

Introduction to Matthew

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The Gospels

The historical event of the coming of the Messiah is so important that the Spirit led the early church to preserve four records. Some portions of OT history have two parallel accounts (e.g., Samuel-Kings vs. Chronicles), but nothing else merits this level of attention.

Why Matthew?

The book of Isaiah culminates in a glorious vision of God's kingdom on earth, with the Lord ruling from Jerusalem. When we decided to study a gospel, my attention was drawn to Matthew because of his emphasis on "the kingdom of God" and the Lord Jesus as the promised king.

Mat 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for **the kingdom of heaven** is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching **the gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people.

Mat 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching **the gospel of the kingdom**, and healing every sickness and every disease among the people.

Mat 24:14 And **this gospel of the kingdom** shall be preached in all the world for a witness unto all nations; and then shall the end come.

What is this "gospel of the kingdom"? How does it relate to what Isaiah preached? And how should it guide our preaching today? Let's try to reconstruct the Jewish expectation based on the OT.

The Old Testament Promise

Isaiah anticipated a day when all the earth would be subject to Zion:

Isa 60:11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. 12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

The one ruling from Zion would be the Lord himself:

Isa 24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

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Isaiah did not invent this notion. He is following the teaching of David and his court musicians in the Psalms:

Psa 2:6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

Psa 72:11 Yea, all kings shall fall down before him: all nations shall serve him.

Psa 89:27 Also I will make him *my* firstborn, higher than the kings of the earth.

Intertestamental Delay


With these promises, the Jews in Babylon might think that the end of their captivity would usher in this promised kingdom. That was not the Lord's purpose, and to prepare them, the Lord revealed to Daniel that there would be a delay. The Lord gave him a detailed outline of world history from his time to the promised kingdom. These prophecies show that the return from Babylon was not the promised restoration of Zion. The Lord showed Daniel that first a series of pagan kingdoms would exercise dominion over the Jewish people, and a set time must elapse before the coming of the Messiah (Figure 1).

Application: We see in these prophecies the Lord's sovereignty, but also his gentleness with his people. His sovereignty appears in that he is free to choose the time at which he will fulfill his promises, and free to delay them at his pleasure. His gentleness appears in providing his people with a notice of the delay. He does not explain why, but he does clearly state the fact.

Daniel 2, Nebuchadnezzar's Dream of the Statue

In Daniel 2, Nebuchadnezzar tested his wise men by asking them to interpret a dream without revealing it to them in advance. Only Daniel succeeded. His account is recorded in Dan 2:31-45, and outlines a succession of four major world kingdoms, the first of which is identified with Nebuchadnezzar's kingdom, Babylon (v.8). The last is destroyed by a stone that grows into God's eternal kingdom (v. 44).

The Gentiles in Prophecy

	Nebuchadnezzar's Dream (Daniel 2)	Daniel's Dream (Daniel 7)	Daniel's 2 nd Dream (Daniel 8)	The Kingdoms Propheesied
	Gold (Head)	Lion		Babylonian
	Silver (Breast & Arms)	Bear	Ram	Medo-Persian
	Brass (Belly & Thighs)	Leopard	He-Goat	Greek
	Iron (Legs)	Beast with Iron Teeth		Roman
<hr/>				
	P R O P H E T I C		G A P	
	Iron & Clay (Feet)	Ten Horns		Antichrist
	Stone	Son of Man		Jesus Christ

http://lamblion.com/articles/articles_issues1.php (extended)

Figure 1: The Gentiles in Prophecy

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Daniel 7, The Four Beasts

In Daniel 7, the Lord gives Daniel a vision of four fantastic animals (vv. 1-8), followed by a vision of the Ancient of Days (vv. 9-14) giving the kingdom to “one like the son of Man” (v. 13). Daniel asks “one of them that stood by,” apparently an angelic guide such as we see in Ezekiel 40-48 and Revelation, for the interpretation, and he is told that the beasts represent four successive kingdoms.

