Matthew Survey

Section 2 · Matthew 8:1 – 16:20

PART 2 OF 2
Section 2 · Lessons 20–42 · Matthew 11:1 – 16:20

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

Layered Outline

Matthew 11:1 – 16:20 holds two chapters of historical record on Israel's "stubborn and prevailing negative response to the light," then Matthew 13, where the Lord "educates the twelve in what he calls the mysteries of the kingdom of heaven," and the last record and response, closing Section 2.

The seven parables progress: one and two run "throughout the entire climactic stage"; three and four from when the 5th installment is underway; five and six ("my understanding") from the midpoint of Daniel's seventieth week; seven is "the judgment at the end of the world."

Matthew 11:1 – 16:20 at a Glance

Portion	Lessons	What it sets forth
C: Historical Record — Israel's Negative Response *Matthew 11:1 – 12:50*	20–28	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	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	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	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.

The Thread — Portion to Portion

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

B: Doctrinal Response — The Twelve Sent Forth → C: Historical Record — Israel's Negative Response	Matthew 10:40–42 closes the single chapter of doctrinal response in which the Lord takes the Twelve aside, preparing them "for the prevailing and stubborn negative response" of their own nation; chapters 11 and 12 then "delineate the reality of the prevailing negative response."
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C: Historical Record — Israel's Negative Response → D: Doctrinal Response — The Mysteries of the Kingdom of Heaven	Matthew 12 concludes two chapters of historical record "testifying to the prevailing negative response within the nation." They are "followed by another single chapter" for the Twelve, the next critical juncture in their edification: the mysteries of the kingdom of heaven.
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D: Doctrinal Response — The Mysteries of the Kingdom of Heaven → E: Historical Record — Rejection Preparations	Chapter 13, "that single chapter of doctrinal edification for the 12," closes in his own country: "And they were offended in him." Chapters 14 and 15 follow as historical record of "rejection preparations," opening with Herod's preparedness for his involvement in the rejection of Christ.

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E: Historical Record — Rejection Preparations → F: Doctrinal Response — Sealing the Testimony	In chapters 14 and 15 “the two major parties that are gonna be the fulfillers of Psalm 2” came into play, and Israel's religious leaders went on the offensive. That is the signal “to begin to wind down his public ministry” in 16:1–20.

C: Historical Record — Israel's Negative Response · Lessons 20–28

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.

L20

Malachi 3:1: That's John, Not Elijah *Matthew 11:2–15*

Passages: Matthew 11:2–15 · Isaiah 35:3–6 · Isaiah 40:3–11 · Malachi 3:1 · Malachi 4 · John 1:19–23 · Ezekiel 12:1–2

- In verses 2–6 the issue is “what the scribes and Pharisees are saying” versus what God has set forth in his Word. The counter doctrine was designed to make ones offended in him.
- “Go and shew John again”: the people throughout Galilee had just seen and heard again God's evidence that the climactic stage had arrived, the kingdom was at hand, and Jesus of Nazareth was the Christ.
- Isaiah 40 has the Lord coming twice in the climactic stage, first with the voice crying in the wilderness. The counter doctrine denied that voice, the messenger of Malachi 3:1, “as a separate prophet.”
- Verses 7–9: they tried to “slough off John's ministry as if it was nothing.” The only kings then were Gentile kings, and the king of Israel's emissary will not dress like a Gentile king's emissary.
- The crux in verse 10 is Malachi 3:1. The people had been taught it meant Elijah, so John was “of no consequence”; the Lord's point, as the lesson puts it: “that's John, not Elijah.”
- Responding and being least in the kingdom “is greater than the role John fulfilled.” A movement among the negative responders arose to attack it: “the violent” are the leaders, especially of Israel's vain religious system.
- Verse 14 does not mean John becomes Elias, or that Elijah will not come. God counts the Malachi 3:1 prophet's ministry “equal to the ministry of Elijah”; believing brings deliverance “from the wrath to come.”

Key terms: *counter doctrine package · hallmark signs of the kingdom · verily · the violent · rebellious house · corrective doctrine*

L21

Elias, and Wisdom Justified of Her Children *Matthew 11:14, 16–19*

Passages: Matthew 11:14 · Malachi 3:1–6 · Malachi 4:1–3, 5–6 · Luke 1:15, 17, 76 · Matthew 11:16–19 · Proverbs 30:11–14 · Proverbs 1:20–33 · Proverbs 8:1 · Proverbs 9:1

- The Pharisaical doctrine rested on Malachi 3 and 4, saying both passages spoke of Elijah; since John said he was not Elijah, the one who followed him “cannot be the Christ.”
- John is the prophet of Malachi 3:1 as well as Isaiah 40; when that prophet begins to function, the climactic stage has arrived. Malachi 3:1 “is not talking about Elijah. It's talking about another prophet.”
- John is the prophet of the 4th installment commencing the climactic stage of the program, but he does not carry on all the way; Elijah “is the prophet of the fifth installment.”
- In verse 14 the Lord, and God the Father, count John's ministry equal to that of Elias. Malachi 3 and 4 do not spell this out; it is declared to John the Baptist's father (Luke 1).
- In “the spirit and power of Elias,” the power is not miracles, for John did none, but is resident in the message; God can speak of John as Elijah, not because he is physically Elijah.
- This generation, in which the climactic stage gets underway, has listened to the counter sayings. Now, with wisdom “scorned at, scoffed at, repulsed by the majority,” the Lord declares “wisdom is justified of her children.”
- Proverbs is designed “for this generation to come,” which “didn't exist in Solomon's day.” Wisdom from above acts in stages: Proverbs 1:20–23, which has taken place in Matthew 11; then 8:1; then 9:1.

