Matthew Survey

Section 2 · Matthew 8:1 – 16:20

PART 1 OF 2
Section 2 · Lessons 1–19 · Matthew 8:1 – 10:42

A 42-Lesson Survey by Keith Blades | Enjoy the Bible Ministries®

Layered Outline

Section 2 covers Matthew 8:1 – 16:20, the second of the four major sections into which Matthew's Gospel is broken down; in a sense there are also four major stages to the Lord's earthly ministry.

It concerns “the full enlightenment that the nation of Israel received by the preaching of the gospel of the kingdom” and the signs of the kingdom. Its cadence: two chapters of historical record, then a single chapter of doctrinal response from the Lord, three times.

Section 2 at a Glance

Portion	Lessons	What it sets forth
Introduction to Section 2 *Before Matthew 8:1*	1–2	Preliminary work on what Section 2 is about: Israel's full enlightenment, the six-part outline and its cadence, and the accountability factor of the signs, whose voice confirmed the message: a negative response “can be pronounced to be without excuse.”
A: Historical Record — The Signs of the Kingdom *Matthew 8:1 – 9:38*	3–11	Chapters 8–9 set forth “the numerous unmistakable and undeniable signs of the kingdom that began to saturate and impact Israel,” in five parts, from three special miracles (8:1–17) to the preparation to intensify the enlightenment (9:36–38).
B: Doctrinal Response — The Twelve Sent Forth *Matthew 10:1–42*	12–19	Matthew 10 is the single chapter of doctrinal response for the edification of the Twelve, given “the capacity to do what he's been doing.” Its five parts carry them from the immediate intensification through the remainder of the climactic stage.

The Thread — Portion to Portion

How each portion of Section 2 leads into the next, from the recaps that open each portion.

Introduction to Section 2 → A: Historical Record — The Signs of the Kingdom	With the preliminary work on what Section 2 is about complete, the study gets underway “in earnest in Matthew chapter 8 and verse 1,” opening with a basic breakdown of “this first two chapter historical record of the enlightenment.”
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A: Historical Record — The Signs of the Kingdom → B: Doctrinal Response — The Twelve Sent Forth	By the end of chapter 9 all Galilee, rural and urban, had been bathed with the light, and the Pharisees had dug in their heels. The next phase, an intensification of the testimony and the signs, is provided for in chapter 10.

Introduction to Section 2 · Lessons 1–2

Preliminary work on what Section 2 is about: Israel's full enlightenment, the six-part outline and its cadence, and the accountability factor of the signs, whose voice confirmed the message: a negative response "can be pronounced to be without excuse."

L1

Full Enlightenment and the Accountability Factor *Overview of Matthew 8:1 – 16:20*

Passages: Matthew 16:1–4 · Matthew 16:20 · Matthew 4:12–16 · Hebrews 6:4 · Matthew 9:35–38 · Matthew 10:1 · Matthew 10:11–15 · Matthew 11:20

- The enlightenment was "profuse" and "abundant"; by the end of Section 2 the nation is "really without excuse" in responding to the gospel of the kingdom and to Jesus of Nazareth as their Christ.
- Section 2 ends in 16:1–20: Israel has "stubbornly persisted in a negative response," and the Lord seals off his ministry to the religious apostate leadership, then the testimony that he is Jesus the Christ.
- Enlightenment is God's terminology. Hebrews 6 tells its remnant readers, and the remnant "when the program resumes," that the time has come for the final break; it looks back to apostate Israel, "once enlightened."
- The cadence is two chapters of historical record followed by a single chapter of doctrinal response from the Lord, which "always takes the Twelve aside"; chapters 10, 13 and 16 receive the most attention.
- Each doctrinal chapter is "significantly connected" with the record before it: signs saturating Israel (8–9), the light intensified through the Twelve (10); Israel's negative response (11–12), the mysteries of the kingdom of heaven (13).
- Then the winding down of the Galilean stage and preparation to go on to Judaea and Jerusalem (13:53 – 15:39); last, the Twelve seal off the testimony that he is Jesus the Christ (16:1–20).
- The accountability factor: the signs put Israel "into a fully accountable and responsible position." It clicks in at 8:1 with the leper's cleansing, and in 11:20 the Lord pronounces a woe.

