Matthew Survey

Section 3 · Matthew 16:21 – 23:39

PART 2 OF 2
Section 3 · Lessons 24–36 · Matthew 20:17 – 23:39

A 36-Lesson Survey by Keith Blades | Enjoy the Bible Ministries®

Layered Outline

Matthew 20:17 – 22:46 is the 3rd and final pronouncement, which "clearly identifies the players involved in it, the chief priests, the scribes, and then the Gentiles," and its edificational issues. Chapter 23, in Jerusalem, is the final denouncement ending Section 3.

Three edificational issues follow the 3rd pronouncement: the cost of being one of the Lord's worthies (20:20–28); "an encouraging foretaste of the Lord's coming triumphal entry" (20:29 – 21:16); "a disappointing foretaste of phase two of the doctrine of the Pharisees and Sadducees" (21:17 – 22:46).

Matthew 20:17 – 23:39 at a Glance

Portion	Lessons	What it sets forth
C: 3rd Pronouncement & Edification *Matthew 20:17 – 22:46*	24–34	The 3rd and final pronouncement goes beyond the must factor and the betrayal "to include the very players." "That same pattern" is repeated: the high cost of being the Lord's worthies, an encouraging foretaste, a discouraging foretaste of phase two.
D: The Final Denouncement *Matthew 23:1–39*	35–36	Since he is now in Jerusalem, chapter 23 breaks the pattern, setting forth his "final denouncement of Israel's apostate religious system" in three parts: to his disciples (1–12), the vain religious system (13–36), Jerusalem (37–39).

The Thread — Portion to Portion

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

B: 2nd Pronouncement & Edification → C: 3rd Pronouncement & Edification	Matthew 20:16 concludes the third body of doctrine following the 2nd pronouncement. "Beginning now with verse 17 of Matthew chapter 20, the third pronouncement of the coming rejection is set forth," and what follows "has a parallel to what took place following the first pronouncement."
↓	
C: 3rd Pronouncement & Edification → D: The Final Denouncement	After "one final offering of corrective doctrine" meets no recorded positive response (22:46), chapter 23 sets forth "the final issue in the third section of Matthew's gospel," the final denunciation, given "just a few days before" they fulfill phase one.

C: 3rd Pronouncement & Edification · Lessons 24–34

The 3rd and final pronouncement goes beyond the must factor and the betrayal "to include the very players." "That same pattern" is repeated: the high cost of being the Lord's worthies, an encouraging foretaste, a discouraging foretaste of phase two.

L24

The Third and Final Pronouncement *Matthew 20:17–22 (20:22–28 outlined); overview of 20:17 – 22:46*

Passages: Matthew 20:17–28 · Matthew 16:21 – 17:21 · Matthew 22:34 · Psalm 2 · Luke 24:45–46 · Psalm 22 · Zechariah 12:9–10 · Zechariah 13:6

- Matthew 20:17 opens "the third and final pronouncement" of the coming rejection in Matthew's record, the "third and next to last part" of Section 3 in the outline.
- "That same pattern" is repeated: after the first pronouncement, the high cost of discipleship in general; now, the high cost of being one of the Lord's worthies, for the Twelve in particular (20:20–28).
- 20:29 – 21:16 is an encouraging foretaste, "really a rehearsal," of his coming triumphal entrance into Jerusalem; 21:17 – 22:46, a discouraging foretaste of phase two of the doctrine of the Pharisees and Sadducees.
- In phase one the focus was primarily upon the Pharisees. At 22:34, "an ominous sign," the Pharisees and Sadducees join together; once the Lord is gone, their common foe is the remnant, especially its apostles.
- Each pronouncement adds details, though the ignorance factor is still in effect. The words were placed there "for the purpose of when the ignorance factor was lifted," as the Lord knows it will be.
- The third includes the very players, more than the apostate leadership in Israel: "It involves the Gentiles. And the method of death is crucifixion." Psalm 2 gives the players; Psalm 22, the crucifixion.
- The petition, presented by the mother, is James and John's: to be chief among the Lord's worthies. Two issues decide: enduring phases two and three, and conducting themselves "in true godliness and in true charity."

