

Summary of the Book of Matthew

Summary of the Book of Matthew

Overview

Matthew uses repetition to mark the breaks in the organization of his material (Figure 1).

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.

There’s a methodological observation here: neither of these major breaks falls at a chapter division! The chapter breaks in the Bible are for the most part not marked in the original text. Sometimes they reflect real understanding, but other times they are not optimal, and that is certainly the case here. Matthew marked his divisions, not with a chapter number, but with repetition of the phrase, “From that time forth Jesus began ...”

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.

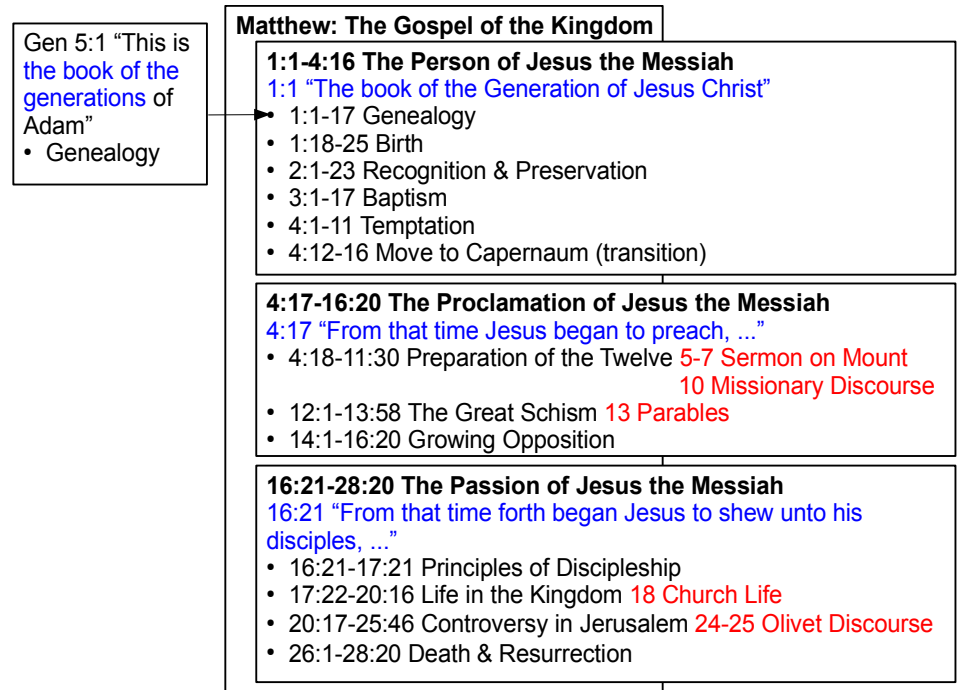


Figure 1: High-Level Structure of Matthew

Summary of the Book of Matthew

In addition to these section headings, Matthew uses repetition to mark off five long discourses by the Lord, shown in red on Figure 1. Each of these ends with a similar summary (chart):

Mat 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Mat 11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Mat 13:53 And it came to pass, that when Jesus had finished these parables, he departed thence.

Mat 19:1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee,

Mat 26:1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

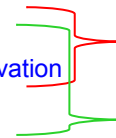
Some people¹ suggest that we should organize Matthew around these five discourses, mimicking the structure of the five books of Moses. Matthew draws many parallels between our Lord and Moses,² in keeping with Moses' promise in Deut 18:18 to "raise up a Prophet ... like unto" Moses. We'll highlight some of these in this review, and the emphasis on five discourses may well recall the five books of Moses, but they don't clearly function either as introductions or as summaries of the material around them. We have seen that they do fit quite well into the structural pattern that is driven by the introductions at 4:17 and 16:21.

Again, there's a lesson here: structural markers function at different levels, and often you have to step back to see which ones make sense at the higher level, and which ones serve a lower-level function (such as the conclusions marking off the five discourses).