Key terms: *full enlightenment · cadence · accountability factor · intensification phase · mysteries of the kingdom of heaven · signs of the times*

L2

The Voice of the Signs *Before Matthew 8:1*

Passages: Exodus 34:10 · John 4:48 · Exodus 4:6–9 · Mark 16:15–20 · Hebrews 6:13–18 · Romans 15:8 · Hebrews 2:1–4 · Hebrews 6:4–5 · Luke 10:8–16 · Matthew 9:26, 31, 35

- Because of the covenant of Exodus 34:10, signs are "an expected thing in Israel's program." Apostate Israel set up its own criterion, though the Lord "had given abundant signs already based upon God's criterion."
- In Exodus 4 the signs were God's own work and had "a voice": they spoke for him "in a confirming, validating, certifying manner," designed "to mate with the message" of his designated spokesman.
- Like the oath of Hebrews 6, signs are for confirmation, and "a confirmation is to end any doubt." Their testimony held responders accountable; "a negative response can be pronounced to be without excuse."
- In Hebrews 2 the remnant learn that "the confirmation makes them accountable"; in Hebrews 6:4–5 the last thing listed is the signs. In the lesson's words, "you not only had them, you tasted them."
- In Luke 10 the seventy, part of the intensification of the signs and testimony, make the accountability factor clearly understood; villages and cities are put "in a position of accountability to God the Father."
- Place names matter: they show "there weren't any dark corners left," they mark strongholds the adversary established for resistance to the Messiah, and the land was dealt with "in a zonal manner."
- Matthew 9:26, 31 and 35 trace his fame: first "all that land," then "all that country." Once the light was up it "blazed abroad," a profuse testimony in Galilee of the Gentiles.

Key terms: *voice of the signs · oath for confirmation · God's criterion / their own criterion · confirming testimony · strongholds · zonal manner*

↓ **Thread, Introduction to Section 2 → A: Historical Record — The Signs of the Kingdom:** *With the preliminary work on what Section 2 is about complete, the study gets underway "in earnest in Matthew chapter 8 and verse 1," opening with a basic breakdown of "this first two chapter historical record of the enlightenment."*

A: Historical Record — The Signs of the Kingdom · Lessons 3–11

Chapters 8–9 set forth "the numerous unmistakable and undeniable signs of the kingdom that began to saturate and impact Israel," in five parts, from three special miracles (8:1–17) to the preparation to intensify the enlightenment (9:36–38).

L3

Three Special Miracles for Three Categories *Matthew 8–9 outlined; Matthew 8:1–4 begun*

Passages: Matthew 4:23–25 · Matthew 8:1–17 · Ezekiel 34 · Matthew 8:18 – 9:38 · Leviticus 13–14

- The enlightenment did not begin at 8:1; it got underway when he began preaching the gospel of the kingdom. Section 2 stresses "the saturation aspect" of the light, leaving all Israel in "an accountability situation."
- The nation now falls into three categories, "the still persistent apostate element, the believing remnant, and the core of the believing remnant, the twelve apostles," and the Lord deals with each distinctly.
- The doctrine, beginning with the gospel of the kingdom, works "like a wedge" between apostate element and believing remnant; the Twelve, the remnant's counselors and teachers, are a distinction within it, not a division.
- Chapters 8–9 have five parts: three special miracles (8:1–17); three encounters with Jesus' divine authority (8:18–34); three with negative responders (9:1–17); three more special miracles (9:18–35); preparation to intensify (9:36–38).
- The three special miracles have three audiences: the leper's cleansing "is for the priests"; the centurion's servant, for those already following him; the miracle in Peter's house, for "Peter himself."
- What the Lord does must be kept "within the parameters of the designed audience"; taking it out of that audience is as bad as bringing something from Israel's program into the dispensation of grace.
- In 8:4 it is particularly "the gift that Moses commanded" that serves "for a testimony unto them," the priests; the leper's prescription for cleansing paralleled Israel's prescription for cleansing in the climactic stage.

Key terms: *three categories · wedge · fame · designed audience · a testimony unto them · prescription for cleansing*

L4

Moses' Testimony and the Centurion's Great Faith *Matthew 8:4–12*

Passages: Matthew 8:4 · Ezekiel 36 · Leviticus 14 · John 3:10 · John 5:45–47 · Hebrews 3:1–5 · Luke 7 · Matthew 8:8–10 · Matthew 8:11–12

- Only Aaron and his sons come close to the leper's prescription, and only the scapegoat to its two birds; it testified to the priests that the nation's cleansing "from its leprous, unclean status was underway."
- The blood, the water and the oil stood for "the three-part cleansing that results in the consecration"; Israel is to be "a kingdom of priests," and their consecrated status is that very thing.
- It is "not just the issue of a sign to them, it's a testimony unto them." A master of Israel knows God's program with Israel, and that applied to the priests in general.
- The Lord stresses the weight of the testimony of Moses: Moses' words "were still testifying," accusing them (John 5:45–47). The priests get "a double whammy" and are left without excuse.
- The second miracle is aimed at the believing remnant following the Lord: he makes an issue of the centurion himself, a Roman who recognized "the true and living God was Israel's God."
- The centurion "operated on more truth" than the remnant around the Lord: contact with the Word of God was contact with God himself. His great faith becomes "a stern rebuke and admonition" to them.
- To the remnant (8:11–12): "Entrance into the kingdom is a reward issue"; being justified does not guarantee it. With little faith now, they need great faith to sit down with Abraham, Isaac and Jacob.