Daniel 7	Daniel 8	
4 The first <i>was</i> like a lion, and had eagle's wings:		
5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and <i>it had three ribs</i> in the mouth of it between the teeth of it:...	3 ...behold, there stood before the river a ram which had <i>two</i> horns: and the <i>two</i> horns <i>were</i> high; but one <i>was</i> higher than the other, and the higher came up last. 4 I saw the ram pushing westward, and northward, and southward	20 The ram which thou sawest having <i>two</i> horns <i>are</i> the kings of Media and Persia.
6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads ;	8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.	21 And the rough goat <i>is</i> the king of Grecia:
7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: ... and it had ten horns.		

Table 1: Aligning Daniel 7 and Daniel 8

Daniel 8, The Ram and the He-Goat

Two years after the vision of the four animals, Daniel sees another vision of a ram and a he-goat. They are identified with the bear and the leopard of the second vision (Table 1). Both the bear and the ram have a three-fold conquest:

Dan 7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it:

Dan 8:4 I saw the ram pushing westward, and northward, and southward

Both the leopard and the he-goat lead to four rulers:

Dan 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads;

Dan 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

This partial history identifies these two stages in the unfolding of God's purpose:

Dan 8:20-21 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.
21 And the rough goat *is* the king of Grecia:

Historical Context (Figure 2)

In interpreting Nebuchadnezzar's dream, Daniel states clearly that the first kingdom is Babylon. Zion does not rule over the kings of the earth during this period. Quite the contrary, she is captive.

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Daniel himself experienced the transition to the second kingdom, Persia, when Cyrus conquered the city and placed it under the rule of Darius the Mede. The Persians were in power during Ezra and Nehemiah. Those books show that Judah was not an independent kingdom, but a Persian province.

The third kingdom is Greece,¹ which became a world power through the conquests of Alexander the Great. After his death, his generals fought four wars with each other for control of his empire. The outcome of the fourth war, at the battle of Ipsus (301), left four parties in control:

Ptolemy over Egypt, Seleucus

over Syria and eastward to India, Cassander over Macedonia (modern Greece), and Lysimachus over Thrace (modern Turkey, which includes the tip of Europe that extends to the Bosphorus). These are the four heads on the leopard of 7:6, the four horns on the he-goat of 8:8. The descendants of Seleucus ruled over Judea. The most famous, Antiochus Epiphanes, tried to suppress the Jewish religion, offering a sow on the altar in Jerusalem in 167 BC. This oppression led to the Maccabean revolt. Clearly, Zion does not rule over the kings of the earth during the Greek period.

The Maccabean victory and rededication of the temple in 164 BC led to the Hasmonean period of Jewish rule, the only period following the return in which Israel could be considered independent. But in 63 BC, Pompey conquered Jerusalem, and brought Judea again under subjection to foreign kings. Zion's independence lasted only 100 years. Other nations were not bringing their tribute to Zion; Zion was free only because those nations were preoccupied with fighting among themselves.

Daniel 9, The Timing

In addition to the sequence of world empires that would arise before the coming of the kingdom, the Lord revealed to Daniel the length of time before Messiah would arrive. In Dan 9:1-2, Daniel is meditating on Jeremiah's prophecies about the duration of the Jerusalem's desolation:

Dan 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was

¹ 8:31. Also, in Daniel 10, during Daniel's Persian service, he sees a heavenly being who reports a battle with the angelic "prince of the kingdom of Persia" (v. 13) and anticipates a coming battle with the "prince of Grecia" (v. 20).