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

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

The first section establishes three things about Jesus the Messiah that will be emphasized throughout the book: he is the Son of David, the Son of God, and the prophet like Moses (Figure 2, chart).

<ul style="list-style-type: none">• 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)		<p>Son of David Prophet like Moses Son of God</p>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------	--------------------------------------------------------------------------------

He is presented as the Son of David in three ways. First, his genealogy is structured into three blocks of 14 names each. Matthew has omitted some names from the OT to reach this number, which is the value of the name "David" if read as a Hebrew number (Figure 3). Second, the angel emphasizes that Joseph, into whose home he is born, is "Son of David" (v. 20). Third, the wise men come seeking "the king of the Jews," a position that belongs to David's offspring, according to 2 Samuel 7.

The birth story also begins to develop the theme that he is God's son, with the two names given

1 Notably B.W. Bacon, dating back to 1918; see references in D.R. Bauer, *The Structure of Matthew's Gospel*, JSNT Supplements 31, Almond Press: Sheffield, 1989.

2 These are conveniently discussed in D.C. Allison Jr., *The New Moses: A Matthean Typology*. Minneapolis, MN: Fortress, 1993.

Summary of the Book of Matthew

him.

- The angel calls him “Jesus,” which means “Jehovah is Salvation,” and Matthew adds that his birth fulfill the promise of Isaiah 7:14 that he is Immanuel, “God with us.”
- Chapter 2 continues to emphasize that he is God’s son by showing him receiving worship from the Wise Men. This is the first of several places in Matthew where the Lord Jesus receives worship; others are 8:2 (the leper), 9:18 (the ruler of the synagogue), 14:33 (the disciples, after he walked on the water), 15:25 (the Canaanite woman), 20:20 (the mother of James and John), 28:9 (the women at the tomb), and 28:17 (the disciples in Galilee). Contrast his willingness to receive this worship with the attitude of the angels in Rev 19:10 and 22:9; there is no instance of a godly person offering worship to a creature, or receiving worship, after the captivity.³
- Then Joseph takes him into Egypt, which Matthew explains with Hos 11:1, where God says, “Out of Egypt have I called my Son.”
- In 3:17, at his baptism, God declares, “This is my beloved Son, in whom I am well pleased.”
- The heart of Satan’s temptation focuses on this claim, as twice he challenges the Lord, “If thou be the Son of God” (4:3, 6).



Figure 3: Davidic significance of the number 14

Matthew repeatedly emphasizes the deity of the Lord. In this first section, he is “God with us,” and when John the Baptist is introduced in ch. 3, it is with reference to Isaiah’s prophecy,

Mat 3:3 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.

In Matthew, John is preparing the way before Jesus, but the Lord in Isa 40:3 is יהוה.

A third theme introduced in this section is that our Lord is the prophet like Moses (chart):

Deu 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Matthew emphasizes this by the similarity between his birth (especially the opposition by Herod) and that of Moses (and the persecution by Pharaoh) (Table 1), and his fast of forty days in the

	Exodus	Matthew
Jealous king	Pharaoh	Herod
The rival	Moses	Baby
Source of information about rival	Dream (Targum)	Wise men
Interpretation of the information	Magicians (Jannes and Jambres) (Targum)	Chief Priests and Scribes
King’s response	Kill all the male children	Kill all the children
Notification of (adoptive) father in a dream	Amram (Targum)	Joseph
Deliverance of the rival	Adoption by Pharaoh’s daughter	Adoption & protection by son of David

Table 1: Parallels between Pharaoh and Herod

³ See notes on Matt 8:2 for detailed discussion.

Summary of the Book of Matthew

wilderness, like the two 40-day fasts of Moses (Deut 9:9, 18).