Key terms: *three-part cleansing · master of Israel · the gift that Moses commanded · double whammy · great faith · children of the kingdom*

L5

The Two Factors of Great Faith *Matthew 8:10, 8:14–16; 8:17 introduced*

Passages: Matthew 8:10 · Matthew 8:23–27 · Romans 10:17 · Romans 4:16–22 · II Timothy 1:7–12 · Matthew 8:14–15 · Luke 22:24 · Matthew 8:16–17

- In 8:26 “great” applies not to the disciples' faith but to the calm the Lord produces; their fearfulness was “the product of little faith rather than great faith.”
- Faith “has an object.” Great faith's two factors: a deep, clear appreciation of what God says about himself and his word, and of “the program that God says he has in effect.”
- Romans 4: Abraham, “our faith father example,” took into account “the power of God and his word to do what he says” and “the nature of the program Abraham was involved in.”
- II Timothy 1: Timothy weighed the effects of the policy of evil above the doctrine; Paul, who knew whom he had believed, reminds him whom he is dealing with and the program he is in.
- To the remnant's reproof, “a Roman centurion was the only one in Israel” with great faith; by the end of the Lord's ministry, at least with the Twelve, “great faith is what they possess.”
- The third special miracle (8:14–15) is especially for Peter, head of the apostles, who must minister unto the remnant. A fever's delirium disables ministering; the Twelve “need to be sober minded” (Luke 22).
- In 8:16–17 the general signs of the kingdom continue, the two hallmark signs “validating the message” and “producing that accountability factor every time they occur.”

Key terms: *special miracles · great faith (two factors) · little faith · faith has an object · faith father example · sober minded*

L6

The First Half of Isaiah 53:4 Fulfilled *Matthew 8:16–22; 8:23–34 previewed*

Passages: Matthew 8:16–17 · Isaiah 53:4 · Luke 4:16 · Isaiah 61:1 · Isaiah 53:1–3 · Matthew 9:34 · Matthew 12:22 · Matthew 8:18–22 · John 13:13 · Matthew 10:34

- Matthew 8:17 declares only the first half of Isaiah 53:4 fulfilled: “Himself took our infirmities, and bare *our* sicknesses.” From this point on, the last half of the verse “will now become the issue.”
- As in Luke 4, where he stopped Isaiah 61 “in the middle of a verse” because the rest was coming as his ministry continued, Matthew 8 has “the same type of thing” with Isaiah 53:4.
- Isaiah 53:4 shows testimony enough to back up who he said he was, yet its last half describes how apostate Israel “supplanted the testimony that was abundantly given with a lie.”
- To esteem is to value the evidence and declare its meaning; apostate Israel, headed by its leadership, put together “a policy of opposition” teaching another way to interpret it, even calling the Lord Beelzebub.
- In 8:18–34 the disciples are confronted with his divine authority “in three particular ways”: as master and Lord (18–22), as the Lord God of hosts (23–27), as the Son of the Most High God (28–34).
- First encounter: the scribe says Master, another disciple Lord. The cost of discipleship is “bearing rejection with him”; those who will not bear it remain justified unto eternal life but lose rewards in the kingdom.
- In 8:22, “let the dead bury their dead”: disciples must completely disassociate from apostate Israel, even family, whose members are “dead, spiritually and functionally”; Matthew 10:34 and following deals with it “to the nth degree.”

Key terms: *first half / last half of Isaiah 53:4 · esteem · policy of opposition · non-victimized · cost of discipleship · master and Lord*

L7

Encounter with the Lord God of Hosts *Matthew 8:23–27; 8:28–34 introduced*

Passages: Matthew 8:23–27 · Leviticus 26 · Psalms 73–89 · Psalm 83 · Revelation 12:12–16 · Psalm 89 · Matthew 8:28–34

- As apostate Israel's negative response becomes “a growing and a dominant thing,” the tempest (8:23–27), pointed especially at the Twelve, convicts them of “little faith” (8:26) and is designed to begin developing great faith.
- “What manner of man is this” leads to great faith's first component, appreciating God himself: Jesus was the Lord God of hosts, “Adonai Jehovah in the fashion of a man.”
- The Davidic Covenant declared how God's Jehovahness would be put into effect for Israel; the order of fulfillment of its five mandates is “Redeemer, Deliverer, Avenger, King, and Blesser.”
- The Psalms have five doctrinal groupings matching the five mandates; Psalms 73–89 deal with “the Avenger and His avengement,” and Psalm 83, on the confederacy under the man of sin, appeals “for that final avengement.”
- Revelation 12: the dragon, as usurper, puts the extermination policy into effect against Israel, but “the Lord God of hosts is the true possessor of the earth”; the Twelve must be prepared in advance.
- Psalm 89:9, “Thou rulest the raging of the sea,” is what took place on the Sea of Galilee: the son of David is the Lord God of hosts in human flesh.
- Introduced: the third encounter, with his capacity as the son of the Most High God. Here for the first time is “a profound negative response”: the city “didn't want him there.”