Key terms: *spirit and power of Elias · counter doctrine · generation to come · wisdom from above · wisdom's children · set at naught*

L22

Cities Upbraided; Hid from the Wise and Prudent *Matthew 11:20–30 (verses 27–30 in brief)*

Passages: Matthew 11:20–30 · Proverbs 1:20–23 · Matthew 10:14 · Proverbs 30 · Isaiah 28:1–14 · Isaiah 29:10–14

- The twelve were to shake off the dust, a gesture of “disgust and disassociation” (chapter 10). Now the Lord himself will “enforce the accountability factor and pronounce the curse” on cities that “repented not.”
- Chorazin, Bethsaida and Capernaum are declared “bastions of resistance and apostasy in Israel,” like headquarters for the dissemination of the vain religious system, where Satan's policy of evil against the truth is centered.
- In 11:20 they are called “his mighty works,” not signs of the kingdom: the miracles that particularly testify to who he was. These cities were given “an abundant opportunity” to change their mind.
- Their apostasy and Satanic allegiance exceeded that of similar Gentile bastions like Tyre and Sidon, “a stunning rebuke.” The day of judgment is in the 5th installment, the day of the Lord's wrath.
- At 11:25 “a significant point has been reached”: the prevailing negative response confirmed, the Father has done what he said in Isaiah 28 and 29, hiding from the wise and prudent, revealing to babes.
- The wise and prudent, Israel's religious leaders, are “sealed in their negative response.” The babes, the believing remnant, become wise in truth; from Matthew 11 on comes “the focused and fervent edification of the remnant.”
- “The only depository of truth now in Israel is God the Son himself.” In 11:28–30 he offers the rest the leaders would not hear: the beginning of his “frontal assault” on the vain religious system.

Key terms: *upbraid · accountability factor · bastions of resistance and apostasy · the wise and prudent · depository of truth · frontal assault*

L23

The Only Repository of Truth in Israel *Matthew 11:25–30*

Passages: Matthew 11:25–30 · Isaiah 5:20–21 · Isaiah 28:9–14 · Isaiah 29:9–14 · Psalm 8:1–2 · Luke 4:16–22 · Luke 23:34 · Acts 3:14–17 · Matthew 23:1–4

- “At that time” marks another critical juncture: not the beginning of the public ministry, but Israel's prevailing negative response “settling itself into its established position.”
- The “self-professed” wise and prudent are, per Isaiah 5, 28 and 29, the religious leaders who ruled in Jerusalem, wise in their own eyes, not in God's. The babes are the remnant.
- In 11:27 the Lord pronounces that he alone is “the only repository of truth in Israel”; the religious leaders, destitute of the truth, are “the repository of Satan's agenda in Israel.”
- “Delivered,” not given, as in Isaiah 29, where the book is delivered to the learned. In Luke 4 the book of Esaias was delivered to him; only he can read it “with complete understanding.”
- At each critical juncture the Lord's course of action “shifts or changes a bit.” Now, as the only repository of truth, he begins “a frontal assault” on the vain religious system.
- His words on the cross, “they know not what they do,” are perfectly true; put this way for now, the Father's hiding “made some provision for Him to be able to forgive them.”
- In 11:28–30 the Lord appeals to those heavy laden under the Pharisees' “whole work system for justification”: “learn of me,” for their only hope lies in God's Jehovahness and grace.

Key terms: *critical juncture · the scornful men that rule this people in Jerusalem · the only repository of truth in Israel · delivered (not given) · corrective doctrine · Jehovahness and grace*

L24

Frontal Assault: Exposing Their Ignorance of the Law *Matthew 12:1–8*

Passages: Matthew 12:1–8 · Matthew 15:7–16 · John 15:20–24 · Romans 9:31 – 10:4 · Hosea 6:6 · John 5:36–47 · John 7:45–52 · Matthew 22:29, 41–45 · Psalm 110:1

- From 12:1 the Lord exposes the leaders' ignorance of the scriptures and their hypocrisy, showing them “Satan's own men,” primarily for the disciples' sake: “the depth of vanity and corruption” in the system.
- In Matthew 15 the Lord reproves his disciples for failing to disassociate. The twelve are among the primary beneficiaries; complete disassociation comes not at “Let them alone” but in the 5th installment.
- He leaves them no cloak for their sin (John 15), stripping “that cloak off them,” knowing it moves the leaders from irritation to infuriation; the capstone of their hatred is “their crucifixion of him.”
- In 12:1–2 the Lord deliberately does on the sabbath what “runs contrary to Pharisaical doctrine. It does not run contrary to the truth.” The leaders misunderstand, misuse, misread and misteach the law.
- At root is ignorance of God's Jehovahness and grace (Romans 9:31 – 10:4), which the law was to teach Israel “the hard way”; Christ is that Jehovahness and grace “mechanically put into effect.”
- David eating the shewbread shows “a hole” in Pharisaical doctrine; “Have ye not read” exposes their dishonesty. The priests profane the sabbath blameless, and “in this place is *one* greater than the temple”: God himself.
- Had they learned what “I will have mercy, and not sacrifice” meant (12:7, from Hosea 6:6), they would not condemn the guiltless. He exposes “the ignorance, the dishonesty, and now the blindness.”

Key terms: *frontal assault · no cloak for their sin · complete disassociation · Pharisaical doctrine · God's Jehovahness and grace · irritation to infuriation*

L25

Doctrinal Hypocrisy Exposed: He Shall Not Strive *Matthew 12:9–21*

Passages: Matthew 12:9–21 · Acts 4–7 · Isaiah 42:1–4 · Matthew 3:13–17

- The Lord's frontal assault manifests the leaders as “Satan's own men following Satan's own agenda.” This bears on the need and motivation for the disciples, the remnant of Israel, to disassociate themselves from the system.
- In their synagogue (12:9–13) the Lord exposes “doctrinal hypocrisy”: they would do well to a sheep on the sabbath, and a man is much better than a sheep.
- In 12:14 “their irritation now moves to infuriation, and hatred begins to develop.” The council to destroy him moves beyond producing counter doctrines to dissuade the people.
- The same progression appears in the “three honest opportunities” given Israel's religious leadership during the extension of mercy and forbearance, the last with Stephen in Acts 6 and 7, when the hatred boils over.
- Not out of fear, the Lord “withdrew himself,” in accord with the prophets, and charged those believing the gospel of the kingdom not to make him known. The signs continue; the focus is exposure.
- “He shall not strive, nor cry” (12:19): the middle section of Isaiah 42:1–4 is fulfilled now. He would challenge and judge the system, “but not yet”; that is for the 5th installment.
- Isaiah 42:1–4 packages the entire climactic stage: its first major event was fulfilled in Matthew 3:13–17, the second now in 12:19. The bruised reed he will break, in the third mandate, as the Avenger.

