenes. 2 As soon as he got out of the boat, a man with an unclean spirit came out of the tombs and met him. 3 He lived in the tombs, and no one was able to restrain him anymore—not even with a chain— 4 because he often had been bound with shackles and chains, but had torn the chains apart and smashed the shackles. No one was strong enough to subdue him. 5 Night and day among the tombs and on the mountains, he was always crying out and cutting himself with stones.

It's interesting that after Jesus has begun his public ministry, the first groups to recognize him as the Messiah and the Son of the Most High God are demons.

Side note: To cast out a demon in the 1st century you had to do several things according to rabbinic law.
1. You had to make verbal contact with the person
   a. Because to be demon possessed you were fully consumed with the demon(s).
   b. They recognized that the person had to still be in there.
2. You have to call the demon by name.
3. Cast out the demon by name

Side Side Note: As believers in Jesus Christ, if you are filled with the Holy Spirit you cannot be controlled or filled by a demon. A clean vessel that is filled with the Holy Spirit cannot be filled with an unclean spirit.

In Mark, Jesus is going to cast out a bunch of demons from one man. In Matthew, Jesus is going to cast out demons from two men.

The third example: The triumphal entry (Matthew 21 and Luke 19).

Matthew 21:1-3
When they approached Jerusalem and came to Bethphage at the Mount of Olives, Jesus then sent two disciples, [2] telling them, "Go into the village ahead of you. At once you will find a donkey tied there with her colt. Untie them and bring them to me. [3] If anyone says anything to you, say that the Lord needs them, and he will send them at once."

Luke 19:28-30
[28] When he had said these things, he went on ahead, going up to Jerusalem. [29] As he approached Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples [30] and said, "Go into the village ahead of you. As you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it.

So why does Matthew include two, and Mark & Luke only include one?

1. Matthew is writing to a Jewish audience.
   a. Jewish Law, The Torah, says that to establish the truthfulness of something you needed two to sometimes three witnesses.
   b. Matthew is establishing the truthfulness of Jesus's ministry and miracles by giving two witnesses for these events.
   c. Remember, Matthew is the mamzer. He's the least of these, he's the one who was far from God, and yet, Matthew was called by Jesus.
2. Matthew is allowing us to put ourselves in the story.
   a. Yes there was someone who was named and there, and there were two people in these accounts.
   b. But in a way, we too were there, we were spiritually blind, we were suffering from being consumed with sin, it was us.

We should never get over what Jesus has done for us.