Key terms: *the Lord God of hosts · Adonai Jehovah · five mandates of the Davidic Covenant · the Avenger and his avengement · operation extermination · usurper / true possessor of the earth*

L8

Taking from the Strong Man His Armor *Matthew 8:28–34; Matthew 9 outlined; Matthew 9:1–8 begun*

Passages: Matthew 8:28–34 · Psalm 89 · Matthew 12:22–29 · Luke 11:20–22 · Judges 18:30 · Leviticus 11 · Mark 5:1–13 · Matthew 9:1–17

- When the 5th course of punishment began, the hedge of Psalm 89 was broken down and the adversary allowed in: Israel “became his lawful captive, and he became the possessor of the land.”
- It is necessary that the Lord cast the unclean spirits out of the land. He first takes from the strong man all his armor wherein he trusted: the devils placed in various strongholds in Israel.
- The Gergesenes' country, a permanent area of the idolatry begun with Dan, was among Satan's greatest strongholds; there he displayed his capacity “as the Son of the Most High to deal with the strong man.”
- The two men are possessed with devils “in multiplicity, in profuseness”: potentially six thousand in one man, at least two thousand. The Lord gets rid of the swine and the unclean spirits together.
- The response in the country of the Gergesenes is “the first record of that negative response being an issue now in Israel”: they had opportunity to esteem Jesus differently but chose to respond negatively.
- Matthew 9:1–17 records three special confrontations with ones responding negatively: certain of the scribes (1–8), the Pharisees of the apostate element (9–13), and some disobedient disciples of John the Baptist (14–17).
- In 9:6 he has “power on earth to forgive sins”; that “must mean the Son of man is more than just a mere man.” The scribes rejected his being the Son of God.

Key terms: *the strong man · lawful captive · the armor wherein he trusted · usurper · gateway of the north · the doctrine of the Son of man*

L9

Certain of the Scribes: The Son of Man *Matthew 9:1–8; Matthew 9:9–13 begun*

Passages: Matthew 9:1–8 · Mark 2 · Genesis 3 · Luke 3:23–38 · II Samuel 7:18–19 · Matthew 16:13–17 · Psalm 132 · Matthew 22:41–46 · Psalm 110:1 · Matthew 9:9–13

- The Lord goes back into his own city, where the gospel of the kingdom had already been preached. In each of the three confrontations he says things that provide “the essentials of corrective doctrine.”
- By saying he blasphemeth, the scribes declared he was taking to himself a prerogative belonging to God alone. They understood exactly what he said and meant; they just did not like it.
- He is Adonai Jehovah himself, and only he can forgive sins. If the Son of man hath power on earth to forgive sins, “the Son of Man has got to be God in human flesh.”
- Genesis 3 set forth the seed of the woman, also the son of man; the scribes lacked “the complete doctrinal package of the Son of Man.” Luke's genealogy goes back to the first man.
- David recognized the connection when the Davidic Covenant was first uttered: “manner of man” means no mere man. The Son of man is the son of David, “David's Lord in David's flesh.”
- Peter understood the Son of man is the Christ (Matthew 16). The Son of man is Adonai Jehovah, God himself in human flesh. The scribes' status of being without excuse is “all that firmer.”
- In 9:9–13 the Pharisees, holding “the doctrine of natural righteousness and natural holiness,” could not understand his dealing with publicans and sinners. To go and learn Hosea's verse would begin to expose their error.

Key terms: *corrective doctrine · blaspheme · the Son of Man (a title) · manner of man · Lord (Adonai) · natural righteousness and natural holiness*

L10

Go Ye and Learn What That Meaneth *Matthew 9:10–13*

Passages: Matthew 9:10–13 · John 5:32–47 · John 8:33–44 · John 9:34 · Luke 18:9–14 · Hosea 6:4–7 · Isaiah 40:3–8

- In John 5 the Lord takes the Pharisees on, saying things that they might be saved. The issue is “their refusal to deal with the Father's word to them, to deal with the scriptures.”
- To the Pharisees, Matthew was by occupation a natural born sinner. But in the climactic stage, God would come “as a physician, come to heal the incurable wound of his people.”
- Their thinking: a lineage traced back to Abraham without fornication meant “they were naturally born of God.” It comes from the vain religious system that re-established itself following the 1st installment of the 5th course.
- Isaiah 40 puts God's words against the goodliness concept in the mouth of the voice crying in the wilderness; at the 2nd installment Israel was warned “not to hold to that natural goodliness concept anymore.”
- In John 8 the Lord distinguishes Abraham's seed from Abraham's children. They believed themselves “a natural child of God by physical birth,” yet that birth put them “in the same boat as sinful Adam.”
- Go ye and learn means find the verse and learn what it means “from the context.” The context of Hosea 6:6 indicts the vain religious system; both houses of Israel are an offense to God.
- Hosea 6:7, “they like men,” means they are “just like any old son of Adam”: no natural goodness, sinners by nature. If the Pharisees go and learn, their whole vain religious system is indicted.