Key terms: *doctrinal hypocrisy · counter doctrines · cloak for their sin · extension of mercy and forbearance · five mandates of the Davidic Covenant · climactic stage of the program*

L26

The Beelzebub Counter Doctrine; Gathering and Scattering *Matthew 12:22–39*

Passages: Matthew 12:22–39 · Matthew 9:32–34 · Ezekiel 34 · Luke 23:34 · Matthew 3:7–10

- "Is not this the son of David" is the proper response; the Pharisees' counter doctrine tries to dissuade the people. In Matthew 9 the program had not yet called for the offensive; now it has.
- Satan has a kingdom, its capital at this time Jerusalem itself; Israel has been his lawful captive since the 5th course began. The Pharisees are "Satan's own men" and "part of the strong man's strength."
- The Lord was binding the strong man, so the battle would come down to the two of them, "the battle on the cross." The if of 12:28 is "an if of provocation."
- "he that gathereth not with me scattereth abroad": God is gathering, and the adversary's response is to scatter. In Ezekiel 34, as Jehovah Raah, he gathers his genuine flock, the Israel of God.
- 12:31–32 rests on a coming extension of mercy and forbearance: the Father could "legally hold them ignorant of crucifying their Messiah" (Luke 23:34). They would have "a clear opportunity" to respond to the Holy Ghost.
- "Either make the tree good" goes back to John's original indictment (Matthew 3:7–10), which they scorned: "they're a generation of vipers," unclean and accursed. The heart of the matter is "their own evil heart."
- Asking a sign now is "not an honest seeking at all." Generation of vipers gives way to "an evil and adulterous generation": participants in Satan's policy of evil who have left God.

Key terms: *counter doctrine · Satan's lawful captive · the strong man · Jehovah Raah · extension of mercy and forbearance · evil and adulterous generation*

L27

The Sign of Jonas and the Wicked Generation *Matthew 12:38–45*

Passages: Matthew 12:38–45 · Proverbs 30 · Isaiah 65:1–5 · Acts 1:3, 21 · Acts 2:29–33 · Acts 3:12–16 · Acts 4–7

- The request for a sign comes not at the beginning of his ministry, when it would have been natural, but after abundant testimony and opportunity: "a demonstration of their dishonesty of heart."
- "An evil and adulterous generation" is an identifying indictment, not the doctrinal indictment of a generation of vipers: aligned with the evil one, like an adulterer who has left the one they were joined unto.
- This is said in the audience of his disciples; these men will become their major enemies. From Isaiah 65, thinking like God includes thinking like he does about members of Israel's vain religious system.
- No sign but "the sign of the prophet Jonas": the end, "so to speak," of God doing anything "in a sign-type manner" toward the system. That sign is his own resurrection from the dead.
- In Acts the apostles, witnesses of his resurrection, keep it before Israel's leadership: "the big issue" of the extension of mercy and forbearance, with three honest opportunities for the rulership to repent (Acts 4–7).
- Jonas and Solomon functioned as types of the Lord Jesus Christ, and Gentiles responded positively to them. This generation had "the real person" among them and responded negatively.
- In 12:43–45 it becomes a "wicked generation," its next step "to provide for the revelation of the wicked one, the man of sin." The issue: not to change the generation but "to change your identification."

Key terms: *identifying indictment · evil and adulterous generation · the sign of the prophet Jonas · wicked generation · untoward · extension of mercy and forbearance*

L28

His Generation; Mysteries of the Kingdom of Heaven *Matthew 12:46–50; Matthew 13 introduced*

Passages: Matthew 12:46–50 · Psalm 22:22–31 · Isaiah 65:8–15 · Matthew 13:10–12, 16–17 · I Peter 1:10–12

- Section 2 has a cadence: "two chapters of historical record followed by a single chapter of doctrinal instruction, especially for the apostles." Matthew 12:46–50 concludes chapters 11–12, recording the prevailing negative response.
- A minority, the remnant, responded positively. In 12:49 ("Behold my mother and my brethren!") the Lord gives them "the proper generation designation": a family generation relationship with him, in contrast to the generation of vipers.
- Psalm 22 concerns the first mandate of the Davidic Covenant, the Redeemer and his redemption. If it fails, the others cannot come to pass; if it succeeds, "the others are guaranteed."
- Psalm 22:30, "it shall be accounted to the Lord for a generation": those who responded positively are accounted to him as his personal generation, "part of the royal family," as the teaching puts it.
- Matthew 13 records "the next major step in the edification and education of the apostles": the mysteries of the kingdom of heaven, information about the climactic stage God had said nothing about in the prophets.
- A mystery is something God keeps secret, revealing it at an appropriate or later time. The prophets' chain of doctrine had "links in the chain" missing: mysteries plural, "seven of them in particular."
- These mysteries concern the climactic stage of God's program with Israel and "have nothing to do with the dispensation of Gentile grace"; the mystery of Christ revealed to Paul "is an entirely different matter."

Key terms: *cadence (of Section 2) · generation designation · family generation relationship · first mandate of the Davidic Covenant · critical juncture · mysteries of the kingdom of heaven*

↓ **Thread, C: Historical Record — Israel's Negative Response → D: Doctrinal Response — The Mysteries of the Kingdom of Heaven:** *Matthew 12 concludes two chapters of historical record "testifying to the prevailing negative response within the nation." They are "followed by another single chapter" for the Twelve, the next critical juncture in their edification: the mysteries of the kingdom of heaven.*

D: Doctrinal Response — The Mysteries of the Kingdom of Heaven · Lessons 29–36

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.