So we can summarize the main message of the first section of the book: *As promised by the **Old Testament**, Jesus, the promised **Prophet like Moses**, is both the **Son of David** and the **Son of God**, and is **opposed by Satan** and the **Jewish king**, and **worshipped by Gentiles**.*

During our study, we have often noticed how the epistles, and Paul in particular, frequently draw on Matthew. The threefold emphasis of this section may lie behind Paul's summary of our Lord's person in Romans 1,

Rom 1:3 his Son Jesus **Christ** our Lord, which was made of the **seed of David** according to the flesh; 4 And declared to be the **Son of God** with power, according to the spirit of holiness, by the resurrection from the dead:

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 three parts.

- In 4:17-11:30, he prepares his **disciples** to carry out his ministry of teaching, healing, and preaching.
- Chapters 12-13 mark the **great schism** between his disciples and his enemies.
- In 14:1-16:20, **opposition grows** between him and his enemies.

4:17-11:30, Preparation of the Disciples

The unifying thread of this section is the summary of the Lord's ministry in 4:23, 9:35, and 11:1, highlighting its three facets: teaching (to those who come to him), healing, and preaching (reaching out to those who have not yet hear the message). As shown in Table 2 (chart), each of these is bracketed by a call of a successively broader group of people, and specific examples or instruction concerning one of these three facets of ministry. But the order varies. The first panel begins with the call and ends with the instruction, while the second and third begin with the instruction and end with the call. A persistent theme in the details that develop all three panels is

Calling Disciples	4:18-22 the Four		9:36-10:4 the Twelve		11:2-30 Broader Invitation (v. 28)
Summary	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.		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.		11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
Detail	ch. 5-7 Content for Teaching		ch. 8-9 Examples of Healing		10:5-42 Exhortations for Preaching

Table 2: Structure of ch. 4-11

Summary of the Book of Matthew

the ubiquity of persecution and rejection that the believer must expect to face. Thus the disciples are being prepared, not only for *ministry*, but also for *martyrdom*.

ch. 4:17-7:29, Teaching

The first panel concentrates on teaching, which is instruction to those who are already sympathetic to the message. It begins with the call of the four fishermen: Peter, Andrew, James, and John. The instruction is the Sermon on the Mount, the first of the five great discourses in the book. It continues the theme of our Lord as the Prophet like Moses in a number of ways. Notably, it is given on a mountain, just as Moses brought the law from Mount Sinai, and it is organized in a way that recalls the book of Deuteronomy (Table 3, chart), Moses' great concluding sermon to the nation, emphasizing the *conduct* that God requires of his people and the *consequences* (in Deuteronomy, the blessings and curses) that will result. We can summarize the sermon this way:

Consequences Deut 6-11, 27-28	Setting	4:25-5:2	7:28-8:1
	Blessings & Warnings	5:3-12 His care, Persecutions	7:13-27 True vs. False, Obedience, God's word, Welcome
Conduct Deut 5, 12-26	Our Mission	5:13-16 Witness, Relation	
	Law & Prophets	5:17-19 Obedience, God's word	7:12b
	Toward Man	5:20-48 True vs. False, Persecutions	7:1-12a Relation, His care
	Toward God	6:1-18 True vs. False, Relation	6:19-34 His care

Table 3: Chiastic Structure of the Sermon on the Mount

The Lord Jesus seeks true disciples, marked by obedience to God's word, witness to the world, and their relation to one another; and will protect them during persecutions now and welcome them into his earthly kingdom when he returns.

8:1-10:4, Healing

The second panel of Table 2 moves from the details, through the summary verse, to the second call. This time the focus is on the Lord's healing work, of which Matthew gives ten examples in ch. 8-9.

Healing is one of the signs that Isaiah predicted in connection with the promised Messiah (chart):

Isa 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing:

In the third panel, the Lord will cite this text, and these miracles, to show John that he is the Messiah, but first Matthew must record the miracles (Figure 4, chart). Again, we see our Lord as Moses. The ten miracles recall the ten plagues that God sent on Egypt through Moses, and the grouping into three panels of three stories each recalls the structure of the first nine plagues in Exodus.⁴, perhaps to recall the ten plagues that God brought through Moses on Egypt. Two of the

4 Cf. Allison, *The New Moses*, 207-213.

Summary of the Book of Matthew

healings (the centurion's servant, and the demoniacs) involve Gentiles.