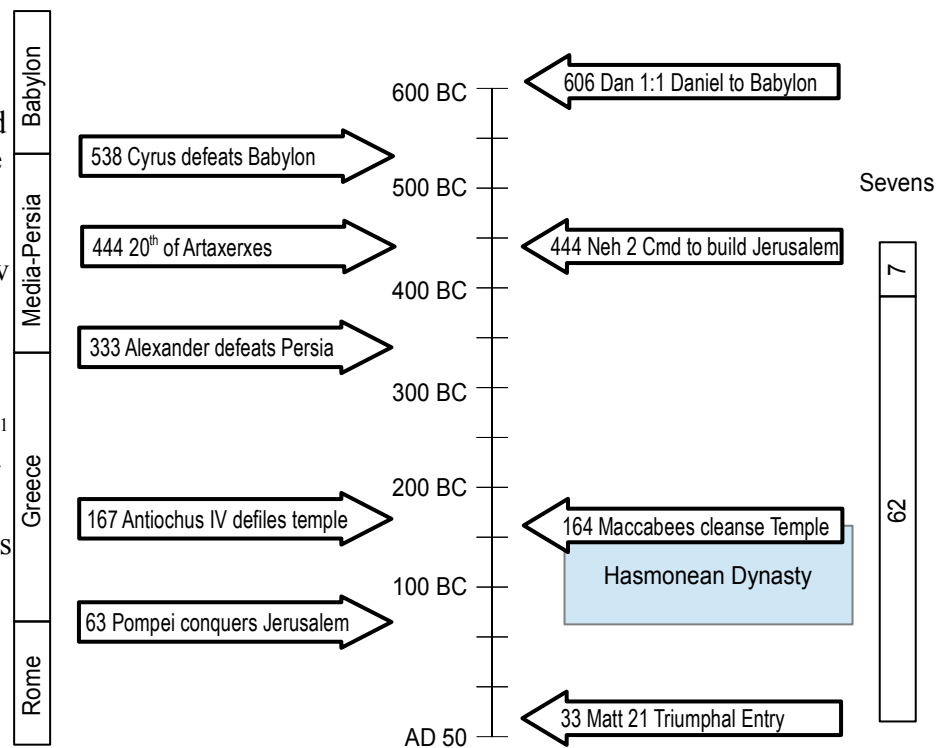


Figure 2: The Sixty-Nine Sevens of Daniel 9

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made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Jer 25:11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

Jer 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.²

Based on these promises, he prays for the Lord to act (vv. 16-19).

Application: Here is an excellent example of prayer motivated by a divine promise. Daniel's attitude toward the promise in Jeremiah is not a matter-of-fact "God promised it, so it will come," but a resolution to claim the promise and urge God's honor in fulfilling it.

In response, the Lord sends Gabriel with a message. Daniel has honored Jeremiah's chronological promise; he shall be entrusted with another one. Jeremiah predicted the time until the end of the captivity. Gabriel tells Daniel the time until Messiah appears (9:24-27).³

Gabriel describes the time as "seventy weeks," literally, "sevens." These are groups of seven years, not days, as was understood even by Jewish interpreters,⁴ and naturally correspond to the cycles of sabbatical years.⁵ One reason for Israel's captivity, according to Moses, is that the nation has neglected the sabbath year cycle, in which the fields were to lie fallow one year out of seven.

Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. 34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. 35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

2Ch 36:21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Starting in 586 BC, Jerusalem suffered 70 years of desolation, which means that for 7*70 years, the period of the monarchy, she has ignored the Sabbath year. Daniel is preoccupied with 70 past Sabbatical cycles. Now Gabriel points him ahead to the next 70 cycles. The significance of the first 7

2 Sir Robert Anderson, *The Coming Prince* p. 55, assigns these to different epochs: Jer 25 to the desolations (beginning with the destruction of the temple in 586), and Jer 29 to the servitude (beginning in 606), both distinct from the captivity (starting in 596). It's not clear that Daniel is making this distinction in 9:2. His prayer, which takes place in 538 BC, appears to be motivated by his perception that the 70 years of Jeremiah is about to end. Daniel was taken captive in 606, so he subtracts 70, finds that the time has almost come, and offers his expectant prayer. The period starting with the fall of the temple still has 20 years to run.

3 The classic discussion of this prophecy is Sir Robert Anderson's analysis in *The Coming Prince*, with chronological refinements documented by Harold Hoehner in *Chronological Aspects of the Life of Christ*. For reasons discussed below, I prefer the analysis of the 69 weeks given by R.C. Newman, "Daniel's Seventy Weeks and the Old Testament Sabbath-Year Cycle," *JETS* 16 (1973) 229-234.

4 See Wikipedia, and Randall Price's well-documented paper at <http://www.worldofthebible.com/Bible%20Studies/3views70week.pdf>.