L29

Mysteries Reserved; Parables a Sign of Rebellion *Matthew 13:1–17*

Passages: Matthew 13:1–17 · Matthew 13:34–35 · Deuteronomy 28 · Deuteronomy 29:1, 29 · Leviticus 26 · Matthew 5:1 · Matthew 11:25, 27 · Isaiah 6 · Ezekiel 24:1–3

- Matthew 13 is "another single chapter of doctrinal edification, primarily therefore for the Twelve": seven parables, seven major pieces of information about the climactic stage, mostly in effect during the 5th and final installment.
- An Acts 2 dispensationalist applies Matthew 13 to the dispensation of grace, which began only once Israel's program was suspended. But "the mysteries of the kingdom of heaven are exactly what they say they are."
- They are information about the climactic stage that God reserved "until the actual time when the climactic stage arrived." "The program hasn't changed"; this information simply had not been described before.
- In 13:35 "kept secret from the foundation of the world" suits Israel's program, with nothing to do with the mystery of Christ committed to Paul; in both programs God said nothing about some things.
- In Deuteronomy 29 Moses recognized things about the climactic stage God was not yet saying and called them secret things. Prophets and righteous men (13:16–17) realized things were still missing.
- The Lord now teaches in parables, not to bring truth to the common man but the exact opposite: so "the only ones who can understand what he's saying are the ones he wants to understand."
- A parable is used by God "as a sign that his people are in rebellion against him" (Ezekiel 24). The undecided multitudes who remain with the apostate system are now sealed off in their ignorance.

Key terms: *mysteries of the kingdom of heaven · secret things · climactic stage · Acts 2 dispensationalist · rebellious house*

L30

Parables as Reproof; a Remnant Within the Remnant

Seven parables outlined; Matthew 13:3–9, 18–23 begun

Passages: Matthew 13:3–9, 18–23 · Job 26–31; 32:1 · Numbers 22–24 · Mark 4:34 · Matthew 13:51–52 · Matthew 13:24–50 · Acts 7

- Parables have two designs: to conceal information from those to whom it is not given to know it, and to address those in rebelliousness; the parable style is “a sign of God's displeasure.”
- Job sealed off his words to his three friends with a parable, dealing with them as rebellious. God's words through Balaam to Balak were in parable form, itself a reproof to Balak.
- The Twelve, instructed unto the kingdom of heaven, bring forth things new and old (13:51–52): new information about the climactic stage “coupled together with information that had previously been made known.”
- The seven parables “progressively deal with pieces of information about this climactic stage of the program as it moves on”; the Lord did not put them together in “a haphazard, random style.”
- Parables one (sower) and two (wheat, tares) span the climactic stage; three (mustard seed) and four (leaven) click in later; five (treasure) and six (pearl) at the 5th installment's midpoint; seven (net) at the end.
- It was no mystery that some would not receive the word of the kingdom. The first parable discloses “a remnant within the remnant”: a smaller remnant faithful throughout the entire climactic stage.
- Satan's policy of evil has three phases: attack the message; attack the messenger with intimidation; “discourage, discredit, and or destroy the messenger.” The good ground endure all three and are counted worthy of reigning.

Key terms: *sign of God's displeasure · things new and old · extension of mercy and forbearance · remnant within the remnant · three phases of Satan's policy of evil*

L31

The Wheat and the Tares: Counterfeits and Infiltrators

Matthew 13:24 and following, with 13:36 and following (begun)

Passages: Matthew 13:24 and following · Matthew 13:36, 38 · Luke 8:4 and following · James 1:9–12 · Revelation 2 and 3 · II Peter 2:1 · I John 2:18–26

- In the sower parable only the first category do not respond positively and are not saved; the rest believed the gospel of the kingdom and are members of the remnant of Israel (Luke 8).
- Within the overall remnant, only “a very small remnant” overcomes all three phases of the satanic policy of evil, remains faithful unto the end, and is rewarded with positions of rulership.
- The doctrine of the reward makes them appreciate “that it's worth it all to suffer the loss of things.” The crown of life in James 1 is “a position of rulership reward crown concept.”
- The seven letters to the churches of the remnant outside the land repeat the crown of life. Overcoming is not succumbing to the policy of evil; the reward reaches to rulership “over the nations.”
- The second parable, like the first, applies through the entire climactic stage but primarily deals with the remnant in the world, the field. It sets forth “the insidious tactic of counterfeits and infiltrators.”
- Not disclosed before: infiltrators and counterfeits, especially among the remnant outside the land. This is allowed throughout the climactic stage; only at the end will the Lord deal with the children of the wicked one.
- John's three epistles give the remnant outside the land the doctrinal test: the only way of detecting the counterfeit is “by going by what they hear” and matching it with the truth.

Key terms: *overcomers · crown of life · churches of the remnant outside the land · counterfeits and infiltrators · children of the kingdom / children of the wicked one*

L32

Telling the Tare; the Grain of Mustard Seed *Second parable concluded; Matthew 13:31–32*

Passages: Matthew 13:31–32 · I John 3:10 · I John 4:1–2 · II John 7, 9 · Revelation 2:8–9, 19–20 · Matthew 24:1–14 · Matthew 25 · Revelation 7:9–17

- Tares can produce signs, wonders and miracles; the difference is told only "by keenly listening to what is said and what's professed," for a tare shows his true colors "by the fruit of his mouth."
- Rightly dividing, I John 4 is an effective test in the 5th installment of Israel's program; God did not design it for the dispensation of grace. Tests for today are in Romans through Philemon.
- The counterfeiting concept had been there before; the second parable discloses "the infiltration operation" and that the Lord would not deal with them until the end.
- The remnant in Ephesus will try those who say they are apostles, yet know God will not take them from their midst; Satan has "his own counterfeit synagogues."
- In the third parable the Lord sows a very small remnant, likened to a grain of mustard seed, in the world at large at, "I believe," the commencement of the 5th installment (Matthew 24).
- Its testimony draws a better and greater response among the Gentiles than the remnant's testimony draws in Israel; the great multitude of Revelation 7:9–17 is the result.
- That there would be Gentiles in the kingdom "was not a mystery"; what had not been disclosed was the means by which the kingdom's testimony would reach the nations.