Key terms: *third and final pronouncement · must factor / betrayal knowledge / players · ignorance factor · rehearsal · core Psalm · chiefest worthies*

L25

The Cup, the Baptism, and the Final Leg *Matthew 20:20–28; background to 20:29 – 21:16*

Passages: Matthew 20:20–28 · Mark 10:35 · Luke 12:49–50 · Matthew 19:1–2 · Matthew 20:17, 29 · Matthew 21:1 · Joshua 3:11 · Joshua 4:4–9 · Zechariah 14:1–5

- Scoffers claim a contradiction: in Matthew 20 the mother petitions, in Mark 10 James and John; "both are true." The Lord answers James and John, knowing who is behind it; verse 22's "ye" is plural.
- "The cup is future, the baptism has already occurred": that baptism is not his baptism into death at the cross but his being singled out as the vain religious system's target.
- The first criterion for being chief: willingness and endurance through phase two and phase three, when they become "the targets of the vain religious system," going through it "without backing down and without capitulating."
- The second comes down to emulating the Lord under phase one: chiefness is determined by how they minister one to another and serve one another. Both together decide who sits at his right and left.
- From 20:29 comes "a foretaste and rehearsal, dry run so to speak," of his triumphant coming. The particular route he took from Galilee forms the last leg of his return at the climactic stage's end.
- The final leg runs from beyond Jordan across to Jericho, from Jericho to the Mount of Olives, where his feet land (Zechariah 14), and into Jerusalem, "capped off with the victorious and triumphal entry."
- God had Joshua bring Israel in where the Lord will enter on the final leg. Of two sets of memorial stones, Joshua's, in the midst of Jordan, marks the very spot he will cross.

Key terms: *high cost of discipleship (for the Twelve) · criterion (for being chief) · foretaste and rehearsal / dry run · final leg · Lord of all the earth · memorial stones*

L26

The Book of the Wars of the Lord

Background to Matthew 20:29 – 21:16: the whole route of the Lord's return

Passages: Numbers 21:10–16 · Isaiah 26:1–4, 20–21 · Isaiah 27:1 · Psalm 74 · Habakkuk 3 · Isaiah 42:13 · Isaiah 43:14 · Isaiah 51

- The Red Sea crossing was, in a sense, a dry run. The Lord's route "actually starts at the Red Sea," and there it will be not just a parting but a drying up.
- Numbers 21:14: "the book of the wars of the LORD," God's book, records where Satan set up strongholds with the Gentile nations around Israel. He took Israel there but did not fight them.
- Destroying them is the final aspect of putting the third mandate of the Davidic Covenant into effect, "the avenger and his avengement"; the book describes his entire route when he "functions as Jehovah Nissi."
- Water is at each place. The dragon in the sea is in the Red Sea; once Leviathan is dealt with and that sea dried up, the Lord deals with his dragons in the waters.
- Habakkuk 3 is a synopsis: a vision of the destruction accomplishing what the book records, from a remnant member's perspective in the land. Those in the final leg see him coming from the south.
- Five legs: the Red Sea; the dragons and waters of the book's places; Idumea and Edom; Moab and Ammon; the final leg (two sections): Jordan to Jericho; Jericho to the Mount of Olives and Jerusalem.
- Heading into Jerusalem in Matthew 20 to be rejected, to put the first mandate into effect, "he gives them a foretaste and rehearses the final leg of that route."