Isaiah promises that the healings mark the coming, not just of the Messiah, but of God. As with John the Baptist, so here, the Lord fulfills OT prophecies about the coming of God.

But the section is not just about miracles. Matthew alternates these three groups of miracles with two studies on discipleship, emphasizing the cost that those who follow him must be prepared to take. In the first, he shows us two people wrestling with the cost of following the Lord, while in the second, we see the call and response of Matthew. Being a disciple of the Lord is not just doing flashy miracles. It is coping with personal **sacrifice** and social **rejection**.

These interludes on discipleship prepare for this section's call, the selection of the twelve from the larger body of people who were associating with him.⁵

We can summarize this section: *The Lord Jesus calls people to follow him, in spite of sacrifice and rejection, as the divine deliverer promised by the prophets.*

Healings and Miracles

8:2-4, Leper
8:5-13, Centurion's Servant
8:14-17, Peter's Mother-in-law (and others)

8:23-27, Calming the Sea
8:28-34, Gadarene Demoniacs
9:2-8, Palsied Man

9:18-26, Ruler's Daughter & Woman with Issue
9:27-31, Two Blind Men
9:32-34, Dumb Man

Discipleship

8:18-22, The Reluctant Scribe and Disciple
Personal Cost: Sacrifice

9:9, Call of Matthew
9:10-17, Pharisees and John's Disciples
Social Cost: Rejection

Figure 4: Structure of the Healings in Matthew 8-9

10:5-11:30, Preaching

The disciples have heard the central teachings that they are to follow. They have witnessed the Lord's power to heal, as the divine deliverer promised by Isaiah. In both cases, they have been told to expect persecution. In the third stage of their preparation, he sends them out to preach. In contrast with *teaching*, which is addressed to those who are already interested and who often come to the teacher, *preaching* reaches out to those who have not yet heard.

This section begins with the second of the Lord's great discourses, occupying most of chapter 10, and telling them how they are to preach. This discourse, like the Great Commission at the end of the book, follows the literary form of a commissioning narrative. In this case, a close OT parallel is the call of Moses in Exodus 3-4 (Table 4, chart). In the parallel, the disciples are in the place of Moses, and so Jesus plays the role of God, another example of how Matthew is reminding us of our Lord's deity.⁶

5 The call of Matthew falls within the detail section, not in one of the three main call elements. It is one example of how the theme of calling pervades this section. Compare also the multitudes who follow the Lord and his initial disciples up the mountain in 7:28, or the unsuccessful disciples in 8:18-22, or the extended final call section in 11:2-30 discussing what is involved in following the Lord. The whole section (ch. 4-11) deals with calling, and might as well be called "the calling of the disciples."

6 This feature is noteworthy in two ways. *Structurally*, the commissioning narrative bridges the second and third panels in Table 2. 9:35-10:4 thus serve as a transition to the missionary discourse, setting the context for the third cycle of training at the same time that they close off the second cycle. *Thematically*, it once again involves Moses. But note the difference: In Exodus 3, God is sending Moses. In Matthew 10, our Lord is not in the place

Summary of the Book of Matthew

Section	Moses, Exodus 3-4	The Disciples, Matt 9-11
Introduction	3:1, Moses is herding sheep	9:35-36, The Lord is ministering and observing "sheep without a shepherd"
Confrontation	3:2-6, God speaks from the burning bush	9:37-10:4, The Lord presents the need and chooses the twelve
Commissioning	3:7-10, God sends Moses back to Egypt to deliver the people	10:5-15, The Lord sends the Twelve out to preach and heal
Difficulty / Objection alternating with Reassurance (4x)	3:11 Whom am I? → 12 I will be with thee 3:13 Who are you? → 14 I AM 4:1 They will not believe → 2-9 three signs 4:10 I am not eloquent → 11-12 I will teach thee	16-18 councils and kings → 19-20 take no thought how or what ye shall speak 21-22a family and all men → 22b-23 salvation and the Son of Man 24-25 false accusation → 26-33 fear not (3x) 34-39 family (3x worthy of me) → 40-42 receive, reward (3x)
Conclusion	4:18-20 Moses prepares to return to Egypt	ch. 11:1, The Lord continues to minister