Key terms: *grain of mustard seed sown in the field · the world at large · synagogue of Satan · midpoint of Daniel's seventieth week · spirit of antichrist*

L33

The Leaven Hid in Three Measures of Meal *Matthew 13:33 (13:44–46 read)*

Passages: Matthew 13:33 · Matthew 24:15–21 · Matthew 16:1–12 · John 5:39–43 · Mark 8:14–15 · Zechariah 5:5–11 · Micah 7:5–10 · John 7:1 · Matthew 13:44–46

- Parable four runs parallel to the third through the 5th installment but concerns the situation in the land, where a portion of the remnant remains until the midpoint is reached.
- Leaven is always a corrupting agent; the gospel is never described as leaven. The leaven here is the Antichrist doctrine: the counter doctrines of the Pharisees, scribes and chief priests, with Herod contributing later.
- When the 5th installment is underway these are "the full-blown Antichrist doctrines that provide for the acceptance of the Antichrist, the Assyrian as the Christ": the leaven of the Pharisees and Sadducees (Matthew 16).
- The Antichrist doctrines were not a mystery, nor was a woman's involvement; what had not been disclosed is that they would completely permeate the entire land of Israel.
- The woman, based originally in the land of Shinar, is mystery Babylon, the mother of harlots; she leavens the land to pave the way for the man of sin to be accepted as the Christ.
- The three measures of meal are the three demographic areas of Israel: Galilee, Samaria and Jewry. All three will support the man of sin and cooperate in persecuting the remnant.
- The Twelve are not part of the remnant sown in the world; remaining in the land, they must deal with that leavening effect. Parables five and six concern the last half of the 5th installment.

Key terms: *leaven · leaven of the Pharisees and of the Sadducees · three measures of meal · mother of harlots / mystery Babylon · land of Shinar · spirit of Antichrist*

L34

The Treasure Hid in a Field *Matthew 13:44*

Passages: Matthew 13:44 · Exodus 19 · Malachi 3:16–18 · Psalm 83:1–8 · Psalm 17:7–8 · Isaiah 26:20–21 · Psalm 2 · Hebrews 2:5–8 · Revelation 5 · Revelation 13:1–7

- Parables five and six are concerned primarily with the final three and a half years of the 5th installment, which concludes with the Lord returning and vanquishing all Israel's enemies.
- Apostate Israel is not the Lord's treasure; his real, peculiar treasure (Exodus 19) is the remnant. The believing members of the remnant “become the jewels of that treasure” (Malachi 3:16–18).
- At the midpoint an extermination policy is put into effect (Psalm 83), and the remnant out in the world must also go into hiding; God hides them as “thy hidden ones.”
- The treasure and its hiding, spoken about in the prophets, were not the mystery. The mystery aspect is “the rest of verse forty-four,” his action once he hides them.
- The selling “I do not believe has any reference to the crosswork”: the Lord for a time allows Satan, his man of sin and the man of sin's woman to possess everything rightfully his.
- From the moment he sits at the Father's right hand he is the rightful heir of all things (Psalm 2; Hebrews 1 and 2), but “he hasn't become the possessor of it till the end.”
- From the midpoint the man of sin is given what Revelation 5 says is the Lord's. That power corrupts the adversary to his own destruction, and the Lord becomes the possessor of the field.

Key terms: *peculiar treasure · jewels · thy hidden ones · extermination policy · rightful heir · title deed to the earth*

L35

The Pearl of Great Price *Matthew 13:45–46*

Passages: Matthew 13:45–46 · Ezekiel 27 · Ezekiel 28 · Isaiah 48:9–11, 20–22 · Revelation 16:17–19 · Revelation 17:15–18 · Revelation 18:1–6 · Revelation 12:7–8

- Five and six form a set for the same period; in each couplet the first concerns the remnant in the world, the second the remnant in the land or, here, “a very special place.”
- “My understanding” is that the pearl of great price is the remnant in “a very particular place in the world during those last three and a half years,” a particular jewel of the Lord's.
- So understood, the very special location is Babylon, the adversary's capital, where the merchant men are; hence the Lord speaks of himself as a merchant man. The remnant there are, in a sense, held hostage.
- Neither a restored Babylon nor a remnant there is the mystery aspect; it is the Lord selling all that he has, to “purchase the right for them to come out before he destroys that location.”
- Ezekiel 27 and 28 are “a dress rehearsal in a sense”: through the prince of Tyrus and the commerce of Tyrus, Satan, the king of Tyrus, practiced what he would do through his Assyrian.
- Isaiah 48:20–22 is not fleeing Babylon at the end of the seventy years but fleeing it before he destroys it near the very end of the 5th installment, looking forward to Revelation 18:4.
- The Lord's master stroke provides the means by which Babylon is declared no more the devil's rightful place; he will destroy “the last place within creation that the devil had the right to be.”

Key terms: *pearl of great price · merchant man · selling all that he has · held hostage · dress rehearsal · land of Shinar*

L36

The Net, the Scribe, and Rejection Preparations *Matthew 13:47–58; chapters 14–15 introduced*

Passages: Matthew 13:47–58 · Isaiah 66 · Matthew 25 · John 14:15–17 · John 14:25–26 · John 15:26–27 · John 16:12–13 · Matthew 16:21

- The seventh parable, the net cast into the sea, stands by itself, a single one, not a couplet like the previous six; it pertains to "the time right at the end of the climactic stage."
- That the nations hear the gospel of the kingdom, or that a negative responder is judged, is not the mystery aspect; the mystery aspect is that "the judgment's gonna take place right there."
- Those who, especially in the 5th installment, heard the gospel of the kingdom or were impacted by a member of the remnant "are gonna be dealt with immediately," not at the great white throne.
- In 13:52 the apostles are likened unto "every scribe *which is* instructed unto the kingdom of heaven": the source of knowledge for the remnant, they write things down and "complete the scriptures for Israel's program."
- In John 14–16 the Lord describes to the apostles personally the ministry of the Spirit of truth, the third member of the Godhead, who will operate through them and guide them into all truth.
- In his own country, his hometown, the people "operate on the Pharisaical counter doctrines," not the book. "And they were offended in him" is "the predominant prevailing response now in Israel."
- Chapters 14 and 15 record historical events that "pertain to preparations for the Lord's rejection," known then only to the Lord; at 16:21 he begins to announce his rejection to his disciples.