Key terms: *the book of the wars of the Lord · Jehovah Nissi · strongholds · Leviathan · five legs · man of war*

L27

The Foretaste of the Final Leg into Jerusalem

Matthew 20:29 – 21:11 (21:12–16 named, not yet read)

Passages: Matthew 20:29–34 · Mark 10:33, 46 · Luke 18:35 · Matthew 24:29 · Zechariah 14:1–4 · Matthew 21:1–11 · Zechariah 9:9 · Zechariah 11:3–13 · Isaiah 63

- The blind men fit the foretaste by analogy: their appeal to the Son of David, the Lord dealing with them, their following him rapidly, as on the final leg "He will be rapidly moving across."
- They are a foretaste of the remnant on the final leg, with the world plunged into darkness: not physically blind, "but in a sense, it's just as if they were."
- He picks up members of the remnant on the final leg; they come in with him. In the teaching's understanding his feet land first at the Mount of Olives, where he makes a refuge.
- The foretaste has three aspects: the first, just dealt with; the second, from the Mount of Olives into Jerusalem (21:1–11); the third, his going to the temple and what he does there (21:12–16).
- Doing only the foretaste, not the real thing, he sends two disciples for the ass and her colt. Zechariah 9:9 holds both comings; the Holy Ghost has Matthew cite only the foretaste portion.
- The ass is "the only animal God ever told Israel to redeem": seeing it, they are to think of redemption, him coming as the Redeemer. The foretaste "was designed to identify him as the king."
- The uncited salvation concerns the Deliverer and the Avenger, by the battles of the book of the wars of the Lord: "not spiritual salvation. It's the nation's salvation," out of the time of Jacob's trouble.

Key terms: *foretaste / rehearsal / dry run · final leg · skits · two beholds of the king · former prophets*

L28

Blessed Is He That Cometh: The Foretaste Concluded *Matthew 21:6–16; 21:17 – 22:46 introduced*

Passages: Matthew 21:6–16 · Zechariah 9:9 · Zechariah 14:4 · Psalm 118 · Jeremiah 33:7–16 · Matthew 23:37–39 · Psalm 8:2 · Isaiah 56 · Daniel 8:9–14

- Before coming as King, he comes to perform the first mandate of the Davidic Covenant, the Redeemer: "the foundation upon which all the other mandates" rest; without it, no deliverance, avengement, king or blessing.
- The multitude's actions coming down from the Mount of Olives involve a foretaste: at the end the remnant celebrate the victory he secured, and come from the Mount of Olives into Jerusalem (Zechariah 14:4).
- "Blessed *is* he that cometh in the name of the Lord" (21:9), the remnant's words from Psalm 118, was declared "in the foretaste type manner" as he rode in "in preparation for being the Redeemer."
- Psalm 118 sets the remnant in the final part of the 5th installment, occupied with the blessing they will enjoy in the kingdom; "his mercy *endureth* for ever" is their theme song.
- The Lord honored the little children, "the despised ones by that vain religious system," with the first chorus of praise for the coming first mandate (Psalm 8:2).
- The last aspect of the encouraging foretaste is a foretaste cleansing of the temple; the full cleansing, "then shall the sanctuary be cleansed" (Daniel 8:14), follows his return to vanquish the little horn.
- So ends the second issue, a more detailed foretaste emphasizing the triumphal entry. As after the first pronouncement, it is followed by "a discouraging, ominous foretaste," 21:17 – 22:46.

Key terms: *encouraging foretaste · discouraging, ominous foretaste · kinsman redeemer · theme song of the remnant · Jehovahness and grace*

L29

Foretaste of Phase Two; the Three Phases Reviewed *Matthew 21:17 – 22:46 outlined; 21:17–19 read*

Passages: Matthew 21:17 – 22:46 · Matthew 16:6–12 · Matthew 24:4–6 · I John 2:18–27 · I John 4:1–3 · Jude 3–11 · II Peter 2