Table 4: Matthew 9-11 as a Commissioning Narrative

Chapters 4-11 are pervaded by the theme of the Lord's call and our response to it,⁷ and each concludes with the call of a successively larger group. In the first panel, it was the call of the four fishermen by Galilee. At the end of the second panel, he set aside twelve. The call in this third panel comes at the culmination of ch. 11 (Figure 5, chart). The chapter is structured around the ones to whom the Lord is speaking: to men in the first and third sections, and to his Father in the center.

The people in the first panel span the spectrum, from believers who need encouragement (John and his followers), through the uncertain multitudes, and ending with those who have rejected him. He calms John's sincere doubts by reporting his miracles as the fulfillment of Isa 35. As we have noticed, this prophecy concerns the coming of God to his people. Then, to the multitudes, he validates John's ministry by quoting Mal 3:1,

Mat 11:10 For this is he, of whom it is written,
Behold, I send my messenger before thy face,
which shall prepare thy way before thee.

But the one whose way is being prepared in Malachi is the Lord (Table 5, chart). As in 3:3 and the citation of Isa 35:4, the Lord appropriates to himself OT descriptions of deity.

Faced with this wide range of responses to his ministry, he turns to his Father in prayer:

Mat 11:25 thou hast hid these things from the wise and prudent, and hast revealed them
unto babes. 26 Even so, Father: for so it seemed good in thy sight.

of Moses (being sent), but in the place of God (doing the sending).

⁷ See note 5.

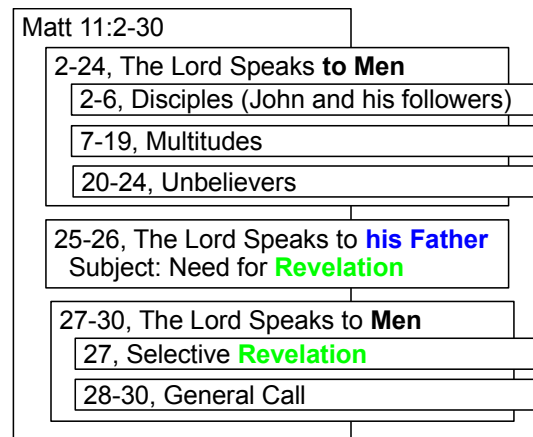


Figure 5: The Third Call, in Matt 11

Summary of the Book of Matthew

Fulfillment in Matthew	Promise in the OT
Mat 3:3 For this [John the Baptist] 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.	Isa 40:3 Prepare ye the way of the LORD
Healings of ch. 8-9 Mat 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, (Isa 35:4) and the poor have the gospel preached to them. (Isa 61:1)	Isa 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing:
Mat 11:10 For this [John the Baptist] is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.	Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts .

Table 5: The Coming of Jesus as the Coming of God

He finds the explanation for the diversity of responses to his ministry in the Father's gracious, but partial, revelation to men. Then he turns back to speaking to the people, ending with the broadest call yet, in v. 28-30, but only after acknowledging that people need the Lord's revelation (v. 27) in order to receive him.