Key terms: *mysteries of the kingdom of heaven · end of the world / world to come · scribe instructed unto the kingdom of heaven · Spirit of truth · Pharisaical counter doctrine · rejection preparations*

↓ **Thread, D: Doctrinal Response — The Mysteries of the Kingdom of Heaven → E: Historical Record — Rejection Preparations:** *Chapter 13, "that single chapter of doctrinal edification for the 12," closes in his own country: "And they were offended in him." Chapters 14 and 15 follow as historical record of "rejection preparations," opening with Herod's preparedness for his involvement in the rejection of Christ.*

E: Historical Record — Rejection Preparations · Lessons 37–40

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."

L37

Herod's Preparedness for the Rejection of Christ *Matthew 14:1–13; chapters 14–15 outlined*

Passages: Matthew 14:1–13 · Isaiah 42 · Psalm 2 · Acts 4 · Luke 13 · Matthew 22:15 · Luke 3 · Matthew 4

- Chapter 14 turns to "the posturing and the positioning" of the opposition. Events now let it gel into "a concerted, strong" force able "to successfully produce the rejection."
- Two main movers and shakers produce the rejection, and they "make odd bedfellows": Herod the Gentile ruler, and the Pharisees and scribes of Jerusalem, "the head office."
- Psalm 2 shows "two main parties involved in the rejection of Christ": the heathen, with the kings of the earth as their rulers, and the people. "They are gonna join forces."
- In Acts 4 the remnant recognized Herod and Pontius Pilate with the Gentiles in the kings of the earth. Matthew 14 brings Herod in "for the fulfillment of those first two verses of Psalm 2."
- Sending the Pharisees to Herod (Luke 13) is one of the instrumental things in their joining forces; in Matthew 22 the issue raised to entangle him is Caesar's authority, which Herod represents.
- Herod's response begins in fear that Jesus could be John back from the dead. His murder of John, who had reproved him over Herodias, "is what's gonna trigger his involvement in the rejection of Jesus."
- John's imprisonment signaled the start of his public ministry (Matthew 4); John's murder is a signal too. Departing "into a desert place apart," he "begins to wind down the public aspect of his ministry."

Key terms: *movers and shakers · odd bedfellows · rejection proceedings · Herodians · extension of mercy and forbearance · signal*

L38

A Desert Place Apart: Foretaste for the Remnant *Matthew 14:13–33*

Passages: Matthew 14:13–33 · Mark 8:14–15 · Matthew 6 · Isaiah 33:10, 13, 16 · Isaiah 48:20 · Isaiah 49:8 · Isaiah 65:11 · Matthew 8 · Psalm 65 · I Peter 4:12, 17

- The Lord took John's murder as “the signal concerning the rejection proceedings of Psalm 2 now being underway.” His departure is not just natural grief; he knew what it meant for the program.
- In Mark 8 the Lord puts two warnings together: the leaven of the scribes and Pharisees, and the leaven of Herod. Herod's involvement is “not going to take him by surprise.”
- From now on entering into cities “becomes the rarity.” The main purpose of the desert places is “edification and foretaste of provisions for the fifth installment.”
- “They need not depart; give ye them to eat”: a miracle of sign significance for the disciples' edification, “a foretaste of the Lord's capacity” to provide in desert places in the 5th installment.
- The catastrophes of the 5th installment come from the Lord's judgments or the satanic policy of evil; the remnant must tell them apart, with great faith in him “as that faithful creator” (I Peter 4).
- The prophets tell them to flee into the wilderness for defense, yet “they'll eat and they'll drink.” The significance “isn't clicking yet”; it will after the Holy Ghost is given (John 14–16).
- Matthew 14:22–33 almost repeats Matthew 8, but without the Lord in the ship; and there is advancement: no longer “What manner of man is this” but “Of a truth thou art the Son of God.”

Key terms: *desert place apart · foretaste · two hallmark signs of the kingdom · great faith / little faith · satanic policy of evil · faithful creator*

L39

The Head Office Goes on the Offensive *Matthew 14:34 – 15:9*

Passages: Matthew 14:34–36 · Matthew 15:1–9 · I Peter 4 · Luke 21:20–33 · Isaiah 24 · Isaiah 34:1–8 · Psalm 65 · Psalm 89 · Matthew 22:15–18 · Isaiah 29:13

- Peter's “if the righteous scarcely be saved” is physical salvation: “a salvation associated with the Deliverer, and there's a salvation associated with the Avenger.” The remnant must commit their souls “as unto a faithful Creator.”
- From Luke 21's “days of vengeance” comes great wrath upon this people; the earth reels “to and fro like a drunkard” (Isaiah 24). Even though heaven and earth pass away, “it doesn't destroy his purpose.”
- Even in Rejection Preparations “the hallmark signs of the kingdom are still being manifest” (14:34–36). But the rejection proceedings are now in effect, and his public ministry will be brought to a close shortly.
- Matthew 15:1 brings in the scribes and Pharisees of Jerusalem, “the head honchos of the vain religious system.” This event “triggers their involvement in the rejection of Christ and their determination to kill Him.”
- No longer reacting and doing damage control, they are “on the offensive” (Matthew 16:1; 19:3; 22:15), and it culminates in the murder of Christ. Their tradition is exposed and shown to be “a sham.”
- Great pride, struck a blow, retaliates with bitterness and a desire for revenge, as in Matthew 15. This helps one appreciate Satan's attitude toward “the revelation of the mystery in this dispensation of grace.”
- They open their offensive with one of their pet doctrines, “the tradition of the elders.” Isaiah 29:13 sums up their hating the Father; since the Lord concurs, “they're now going to hate him.”