Key terms: *incurable wound · Abraham's seed / Abraham's children · dual fatherhood · goodliness · former prophets · vain religious system*

L11

Disobedient Disciples of John and the Fame Factor *Matthew 9:14–35; Matthew 9:36–38 introduced*

Passages: Matthew 9:14–17 · John 3:22–30 · John 14–16 · Matthew 9:18–35 · Matthew 9:36–38

- The third confrontation does not involve rejection of the Lord's deity or of the gospel of the kingdom. These disobedient disciples of John had not moved from John to the Messiah, and needed corrective doctrine.
- John made clear he was not the Christ but the forerunner: "He must increase, but I *must* decrease." The transition was now to hearing the voice of the bridegroom himself, no longer the friend.
- The fasting of 9:14–15 is not that of Matthew 6 but fasting when mourning. Mourning is not an issue with proper discipleship now; it will be when the bridegroom is taken from them.
- In verses 16–17 the vain religious system is the old garment and old bottles; the gospel of the kingdom and his corrective doctrine are the new cloth and new wine. They are incompatible.
- He did not come to patch up the apostate system but to call out, beginning with John, "a seed of Jacob that would become the Israel of God in truth."
- The final three special miracles underscore the fame of Jesus of Nazareth. The Pharisees counter with propaganda (9:34), but by verse 35 "the whole package of the light" was in all the cities and villages.
- The next phase would involve an intensification of the testimony and the signs, to force the division of the camp and have the remnant taught corrective doctrine. Provision for it is made in chapter 10.

Key terms: *disobedient disciples of John · the friend of the bridegroom · fasting in connection with mourning · the Israel of God in truth · fame factor · positive / negative responders*

↓ **Thread, A: Historical Record — The Signs of the Kingdom → B: Doctrinal Response — The Twelve Sent Forth:**
By the end of chapter 9 all Galilee, rural and urban, had been bathed with the light, and the Pharisees had dug in their heels. The next phase, an intensification of the testimony and the signs, is provided for in chapter 10.

B: Doctrinal Response — The Twelve Sent Forth · Lessons 12–19

Matthew 10 is the single chapter of doctrinal response for the edification of the Twelve, given "the capacity to do what he's been doing." Its five parts carry them from the immediate intensification through the remainder of the climactic stage.

L12

The Next Phase: Intensification and Edification *Matthew 9:36–38; Matthew 10 outlined; Matthew 10:1 begun*

Passages: Matthew 9:36–38 · Matthew 10:1–15 · Matthew 3:11–12 · Ezekiel 34 · Matthew 10:16–42 · John 14:26 · Matthew 11:16–20

- The next phase provides two things: an intensification, "almost a twelvefold increase in the intensity of the light," to force "that division between the wheat and the chaff"; and the edification of the believing remnant.
- The laborers will be the Twelve. In 9:36 "sheep having no shepherd" indicts the vain religious system, as in Ezekiel 34, and recognizes that the remnant needed shepherding and more teachers than the Lord himself.
- Matthew 10, the first single chapter of doctrinal response, is "completely taken up with describing the special empowering, commissioning, and edification of the Twelve," the core element in the believing remnant of Israel.
- Their role endures through the rest of the 4th installment and the 5th, until he comes at the end. The chapter's basics are needed before tackling Matthew 24 or the book of the Revelation.
- Five parts: verses 1–15, immediate empowering, commissioning and instruction; 16–23, role for the rest of the climactic stage; 24–33, what to expect from the vain religious system; 34–39, extreme severity; 40–42, promised rewards.
- The terminology of Matthew 10 is incorporated into the final commissionings of the Twelve, which rest on the fullness of their edification that began, for them as apostles, here in Matthew 10.
- In 10:14–15, based on the accountability factor, the Twelve meet negative response with "a gesture of disgust, in a sense, and curse," beginning to seal off further dealings with the apostate element.