28 Come unto me, all ye that labour κοπιᾶω and are heavy laden,	Lam. 5:5 Our necks are under persecution: we labour κοπιᾶω , and have no rest ἀναπαύω. Jer. 31:25 For I have satiated the weary soul, and I have replenished every sorrowful soul.
and I will give you rest ἀναπαύω.	Exod. 33:14 And he [the LORD] said, My presence shall go with thee, and I will give thee rest . Isa. 14:3 And it shall come to pass in the day that the LORD shall give thee rest ἀναπαύσις from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,
29a Take my yoke upon you, and learn of me; 30 For my yoke is easy, and my burden is light.	Jer. 5:5 for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke , and burst the bonds. Jer. 31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke [Targum]: turn thou me, and I shall be turned; for thou art the LORD my God. Zeph. 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. [LXX "under one yoke "]
29c and ye shall find rest unto your souls .	Jer. 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls .

Table 6: The Lord's Deity in the Offer of Rest

Summary of the Book of Matthew

When we studied this final call, we saw that it echoes many passages in the OT, in a way that puts the Lord Jesus in the place of God (Table 6, chart). In the OT, it is God whose yoke his people are to carry, and he is the one who offers them rest.

We may summarize this section (chart), *The Lord Jesus sends his disciples to preach in the face of persecution, to call all who will receive it his divine offer of rest.*

Looking back over the summaries of this section, we see that they all emphasize the Lord's call and the expectation of persecution. We can thus summarize ch. 4-11, the Preparation of the disciples, this way: *The Lord calls disciples who will endure persecution to follow his teaching, experience his divine power, and proclaim his message to others.*

ch. 12-13, The Great Schism

The next two chapters document the outcome of the teaching, healing, and preaching in chapters 4-11, and the response to the call that the Lord has given. The pervasive theme is rejection—most of those who are called reject the Lord, and he in turn rejects them, focusing his teaching on those who receive what he offers. Table 7 (chart) shows the pattern: two long sections document the public rejection, first by the Pharisees over the Sabbath question, and then by the Lord as he begins to present most of his public teaching in parables, which make it less accessible to those who hear. Each of these long sections ends with a short episode of private rejection. We may summarize this section, *Both the Jewish leaders and his neighbors reject the Lord, and he in turn withdraws from his family and the multitudes to focus on his disciples.*

	Ch. 12	Ch. 13
Public Rejection	1-45, the Pharisees reject the Lord	1-52, the Lord rejects unbelievers (by hiding his teaching in parables)
Private Rejection	46-50, the Lord rejects his family	53-58, his home town rejects the Lord

Table 7: The Great Schism

Figure 6 (chart) shows how Matthew presents the opposition of the Pharisees. Four episodes in which they oppose him surround the longest citation from the OT in Matthew, Isa 42:1-4, in vv. 18-21. This passage emphasizes the ministry of the promised Servant to the

Rejection by Pharisees	Miracles for His People
<p>1-8 <i>Picking grain on the Sabbath</i> 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.</p> <p>9-14 <i>Healing on the Sabbath</i> 14 Then the Pharisees went out, and held a council against him, how they might destroy him.</p>	<p>15-23 <i>Healing great multitudes</i> 18 he shall shew judgment to the Gentiles. 21 And in his name shall the Gentiles trust. 22 ...one possessed with a devil ... he healed him</p>
<p>24-37 <i>League with Beelzebub</i> 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.</p> <p>38-45 <i>Seeking a Sign</i> 38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.</p>	<p>Exo 7:8 And the LORD spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.</p>

Figure 6: The Structure of Matthew 12

Summary of the Book of Matthew

Gentiles. We have seen the Lord's attention to Gentiles before, in the healing of the centurion's servant and the Gadarene demoniacs in ch. 8. Now a prophecy about his care for Gentiles is sandwiched between episodes of rejection by the Jewish leaders. And as in ch. 8, the healing involves casting out a demon.

Their final rejection takes the form of demanding a sign. Matthew may intend us to recall the confrontations between Moses and Pharaoh:

Exo 7:8 And the LORD spake unto Moses and unto Aaron, saying, 9 When Pharaoh shall speak unto you, saying, **Shew a miracle for you:** then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

After the public rejection of the Lord by the Pharisees, his mother and half-brothers seek to draw him away from the house where he is teaching his disciples, but he rejects them, defining his family as "whosoever shall do the will of my Father which is in heaven" (v. 50).