- The third issue (21:17 – 22:46) matches the third after the first pronouncement: an ominous, discouraging foretaste and foreshadowing "of what's coming in phase two of the doctrine of the Pharisees and Sadducees."
- Its outline: a gesture, cursing a fig tree (21:17–22); the foundation of phase two of their actions displayed (21:23–32); a parable based on Isaiah 5 (21:33–46); a parable of events from phase two's beginning (22:1–14).
- Then the actions of the Pharisees (22:15–22) and the Sadducees (22:23–34) that ready them for phase two. The Lord ends with "a final offering of corrective doctrine" (22:35–46), paving the way for chapter 23.
- The disciples are in the audience, and this is for their edification in view of phase two, which will blend with the renewed and increased strength of the satanic policy of evil.
- Phase one: Matthew 16 "until the rejection occurs." Picturing the timeline "as if there was no dispensation of grace," phase two: the extension of mercy and forbearance into "the opening part of the fifth installment."
- Phase two's keystone doctrine is what John calls the spirit of antichrist. The doctrine John gives the remnant makes them "seduction-proof" if they operate on it.
- Jude describes men who link up with the vain religious system so it will accept the Assyrian as their Christ: "the closest opportunity the adversary ever has to be like the Most High."

Key terms: *three phases · leaven · hallmark feature · extension of mercy and forbearance · time schedule · arisal*

L30

Cursing the Fig Tree: Israel's Four Trees *Matthew 21:17–22, centered on 21:17–19*

Passages: Matthew 21:17–22 · Judges 9 · Genesis 3 · Jeremiah 11:16 · Psalm 80 · Jeremiah 24 · Jeremiah 29

- This is not the Lord angry at an unproductive fig tree but "a symbolic event." The fig tree represents Israel's vain religious system, and cursing it is "a curse upon the vain religious system."
- By the gesture he sets the stage for what pertains to phase two particularly. In verses 21–22 he ties the fig tree to the mountain of chapter 17; the fig tree must be appreciated first.
- Under the 1st course of punishment (Judges, Ruth, I Samuel 1–16), having opted for the law contract, Israel had to learn "the hard way their absolute need for God's Jehovahness and grace."
- God put the seven Jehovah compound names into five categories: he would have to be their Redeemer, Deliverer, Avenger, King and Blesser, the five mandates of the Davidic Covenant, set forth in historical form.
- Jotham's four trees (Judges 9), in order: olive, spiritual privileges and benefits; fig, religious life under the law contract by fleshly performance; vine, national entity; bramble, the satanic policy of evil in them.
- Genesis 3's fig leaves were Adam and his wife's own religious attempt by fleshly performance to cover their shame; opting for the law contract, Israel "reached for fig leaves." The bramble is "the adversary's tree."
- Jeremiah 24's evil figs, destroyed under the 1st installment, foreshadow the vain religious system's ultimate destruction. The cursing, "the pronouncement of the dedication of destruction," dedicates it to destruction in the 5th and final installment.

Key terms: *gesture · five mandates of the Davidic Covenant · law contract · religious life (fig tree) · Belial · dedication to destruction*

L31

The Fig Tree, the Mountain, and the Foundation *Matthew 21:17–27; 21:28–32 previewed*

Passages: Matthew 21:17–22 · Judges 9 · Matthew 17:19–21 · Zechariah 4:7 · James 4:1–3 · I John 5:14 · Matthew 21:23–27 · Luke 7:28–30 · Matthew 3:2–3 · John 1:30–31

- All four trees of Judges 9 become an issue now: the olive tree (21:1, Mount of Olives), the fig tree (21:19), the vine (21:33 and following), and the bramble, the crown of thorns (27:29).
- Cursing the fig tree (21:17–19) is "not cursing any old fig tree there for any old reason whatsoever," but a gesture: the vain religious system will be cursed in phase two and wither away.
- The fig tree is their religious life, "having rejected God's Jehovahness and grace, having opted for that law covenant," trying to cover their shame by good works like the fig leaves in Eden.
- Verse 21 combines the mountain and the fig tree. The mountain, as in Matthew 17, is the policy of evil against Israel; the disciples must believe his doctrine concerning these "two entities of opposition."
- The prayer promise is "not carte blanche," even in Israel's program: "all things" is said within a context, here a categorical list concerning the fig tree and the mountain.
- The authority question (21:23–27) is insincere. Since the climactic stage began "they have not dealt honestly with what God's been saying and doing": the foundation of phase one. The authority is God's written word.
- Four issues in the baptism of John (counsel of God against them, declared arrival of the climactic stage, prescription for cleansing, manifestation of Christ to Israel) form "the four cornerstones to that foundation of rebelliousness."