5 Newman.

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weeks is not clear; probably it reflects the completion of the work that Nehemiah began, sometime around 400 BC (see notes). Of greater interest to us is that after 7 + 62 weeks, Messiah is to appear.

The starting point is the command to rebuild the city, which was given by the Persian king Artaxerxes in his 20th year in response to Nehemiah's petition (Neh 1,2), in 444 BC.⁶ Our Lord's passion in AD 33 falls in the 69th sabbatical week from Artaxerxes' decree.⁷ In Jewish time reckoning, any portion of a period counts as a period, so that (for example) "after three days" (Matt 27:63) and "on the third day" (Matt 20:19) are the same. Gabriel's prophecy requires that the Messiah be cut off no earlier than the 69th sabbatical cycle after the decree, and that is exactly what happened.

The Jewish Expectation at the Time of Christ

By the time of our Lord's birth, only the very oldest people could remember the days of the Hasmoneans. But the Psalms and the Prophets were continually read in the synagogues. The people of our Lord's day would know that

- the Lord promised to rule from Zion over all the earth (Pss and Isaiah)
- Daniel warned them that a series of four great empires would rise before that promise could be realized
- Daniel also told them to expect the arrival of the Messiah 483 years after the command to rebuild Jerusalem.

When our Lord came, Zion was not ruling, but the fourth of the great empires was in place, and the time designated by Daniel had expired. People were expecting a change.

Luk 2:25 there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, **waiting for the consolation** of Israel:

Luk 2:38 [Anna] coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that **looked for redemption** in Jerusalem.

Luk 17:20 he was demanded of the Pharisees, **when the kingdom of God should come**,

Mar 15:43 Joseph of Arimathaea, an honourable counsellor, which also **waited for the kingdom of God**, came, and went in boldly unto Pilate, and craved the body of Jesus.

Act 1:6 Lord, wilt thou at this time **restore again the kingdom to Israel?**

The "consolation," "redemption," and "kingdom" that they were expecting was exactly what Isaiah had

6 The date usually cited is 445 BC, but the royal year began in Tishri (in the fall), and the command was issued in Nisan (Neh 20:1), which would be in 444. See Hoehner.

7 Anderson, followed by Hoehner, use a 360-day "prophetic year," based on the synchrony of 1260 days and 42 months in Revelation. However, this would not work for an extended period of time because the agricultural festivals of the Jewish year must stay synchronized with the sun, and in fact Anderson's computations about the 70 year prophecies in Jeremiah all use solar years! Newman suggests that the weeks are sabbatical cycles. Then Artaxerxes' decree in Nisan of 444 is the last year before the Sabbatical year that started in Tishri 444 (see Newman), and our Lord's death in Nisan 33 is the last year before the Sabbatical year that started in Tishri 33, that is, in the 69th "week." Hoehner objects that only 68 Sabbatical cycles intervene, but as Newman points out, the equivalence of "after X time periods" and "in the Xth time period" is well attested in Biblical language; cf. Mt 27:63 with 20:19, and Esther 4:16 with 5:1.

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promised, and what Daniel had said would be delayed. Now the Lord comes to declare that this kingdom is near. Matthew's gospel is organized to set forth this "gospel of the kingdom." Let us see how our Lord set it forth, and how we are to present it.

Structural Overview

Matthew uses repetition to mark the breaks in the organization of his material (Figure 3).

The highest level division is marked by strikingly similar material in 4:17 and 16:21.

Mat 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mat 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

These "section headings" tell us what they contain. ch. 4-16 deals with the Lord's preaching of the kingdom of heaven, while ch. 16-28 concern his death, burial, and resurrection. In each case, we read, "Jesus began," suggesting a new phase of his ministry.

What about ch. 1-4? The heading here is

Mat 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

The phrase is a direct imitation of Gen 5:1,

Gen 5:1 This is the book of the generations of Adam.

It is one of a series of "generations" sections that divide the Genesis history: 2:4; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2. Often, these sections begin with a genealogy (as does that in 5:1, running from Adam to Noah, and introducing the story of the flood). So here, Matthew presents the genealogy of the Lord Jesus. There is, though, a difference. In Genesis, the genealogy starts with the person named; here, it ends with the person named, the Lord Jesus.