Key terms: *Rejection Preparations · faithful Creator · mandates of the Davidic Covenant · head honchos · on the offensive · tradition of the elders*

L40

The Golden Thread: Tradition of the Elders Exposed *Matthew 15:1–39*

Passages: Matthew 15:1–39 · Psalm 138 · John 15:18–25 · Mark 7:1–5, 8–9 · Proverbs 30:11–14 · Isaiah 35

- The hatred they had for the Father comes full circle against the Son (John 15): “All three members of the Godhead therefore are hated by the time the fifth installment's ready to get underway.”
- Their vain religious system “was a cloak for their sin of hating the Father,” held together by tradition, “the golden thread.” When they are offended, their hatred for the Father is transferred to the Son.
- The handwashing is a ceremonial baptism, a tradition of the elders, based on their doctrine of “natural righteousness and natural holiness,” with defilement only by contact from without.
- Their attitude toward the written word of God determines what their heart really thinks about God. The Lord indicts them as “deliberate neutralizers of the Word of God”; they reject God's commandment knowingly (Mark 7:9).
- Proverbs 30 prophesies a generation to come, “pure in their own eyes,” the generation of the Lord's wrath. In 15:10–20 the disciples, the remnant, and the vain religious system's adherents are put into their camps.
- 15:24, “the lost sheep of the house of Israel,” shows Israel's program in effect, not the dispensation of Gentile grace; the woman of Canaan understood where they were in the program better than the Twelve.
- In 15:29–31 the common people, unlike the leaders, respond positively to the Isaiah 35 manifestation; in 15:32–39, in a wilderness again, the Lord gives “another foretaste” of his capacity to provide for them miraculously.

Key terms: *golden thread / cloak · jewel in the crown shown to be paste · natural righteousness and natural holiness · deliberate neutralizers of the Word of God · climactic stage of the program · great faith*

↓ **Thread, E: Historical Record — Rejection Preparations → F: Doctrinal Response — Sealing the Testimony:** *In chapters 14 and 15 “the two major parties that are gonna be the fulfillers of Psalm 2” came into play, and Israel's religious leaders went on the offensive. That is the signal “to begin to wind down his public ministry” in 16:1–20.*

F: Doctrinal Response — Sealing the Testimony · Lessons 41–42

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.

L41

Dismissing the Leaders; the Doctrine of the Antichrist *Matthew 16:1–12*

Passages: Matthew 16:1–12 · Matthew 16:20–21 · Matthew 4:17–25 · Matthew 8:4 · Matthew 12:22–24 · Psalm 2 · Matthew 12:38–40 · Matthew 24:4–5

- Section 2 closes “in absolute stark contrast” to its beginning: begun with fame and publicity as part of the design, it ends with the Lord bringing his public ministry to a close.
- Matthew 16:1–20 has two parts: in verses 1–12 he dismisses the Pharisees and Sadducees, then warns his disciples (5–12); in verses 13–20 he begins to educate them in the conclusion of his public ministry.
- With Herod and the Jerusalem religious leaders in play, the rejection proceedings of Psalm 2 are underway: the signal “to begin to wind down his public ministry.” Verses 20–21 are “a major turning point.”
- In 16:1–4 he calls them a wicked and adulterous generation in dismissing them: “God's testimony to them is over.” They have refused it, “and they've declared their allegiance to the adversary.”
- Until the Holy Ghost testifies, no sign is given; then the sign they must deal with is his own resurrection, the sign of the prophet Jonas, and the repentance to Israel is based upon it.
- The leaven (16:5–12) is not the earlier aberrations but a particular doctrine, the doctrine of the Antichrist: doctrine “that sets the stage for them to accept the man of sin as the Christ.”
- Three phases: from Matthew 16 until the crucifixion; a second, designed to counter the Holy Ghost's and the apostles' testimony; and from the program's resumption until the man of sin is accepted as the Christ.

Key terms: *fame factor / publicity factor · counter doctrines · signs of the times · sign of the prophet Jonas · extension of mercy and forbearance · doctrine of the Antichrist*

L42

Upon This Rock: The Father's Revelation *Matthew 16:13–18 (verses 19–20 noted)*

Passages: Matthew 16:13–20 · Jude 3–11 · John 5:30–47 · Deuteronomy 32:15, 29–31, 36–38

- In Jude the ungodly men, “denying the only Lord God” (Jude 4), are the capstone of the Antichrist doctrine; corrupted through its three phases, the nation accepts the Assyrian man of sin “willingly.”
- “Whom do men say that I the Son of man am?” The counter doctrines “have been effective”; Peter's answer is the very thing the doctrine of the Pharisees and Sadducees has been denying.
- In 16:17, “flesh and blood hath not revealed *it* unto thee”: Peter went by the Father's testimony “sitting in the scriptures,” not a lightning-bolt revelation at that moment. In a sense “he was a Berean.”
- In John 5 the Lord points the religious leaders to the Father's testimony. They reject him not because they couldn't believe but because they wouldn't, since God's word is not their “final absolute authority.”
- The Antichrist doctrine and the remnant become “two antithetical opposing issues in Israel.” Phase one ends in physically rejecting him; in phase three another comes in his own name and is received (John 5:43).
- The Father's revelation of who he is becomes a rock on which he builds, not forms, “the remnant church, which is the true Israel of God,” not the body of Christ.
- Not a play on words: the Lord himself is Israel's Rock, capital R (Deuteronomy 32); the small rock in Matthew 16 is “the information, understanding, and appreciation about Him as the Christ.”

Key terms: *doctrine of the Antichrist · Berean · final absolute authority · Antichrist movement / true Christ movement · remnant church / true Israel of God · rock revelation*

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	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	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	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** *(this PDF)*	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** *(this PDF)*	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** *(this PDF)*	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** *(this PDF)*	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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Chart — Seven Parables, Matthew 13 · Time-Line