Key terms: *the four trees · gesture · two entities of opposition · carte blanche · foundation / four cornerstones · prescription for cleansing*

L32

Two Sons, Wicked Husbandmen, and the Rejected Stone *Matthew 21:28–46*

Passages: Matthew 21:28–32 · Acts 2:34–36 · Acts 3:19–23 · Isaiah 5:1–7 · Isaiah 5:8 · Matthew 21:33–41 · Matthew 21:42 · Psalm 118 · Matthew 21:43–46 · Isaiah 65–66

- In the parable of the two sons the leaders “have taken the course of action that seals their participation out there in phase two.” It is “primarily for the edification of his disciples.”
- Every “verily” underscores the truth, to be accepted over their own thinking. The leaders think they will naturally go in first, but “it's the other way around”: the publicans and harlots changed their mind.
- In the extension of mercy and forbearance (Acts 2–3) the emphasis is: change your mind now or be “destroyed from amongst the people.” When it is over, he curses that fig tree.
- Verse 32 is the kicker: rejecting the counsel of God against themselves, they “persisted in that unbelief,” sealed their participation for phase two, and made the foundation “even stronger than it existed under phase one.”
- Isaiah 5 underlies the next parable; Matthew 21 and 23 are its “climactic stage complete fulfillment.” Vine and vineyard deal with “the national entity”; the vain religious system's leaders are “also the national leaders.”
- The householder's parable (33–41) gives a historical synopsis from the reestablishment under the 2nd installment to readiness for phase two. The son sent last is the Lord Jesus Christ; killing him is phase one.
- Psalm 118's stone, on which the house of Israel is to be built, they reject. Falling on it is “falling down in worship towards it.” The believing remnant “is the nation called by his name.”

Key terms: *sealed their participation in phase two · destroyed from amongst the people · extension of mercy and forbearance · national entity (vine and vineyard) · husbandmen · the nation called by his name*

L33

Marriage for the King's Son; Tribute unto Caesar *Matthew 22:1–22; 22:23–34 introduced*

Passages: Matthew 23:15 · Matthew 23:32–33 · Isaiah 5 · Matthew 21:33–46 · Matthew 22:1–14 · Matthew 24 · Luke 21 · Matthew 22:15–22 · Matthew 22:23–34

- A correction of the previous lesson: the expression “twofold more the child of hell” (23:15) was wrongly applied to the Pharisees themselves; the expression intended was 23:33, “how can ye escape the damnation of hell?”
- Isaiah 5, the parable of Matthew 21:33–46 and the parable of Matthew 22 together give “the history of Israel's vain religious system from its inception until it's totally destroyed.”
- The marriage for the king's son is God establishing his kingdom on this earth. Verse 5 opens phase two; in phase three they kill his servants; the city burned (verse 7) is Jerusalem.
- Verse 7 is not Titus the Roman: that destruction “was not a prophesied event” and came in the dispensation of grace. Matthew 22, Matthew 24 and Luke 21 describe prophetic events not yet taken place.
- Verses 11–14 apply to the remnant. One may be called and justified to eternal life yet not chosen: “entrance into the kingdom is more than just justification to eternal life.” Being chosen depends on faithfulness.
- From 22:15 the Pharisees and Sadducees each come on a pet issue; setting differences aside, they ready themselves for phase one against a common enemy: what God is doing through the son of David.
- With the Herodians, the Pharisees press their pet issue, tribute to Caesar. Since the times of the Gentiles began, things in Israel “pertained legally both to God and to the Gentiles”; both parties were wrong.