Let's review the contents of these three sections in more detail.

Gen 5:1 "This is the book of the generations of Adam"
• Genealogy

Matthew: The Gospel of the Kingdom

1:1-4:16 The Person of Jesus the King

1:1 "The book of the Generation of Jesus Christ"

- 1:1-17 Genealogy
- 1:18-25 Birth
- 2:1-23 Recognition & Preservation
- 3:1-17 Baptism
- 4:1-11 Temptation
- 4:12-16 Move to Capernaum (transition)

4:17-16:20 The Proclamation of Jesus the King

4:17 "From that time Jesus began to preach, ..."

- 4:17-11:1 Preparation of the Twelve
- 11:2-16:20 Growing Opposition

16:21-28:20 The Passion of Jesus the King

16:21 "From that time forth began Jesus to shew unto his disciples, ..."

- 16:21-17:21 Principles of Discipleship
- 17:22-20:16 Life in the Kingdom
- 20:17-25:46 Controversy in Jerusalem
- 26:1-28:20 Death & Resurrection

Figure 3: Overview of Matthew

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ch. 1-4, the Person of Jesus the King

After the genealogy, the rest of ch. 1-4 relates the birth of the Lord, his protection from Herod, his baptism, and temptation. Every subsection emphasizes his Person as the promised king.

- We will see that the genealogy is constructed to emphasize his royal descent from David.
- Matthew's emphasis on the virgin birth (1:20) anticipates the title "Son of God." This and related titles are denser in Matthew than in either of the other synoptics. As in Luke (1:35), the lack of a human father makes the title particularly appropriate, but we should not forget that in the OT (2 Sam 7; Psa 2), God assigns the title of his son to the promised messianic king.
- The wise men from the east are seeking for "the king of the Jews" (2:2)
- In his baptism, God himself declares, "this is my beloved Son" (3:17).
- Satan introduces two of the three temptations with the challenge, "If thou be the Son of God" (4:3, 6).

ch. 4-16, the Proclamation of Jesus the King

As the introductory verse (4:17) tells us, this section introduces our Lord's spoken ministry, which continues through the end of the book. This section has two halves.

4:17-11:1 is a chiasm concerned with the Lord's calling and instruction of the disciples.

- It begins with the call of the four fishermen by Galilee, and ends with the call of the twelve.
- Next are two very similar summary statements emphasizing his dual ministry of teaching and healing.

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Mat 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

- The central chapters are examples of his teaching (5-7, the Sermon on the Mount) and healing (8-9).

Chapters 5-7 (the Sermon on the Mount) and 10 (the commissioning of the disciples) are the first two of his five major discourses.

The rest of the chapters (11-16) introduce the first signs of opposition to the Lord, and highlight the need for his people to confess him. They contain one major discourse, the parables (ch. 13). In the face of opposition, he veils his revelation, citing as justification God's words to Isaiah at his commissioning.

ch. 16-28, the Passion of Jesus the King

The last section is divided into four subsections by repeated prophecies of the Lord's coming death

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(and in three cases, his resurrection). He actually enters the city only at ch. 21, but throughout this section he is preparing his disciples for his departure. There are two main discourses in this section:

- How people in the church should live together and govern themselves in his absence (ch. 18)
- What they should expect as they wait for his return (ch. 24-25).

Summary

So, in broad outline, in Matthew we learn

- of the Person of Jesus the king, that he is the promised king from the line of David who bears the title “the Son of God”;
- of the Proclamation of Jesus the king, in both word and act (his healings), and the growing opposition to which that Proclamation leads;
- of the Passion of Jesus the king, in which he dies to redeem his people, then rises from the dead.

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Notes

History of the Gospels

Eusebius of Caesarea (AD 260-340)⁸ records the testimony of Clement of Alexandria (c. 150-215 AD, second generation from the apostles) concerning the origins of the gospels.

5. Again, in the same books, Clement gives the tradition of the earliest presbyters, as to the order of the Gospels, in the following manner:

6. The Gospels containing the genealogies, he says, were written first. The Gospel according to Mark had this occasion. As Peter had preached the Word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out. And having composed the Gospel he gave it to those who had requested it. 7. When Peter learned of this, he neither directly forbade nor encouraged it.