Key terms: *the next phase in the climactic stage · intensification of the testimony · division of the camp · the fan in his hand · final commissionings · accountability factor*

L13

Signs and Counselors: The Immediate Intensification *Matthew 10:1–4; Matthew 10:5–8 begun*

Passages: Matthew 10:1–8 · Isaiah 8:16–18 · Isaiah 1:16–26 · John 14:12 · Mark 16:16–18 · Acts 2:14–20 · Mark 6:7, 30 · Luke 9:1–10 · Luke 10:1, 17 · Matthew 11:1

- In verse 1 the Lord empowers the Twelve to produce the same two hallmark signs of the kingdom he has been producing. Sending them out is "like intensifying that testimony twelvefold."
- The Twelve were prophesied about. In Isaiah 8:18 they are, in the lesson's words, "the special children or the first of these children of the remnant to be for signs and wonders in Israel."
- After the Lord leaves, the Twelve carry on the corrective doctrine for the remnant's edification: they are the counselors of Isaiah 1:26 during the 4th and 5th installments. Judging awaits the kingdom.
- The immediate intensification involves the Twelve. A second intensification comes after the Lord goes to his Father, with the Holy Ghost testifying to Israel "through all the remnant."
- An apostle is sent out with authority, with a message to proclaim for the one who sent him. The Twelve go out independent of the Lord's physical presence; he then comes after them.
- Matthew 11:1 shows a reversal: it no longer says he preaches and then teaches. On the Twelve's report he is more concerned with the believing remnant, and immediately denounces negative responders.
- Verse 5 shows "a dispensation of Gentile grace cannot be in effect when the Gentiles are not even being dealt with." As the Twelve understood it, the dogs and swine wait for the 5th installment.

Key terms: *immediate intensification · second intensification · two hallmark signs of the kingdom · apostle · peculiar edification · counselors of the remnant*

L14

Dogs and Swine: When Samaritans and Gentiles Hear *Matthew 10:5–8, centered on 10:5–6*

Passages: Matthew 10:5–8 · Matthew 7:6 · Matthew 24:8–14 · Matthew 28:19–20 · Revelation 7:9–17 · Acts 1:8 · John 4 · Leviticus 26 · Romans 15:8 · Ezekiel 37:15–28

- In Matthew 7:6 the Lord designated two categories of people: "The dogs are the Gentiles, the swine are the Samaritans." The Twelve understood it was to be strictly enforced: it was not the time yet.
- The Gentiles and Samaritans here are spoken about in Israel's program. The Gentiles would be dealt with "not in a dispensation of Gentile grace"; that is the mystery, existing today "with Israel's program set aside."
- Matthew 24:14 has the last half of the 5th installment in view, when all nations are dealt with by the gospel of the kingdom; Revelation 7 shows that is when the Gentiles hear.
- The so-called Great Commission has nothing to do with this dispensation of grace. Acts 1:8, one aspect of the final commissioning, sets a prescribed order: Jerusalem, Judaea, Samaria, the uttermost part of the earth.
- An undesignated time at the commencement of the 5th installment precedes the seven-year time schedule: Jerusalem and all Judaea are dealt with, then the Samaritans; at the midpoint, the Gentiles.
- The Samaritans are Israelites, not Gentiles. Their designation dates from the commencement of the 2nd course of punishment and the rebellion against the Davidic Covenant under Jeroboam; that judgment carries on through the 5th course.
- In John 4 the Lord acts within his province as Adonai Jehovah, confirming a promise made unto the fathers: removing the Samaritan–Jew stigma. Samaria's fields are white already to harvest; preparation begins in Matthew 10.

Key terms: *dogs and swine · final commissioning of the Twelve · day of visitation · undesignated time · Samaritan stigma · promises made unto the fathers*

L15

The Twelve Enforce the Accountability Factor *Matthew 10:8–15*

Passages: Matthew 10:8–15 · Leviticus 13–14 · Luke 7:11–17 · Luke 10:1–6 · Luke 9:5 · Acts 18:6

- Verse 8 emphasizes cleansing the lepers, a testimony unto Israel's religious leaders, especially the priests and chief priests, and a parallel to “the prescription for the nation's cleansing” now underway.
- Raising the dead goes beyond the hallmark signs of the kingdom: it testifies that “God hath visited his people,” and the Twelve raising the dead would make that rumor of Luke 7 effectual.
- Verses 9–15: even providing neither gold nor silver nor brass is part of the accountability issue, as the Twelve bring “the enforcement of the accountability factor to bear upon the people.”
- By not providing for themselves they provide for “the workman is worthy of his meat”: the believing remnant manifest allegiance, and “the thick part of the wedge” starts forcing them apart from the apostate element.
- Verse 11: the worthy one, known for having already taken a bold stand, provides a lodging as a base of operations until they have “driven the wedge” through that city.
- Verses 12–13: the response to their salutation shows whether a house has believed the gospel of the kingdom. The twelve pronounce the peace, or let it return; the Lord himself pronounces the curse, the woe.
- Shaking off the dust (verse 14) signals disgust and disassociation, and also “condemnation and judgment to come.” The issue is not only the people: “The land and the city itself is also involved.”