Key terms: *synopsis history · times of the Gentiles · Herodians · pet issue · web of foolishness*

L34

A Web of Foolishness; David's Son and Lord *Matthew 22:23–46*

Passages: Mark 3:1–6 · Matthew 22:23–33 · Matthew 7:28–29 · Matthew 22:34 · Matthew 22:35–40 · Haggai, Zechariah, Malachi · Matthew 22:41–46 · Psalm 110:1

- The Pharisees took counsel with the Herodians to get rid of the Lord early in the climactic stage (Mark 3:1–6). Their dishonesty of heart is "a hallmark feature of Israel's vain religious system."
- The Sadducees' keystone doctrine is that there is no resurrection; they would entangle him in "a web of foolishness." Their authority is pure human logic "based upon Greek philosophy."
- "Ye do err": the Sadducees, the scientists in Israel, exchanged the authority of the written word of God for human reasoning and the scientific method, "a false authority, an authority highly prone to error."
- Behind calling the resurrection preposterous is the thought that God lacks the power. Yet "God is not the God of the dead, but of the living"; the resurrection "is the only logical thing."
- The multitude is astonished because he handled what God said in Exodus "authoritatively," not bowing it to human wisdom like the Sadducees. In verse 34 the stage is set for phase one.
- Before the final denunciation comes "one final offering of corrective doctrine": wrong about themselves and about him. On themselves: prophets raised up because of the course of punishment indicted Israel under the two summary commandments.
- Second, about him: "*The Son* of David" is only half right. The Christ is "Adonai Jehovah enfleshed in the line of the seed of David," David's son and David's Lord (Psalm 110:1).

Key terms: *keystone doctrine · web of foolishness · wellhead commandments · corrective doctrine · Adonai Jehovah · doctrine of the Christ*

↓ **Thread, C: 3rd Pronouncement & Edification → D: The Final Denouncement:** *After "one final offering of corrective doctrine" meets no recorded positive response (22:46), chapter 23 sets forth "the final issue in the third section of Matthew's gospel," the final denunciation, given "just a few days before" they fulfill phase one.*

D: The Final Denouncement · Lessons 35–36

Since he is now in Jerusalem, chapter 23 breaks the pattern, setting forth his "final denouncement of Israel's apostate religious system" in three parts: to his disciples (1–12), the vain religious system (13–36), Jerusalem (37–39).

L35

Moses' Seat: Nothing to Emulate *Matthew 23:1–12; 23:13–36 introduced*

Passages: Matthew 23:1–12 · James 1:12–27 · Matthew 6 · Matthew 23:13–36 · Isaiah 1–5 · Isaiah 3:9 · Isaiah 3:11 · Isaiah 5:8–23

- Given just days before phase one, the final denunciation has three parts: verses 1–12 to his disciples, 13–36 to the vain religious system, 37–39 to Jerusalem itself. Even the woes bear on the disciples' edification.
- Phases one, two and three are, in the lesson's words, "filling up the measure of their fathers," like a graduated cylinder into which they poured their rebelliousness against God.
- Part one firmly underscores that nothing in the vain religious system is to be emulated. Not following its example is "the criterion for rewards in that kingdom," though the temptation to capitulate will be strong.
- The scribes and Pharisees sit in Moses' seat (2–4) until the fig tree is cursed. Corrective doctrine lets the disciples distinguish "what Moses said in truth from what the Pharisees say Moses said in error."
- James' epistle to the remnant has this in view: the word heard is the corrective doctrine "that liberated the law from all the corruption"; its doers stand "right up against that vain religious system."
- In 5–12 they must not emulate the pride, self-love and hypocrisy of the self-exalting scribes and Pharisees. Those following it could be cast into the outer darkness outside the land, not allowed in right away.
- Verses 13–36 are "a series of eight woes," dedicating the vain religious system to destruction. Isaiah's opening chapters gave eight woes at its initial indictment, a parallel "in number eight" and in the woes themselves.