Mark covers much of the same material as Matthew and Luke, but is a short, compact summary. The book is entitled (Mar 1:1) “The beginning ἀρχή of the gospel of Jesus Christ, the Son of God;” cf. Heb 6:1 “Therefore leaving the beginning ἀρχή of the doctrine of Christ.” It appears to be an introduction for new believers, and shares with Matthew a preoccupation with “the gospel of the kingdom” (1:14).

Clement (as cited by Eusebius) continues:

But, last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual Gospel. This is the account of Clement.

According to Clement, Matthew and Luke—the gospels with genealogies—are the earliest. Matthew has a decidedly Jewish orientation, while Luke (as Paul’s companion) is written for a more Gentile audience.

What ended the first seven weeks of Daniel 9?

Regardless of which epoch and year-length one chooses, the 69 weeks bring us to the time of the Messiah. But Gabriel further sets off the first 7 weeks. What do they mark?

Wood, dating from Artaxerxes’ decree to Ezra in 458 (Ezra 7) and counting solar years, arrives at 409 BC, which he associates with completion of the building activity under Nehemiah. The 69 years then comes to AD 26, which he takes as the year of the Lord’s baptism (but this assumes an early crucifixion). But Gabriel does not put the cutting off at the 69th week, only “after” it, so this could still fit.

Starting from 444 BC (Artaxerxes’ decree to Nehemiah) and using 360-day years would bring us to 396 BC. Walvoord suggests that this might mark the end of the rebuilding activities. Since we don’t have an independent dating of that event, it could be 396 as well as 409. Alternatively, could it be related to the

⁸ Ecclesiastical History 6.14.5ff

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end of prophecy? Malachi, the last prophet of the OT, is not clearly dated; most conservatives put him mid-fifth century, though Torrey puts him early fourth, which would fit here. But something related to the building of the city would seem much more relevant.

Structural markers:

Narrative/Discourse distinction: Discourses in

- 5-7 (Sermon on Mount)
- 10 (Commissioning of the Twelve)
- 11 (John's Decision)
- 13 (Parables of the Kingdom)
- 18 (Church Order and Discipline)
- 23 (Condemnation of Pharisees)
- 24-25 (Last Things)

Concluding summaries at 7:28; 11:1; 13:53; 19:1; 26:1; all of basic form, "And it came to pass, when Jesus had finished [act of speaking]..." These appear to be best understood as marking the main discourses.

4:23=9:35, "And Jesus went about all Galilee..." This is an inclusio that helps shape the chiastic structure of 4-11, the public phase of the Lord's proclamation.

4:17; 16:21; "From that time forth Jesus did ..." These mark the second and third major divisions of the book, announcing the theme of each.

16:21; 17:22-23; 20:17-19; passion predictions. These serve to divide the cycles of the passion section.

Synopsis

Section	Discourse	"And it came to pass, when Jesus had finished ..."	"And Jesus went about all Galilee ..."	Passion Prediction	"From that time forth Jesus did ..."
1-2 Birth, childhood					
3 Baptism					
4a Temptation, Galilee					
					4:17
4b Call of Four					
			4:23		
4c Preach, Heal					
5-7 Sermon on Mount	x				
		7:28			

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Section	Discourse	“And it came to pass, when Jesus had finished ...”	“And Jesus went about all Galilee ...”	Passion Prediction	“From that time forth Jesus did ...”
8-9 Healing					
			9:35		
10 Commissioning	x				
		11:1			
11 The Decision	x				
12 Rejection	x				
13 Parables	x				
		13:53			
14-16a Opposition, Confession, Teaching					
				16:21	16:21
16b-17 Transfiguration					
				17:22-23	
18 Church Order	x				
		19:1			
19a Divorce					
19b-20a Entering the Kingdom					
				20:17-19	
20-22 Triumphal entry, teaching in Jerusalem					
23 Rebukes to Pharisees	x				
24-25 Last Things	x				
		26:1			
26-28 Passion, Resurrection, and Commission					