Key terms: *intensification of the program · accountability factor · wedge factor · worthy · son of peace · shake off the dust of your feet*

L16

Wise as Serpents, Harmless as Doves *Matthew 10:16; overview of 10:16–42*

Passages: Matthew 10:16–42 · Deuteronomy 32:35–43 · Luke 18:1–8 · Psalm 94 · I Peter 4:12–19 · I Peter 5:6–10 · Revelation 6:9–11

- Verses 16–42 are primarily for the Twelve's personal edification as counselors to the remnant, “for the time once He's left”; not immediately comprehended, these things “become part of their frame of reference.”
- Four remaining parts: 16–23, their role and function through the climactic stage; 24–33, what to expect from Israel's vain religious system; 34–39, the severe 5th installment; 40–42, encouragement concerning positive responders.
- Their present ministry is “very restricted,” yet verses 17–23 jump into the extension of mercy and forbearance and the 5th installment; verse 22's salvation is “the physical salvation” at the end of the climactic stage.
- Sent forth as sheep, the Twelve are to expect the apostate element to act like wolves: hostility first in words, then deeds, becoming “ravening wolves” as the climactic stage moves on.
- To be “wise as serpents” is to be alert to the vain religious system's opposing work; “harmless as doves” is their response to hostilities, for the Lord holds avenging them “within his own province.”
- Deuteronomy 32: vengeance in two parts, for his cause with Israel against the nations and for his servants, the remnant, both when he functions as the Avenger, “that third mandate of the Davidic Covenant.”
- The remnant cry day and night; he bears long, then avenges speedily at a due time. Until then, in the lesson's words, “they're to be harmless as doves. To the Lord belongeth the avengement.”

Key terms: *counselors for the remnant · frame of reference · five mandates of the Davidic Covenant · song of Moses · physical salvation · due time*

L17

The Twelve's Role Through the Fifth Installment *Matthew 10:17–23*

Passages: Matthew 10:17–23 · John 16:1–2 · Matthew 12:31–32 · John 15:22–26 · Luke 23 · Micah 7:5–7, 9

- Verses 16–23 take in everything from where the Twelve are now until the Lord returns, looking primarily at the 5th installment, with its seven-year time schedule in two halves of three and a half years.
- Verses 17–20 are primarily the first three and a half years of the 5th installment; verses 21–23 primarily the last three and a half years, with the Lord returning at the end.
- The testimony of verses 19–20 comes from “the third member of the Godhead,” not from the Lord himself, “because he's going to be gone”; the Twelve receive apostate Israel's “capstone hatred” toward the Godhead.
- In simple outline, “a progress in the testimony of the persons of the Godhead to Israel” runs: from Abraham until John the Baptist, the Father; then the Word made flesh; then the Holy Ghost.
- Matthew 12:31–32 concerns not the dispensation of grace but “the third and final opportunity” given apostate Israel through the Holy Ghost speaking through the Twelve; persisting leaves “no further opportunity to change their mind.”
- Verses 21–23: the last half, when the adversary's extermination policy takes effect through the man of sin. Verse 22's salvation “is not salvation from the debt and penalty of their sins”; they already have that.
- Verse 23: they look for the Son of man's coming to vanquish their enemies; the Twelve stay in Israel, while “the rest of the remnant” fulfills the gospel of the kingdom testimony among the Gentiles.

Key terms: *climactic stage · extension of mercy and forbearance · capstone hatred · expressive member of the Godhead · unpardonable sin · extermination policy*

L18

The Real Movers and Shakers Behind the Hostilities *Matthew 10:24–39*

Passages: Matthew 10:24–39 · Matthew 9:34 · Matthew 5:11–12 · John 8:42–44 · Revelation 14:9–13 · Luke 2:8–14

- Verses 24–33: the real movers and shakers behind the hostilities are Israel's vain religious system; the main source is the leaders of apostate Israel, already negative responders to the Lord himself.
- They have called “the master of the house Beelzebub,” so the Twelve should expect nothing different; once he is gone, apostate Israel's hatred for him will be taken out on the Twelve and the remnant.
- John 8: the leaders of apostate Israel are “Satan's own men,” pawns in the adversary's hands, and will be the movers and shakers “behind getting the man of sin recognized as the Christ.”
- Two stages of fear tactics: verses 26–27, milder intimidation during the extension of mercy and forbearance and the first three and a half years; verses 28–31, more extreme when the extermination policy goes into effect.
- All they can do is kill the body. Occupied with the Lord's power, his knowledge and the value the Father places on them, the Twelve gain boldness, patience and endurance.
- Verses 32–33 concern the Twelve and the remnant's testimony: those who confess him before men are “commended and recommended for rewards” in the kingdom when he and his Father return.
- Verses 34–39: peace on earth comes at his second coming, not his first. With the nation's purging in view, even the costly family division is involved in being counted worthy of reigning with him.