Key terms: *final denouncement / final denunciation · filling up the measure of their fathers · corrective doctrine · Moses' seat · pure and undefiled religion · eight woes*

L36

Eight Woes: Ungodly Labor, Living, and Thinking *Matthew 23:13–39*

Passages: Isaiah 55:6–9 · Isaiah 3:9 · Isaiah 3:11 · Isaiah 65:5 · Isaiah 5:8–23 · Matthew 23:13–15 · Matthew 23:16–26 · Matthew 23:27–33 · Matthew 23:34–39 · Psalm 118:22–26

- Created to be godly, Israel is indicted as ungodly. Godliness has three components: “to think like God does, to live or walk in God's ways, and to labor with God in what He's doing.”
- Isaiah takes the components in order. Woes one and two (3:9, 3:11) indict ungodly thinking: they are “not naturally holy” and “not naturally righteous.” Their thoughts ought to have been his (Isaiah 55:9).
- Isaiah 5:8, 11, 18 indict ungodly living: oppressing the poor, living in pleasure, living in religious vanity. The final three (5:20, 21, 22) indict ungodly labor: corrupting the law, teaching their own commandments, unrighteous rule.
- Matthew 23 reverses Isaiah's order to “end up with the ungodly thinking,” the foundation. Ungodly labor (13–15): shutting up the kingdom, devouring widows' houses, making proselytes who become movers and shakers in phase three.
- For ungodly living he calls them blind guides (16–22, 23–24, 25–26), leading the people to live by their own commandments, to omit the weightier matters of the law, and in “vain, useless religious observances.”
- The final two woes are the ungodly thinking, the foundation: “not naturally holy, but they are naturally unclean” (27–28); and as children of them which killed the prophets, “not naturally righteous and naturally holy” (29–33).
- Those he sends in phase two (34) are remnant members. The vain religious system is “the generation of his wrath”; generation “has nothing to do with time.” His capital, Jerusalem, is left to destruction.

Key terms: *three components of godliness · ungodly thinking, living, labor · counsel of God against themselves · blind guides · weightier matters of the law · generation of his wrath*

Appendix — Section 3 at a Glance (Parts 1 and 2)

The four portions of Section 3, Matthew 16:21 – 23:39, in Keith's outline: three pronouncements of the coming rejection, each followed by edificational issues, then the final denouncement. Part 1 covers Lessons 1–23; Part 2 covers Lessons 24–36. Rows in this PDF are shaded.

Portion	Lessons	Part	What it sets forth
A: 1st Pronouncement & Edification *Matthew 16:21 – 17:21*	1–11	1	The first pronouncement (16:21–23) underscores that it must take place. Three edificational issues follow: the cost of discipleship (16:24–28), an encouraging foretaste of his kingdom glory (17:1–13), a disappointing foretaste of the coming strength of Satan's policy of evil.
B: 2nd Pronouncement & Edification *Matthew 17:22 – 20:16*	12–23	1	The second pronouncement (17:22–23) underscores “that it'll take place by a betrayal.” Three edificational issues follow: not offending the Gentiles (17:24–27); chapter 18, not following the vain religious system's conduct; 19:1–20:16, further reproof of its doctrine and practices.
C: 3rd Pronouncement & Edification *Matthew 20:17 – 22:46*	24–34	**2** *(this PDF)*	The 3rd and final pronouncement goes beyond the must factor and the betrayal “to include the very players.” “That same pattern” is repeated: the high cost of being the Lord's worthies, an encouraging foretaste, a discouraging foretaste of phase two.
D: The Final Denouncement *Matthew 23:1–39*	35–36	**2** *(this PDF)*	Since he is now in Jerusalem, chapter 23 breaks the pattern, setting forth his “final denouncement of Israel's apostate religious system” in three parts: to his disciples (1–12), the vain religious system (13–36), Jerusalem (37–39).

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