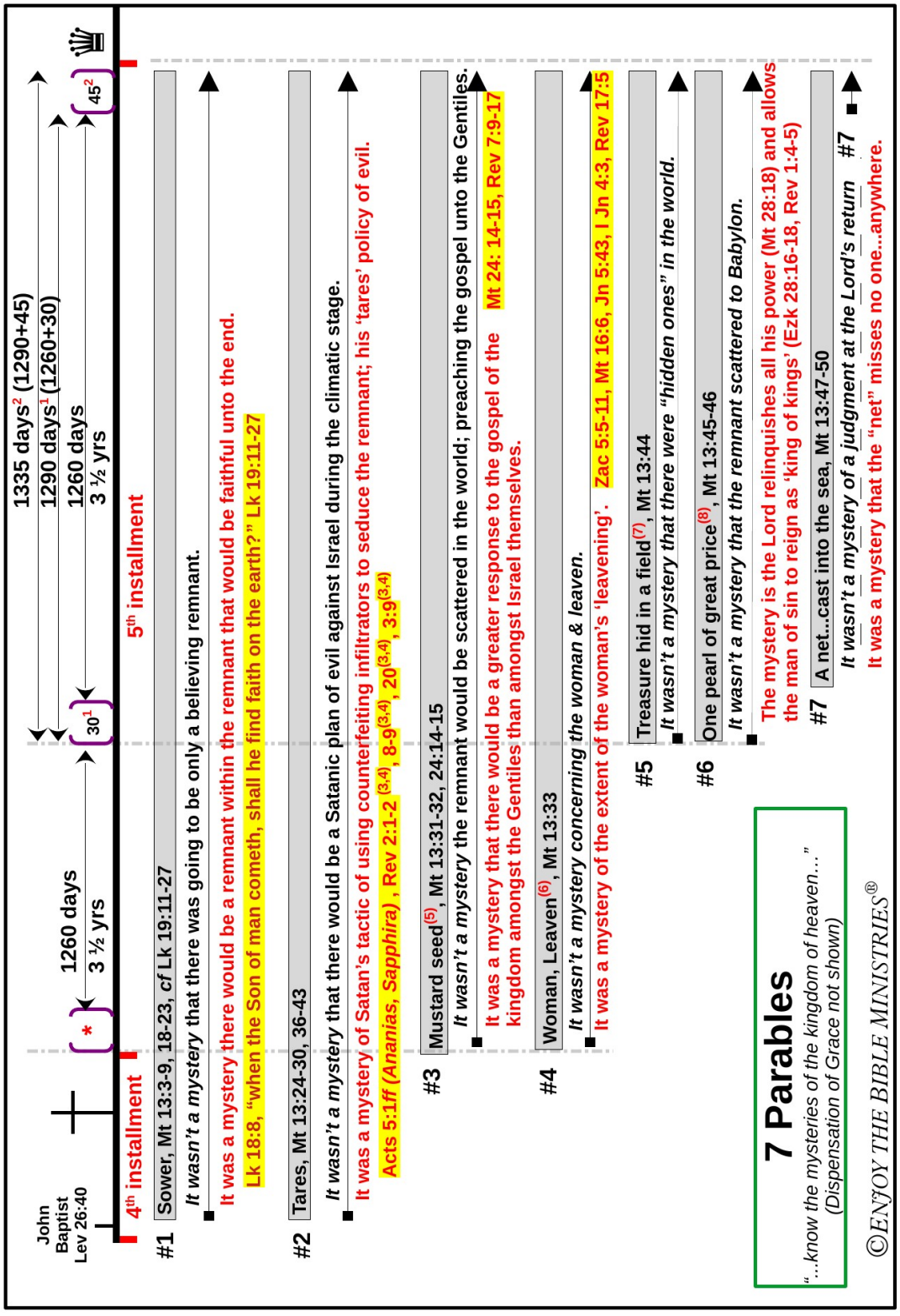

Chart — Seven Parables, Matthew 13 · Time-Line Definitions

Time-Line Definitions						
*5th installment starts with a short period of political turmoil ("falling away") in the nations around Israel out of which will arise the Assyrian, the anti-christ; the man of sin. (I The 5:1-11. II The 2:1-5) The 144,000 Jews were 'sealed' at the beginning of the 5th installment to preach the gospel of the kingdom. Rev 7:1-8 (1) Dan 11:31, 12:11; Once the man of sin sets up the abomination of desolation (AoD), he gives Israel 30 days to respond before he 'wipes them out'. (2) Dan 12:12 the additional time added to the 1290 days						
P#2 Tares, Mt 13:24-30, 36-43						
(3) During the 4th installment the sphere of action is in the 'field' (world). The 5th installment now progresses and has 2 spheres of action. Begins with persecution of the remnant in Jerusalem then a scattering (mustard seed) takes place through out the land and nations. / "Candlesticks": they are the 'light of the world'. The 7 candlesticks represents the break up of the nation Israel outside the land; 7 areas of Asia minor. *cf* Rev 2:1 (4) Satan has his own synagogues; his center for the counterfeit infiltrators.						
P#3 Mustard seed, Mt 13:31-32, 24:14-15						
(5) Sphere of action is in the world. Beginning of the 5th installment a small section of the remnant scattered among the world prior to the 'AoD'; Mt 24:14 -15						
P#4 Woman, Leaven, Mt 13:33						
(6) Sphere of action towards the remnant in the land at the start of the 5th installment. The woman's leaven will corrupt all 3 geographical areas (Galilee, Samaria & Jerusalem) with her doctrine (spirit of anti-christ, I Jn 4:3) until the entire nation has been corrupted. Mt 16:6, Mk 8:15, Jn 5:43. Zac 5:5-11 Zachariah sees the woman in Jerusalem sitting in an Israelite basket (epaph). She then ends up in Babylon. *cf* Mic 7:8-10						
P#5 Treasure hid in a field, Mt 13:44						
(7) Sphere of action is outside the land. The 'extermination policy' goes into effect during the AoD. God hides the remnant, Ps 83:3, 17:8, 27:5, Isa 26:20. The ten nation confederacy (10 toes, ten kings) identified: Ps 83:6-8						
P#6 One pearl of great price, Mt 13:45-46						
(8) This sphere of action applies to another geographical location. The remnant in the land are told to flee to the mountains (Mt 24:15, Mk 13:14) and there are others in a place where merchant men are selling & buying 'pearls': Babylon Rev 18:3, 11, 13, 15 Both factions of the remnant witness the 'incomprehensible' when the Lord "selleth all that he hath" by relinquishing all power given unto him; Mt 24:18. Power corrupts, Satan will self-destruct! Ezk 28:16-18						
field (world)	seed (gospel)	Treasure (remnant in the world)	Pearl (remnant in Babylon)	Woman (mother of all harlots)	Leaven (spirit of anti-christ)	