Key terms: *movers and shakers · private edification sessions · countering doctrine · intimidation tactics · extermination policy · effectual working doctrine*

L19

Matthew 11–12 Outlined; Counter Doctrine Reaches John

Matthew 10:40–42; outline of Matthew 11–12; Matthew 11:1–6 begun

Passages: Matthew 10:40–42 · Matthew 11:1–6 · Isaiah 53:1–4 · Mark 6:1–3 · Luke 7:36–40 · Matthew 17:9–13 · Malachi 3–4

- Verses 40–42 stress the “reward factor” for those who respond positively: even a simple act like giving “a cup of cold *water*” will be acknowledged and rewarded by their Father.
- Chapters 11 and 12 record Israel's “persistent and prevailing stubbornness and negative response” to the gospel of the kingdom, to Jesus of Nazareth being the Christ, and to the signs of the kingdom.
- Chapter 11: verse 1, the intensification took place; then a four-part record of reproof: 2–6, John's questioning; 7–19, indictment of this generation; 20–24, the curse of judgment to come; 25–30, the first intensification's conclusion.
- Chapter 12 reproves the wise and prudent, beginning to expose them as Satan's own men: 1–13, Hosea 6:6; 14–21, Isaiah 42; 22–37, their counter doctrine; 38–45, dreadful consequences; 46–50, who his disciples are.
- Matthew 11:1: the Twelve did their job. Theirs was the gesture of disassociation; when the Lord followed up, “he'd be the one who would pronounce the curse and the judgment to come.”
- Verse 6 is the crux. The people accepted their religious leaders' testimony instead of the word of God, and that counter doctrine prevailed “even to the point of influencing John the Baptist in prison.”
- The scribes and Pharisees were “mishandling Malachi 3 and 4”: if they were believed, the one claimed as the Christ could not be, and they must look for another, just as John asked.

Key terms: *historical record / doctrinal response · reward factor · accountability factor · counter doctrine · the wise and prudent*

Appendix — Section 2 at a Glance (Parts 1 and 2)

The portions of Section 2, Matthew 8:1 – 16:20, in Keith's six-part outline: two chapters of historical record, then a chapter of doctrinal response for the Twelve, three times. Part 1 covers Lessons 1–19; Part 2 covers Lessons 20–42. Rows in this PDF are shaded.

Portion	Lessons	Part	What it sets forth
Introduction to Section 2 *Before Matthew 8:1*	1–2	**1** *(this PDF)*	Preliminary work on what Section 2 is about: Israel's full enlightenment, the six-part outline and its cadence, and the accountability factor of the signs, whose voice confirmed the message: a negative response "can be pronounced to be without excuse."
A: Historical Record — The Signs of the Kingdom *Matthew 8:1 – 9:38*	3–11	**1** *(this PDF)*	Chapters 8–9 set forth "the numerous unmistakable and undeniable signs of the kingdom that began to saturate and impact Israel," in five parts, from three special miracles (8:1–17) to the preparation to intensify the enlightenment (9:36–38).
B: Doctrinal Response — The Twelve Sent Forth *Matthew 10:1–42*	12–19	**1** *(this PDF)*	Matthew 10 is the single chapter of doctrinal response for the edification of the Twelve, given "the capacity to do what he's been doing." Its five parts carry them from the immediate intensification through the remainder of the climactic stage.
C: Historical Record — Israel's Negative Response *Matthew 11:1 – 12:50*	20–28	2	Matthew 11–12 are two chapters of historical record "concerning Israel's stubborn and prevailing negative response to the light of the gospel of the kingdom"; the Lord reproves it and enforces the accountability factor, especially with the vain religious system's leadership.
D: Doctrinal Response — The Mysteries of the Kingdom of Heaven *Matthew 13:1–52*	29–36	2	The Lord educates the Twelve in the mysteries of the kingdom of heaven: seven parables setting forth formerly undisclosed pieces of information about the climactic stage in Israel's program, nothing to do with the dispensation of Gentile grace.
E: Historical Record — Rejection Preparations *Matthew 13:53 – 15:39*	37–40	2	Two chapters of historical record: "the winding down of the Galilean stage of the ministry and the preparation to go on to Judea and Jerusalem," with historical events "that pertain to preparations for the Lord's rejection."
F: Doctrinal Response — Sealing the Testimony *Matthew 16:1–20*	41–42	2	A single chapter of doctrinal response for the Twelve: the Lord brings his public ministry to a close, and the Twelve seal off the testimony that he is Jesus the Christ, in preparation for his being killed.

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