Next, in the parables of chapter 13, he changes the form of his public teaching. Instead of the straightforward statements of ch. 5-7, he now tells stories, parables, that even his disciples can't understand without explanation. This parable discourse emphasizes the schism in two ways.

First, the parables require explanation. He gives the parables openly, but then withdraws with his disciples and gives the interpretation only to them. The multitudes who overheard his teaching to the disciples in the Sermon on the Mount heard straightforward teaching, but here it is cloaked.

Second, the parables themselves (Figure 7, chart) emphasize the divisions in his audience: good vs. bad soil, wheat vs. tares, good vs. bad fish.

Finally, at the end of the parable discourse, his home town rejects him.

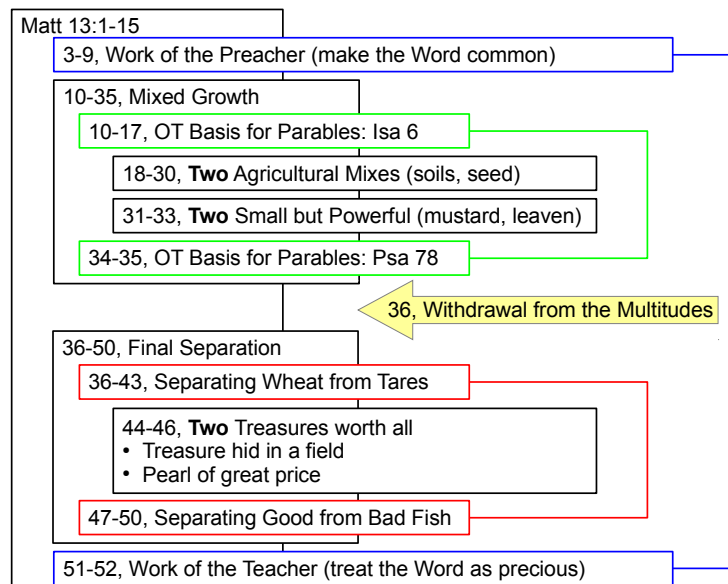


Figure 7: Organization of the Parables

14:1-16:20, Growing Opposition

This final section of the Lord's presentation is an alternation of miracles and episodes of rejection by the Pharisees that largely amplifies the themes of chapter 12 (Figure 8, chart).

The section is framed by two responses to God's messengers, reflecting the schism. Herod rejects the Baptist by beheading him, while Peter confesses that John's greatest disciple, the Lord Jesus, is in fact the Messiah.

Between these bookends, the section is an alternation between miracles that the Lord performs for his people and the opposition of the Pharisees. Thus it unfolds and doubles the chiasmic structure of ch. 12, where his healing miracles were at the center of a chiasm, with Pharisaic opposition on the outside.

Summary of the Book of Matthew

Both miracle sections include feeding the multitudes in the wilderness, reminding us of the manna that Moses provided and reinforcing the message that Jesus is the prophet like Moses. Both also include healings, reminding us of 12:15, 22.

Matthew 12		Matthew 14-16	
Rejection by Pharisees	Miracles for His People		
1-8 Tradition : Picking grain on the Sabbath	15-23 Healing great multitudes: Gentiles , Casting out a Demon	14:1-12 King Herod kills the Baptist	
9-14 Tradition : Healing on the Sabbath		Miracles	14:13-36 Feeding 5000, Walking, Healing
24-37 League with Beelzebub		15:21-39 Healing (cast out demon from Gentile), Feeding 4000	
38-45 Seeking a Sign : Jonah		Rejection by Pharisees	15:1-20 Tradition (handwashing)
			16:1-12 Seeking a Sign (Jonah)
			16:13-20 Peter confesses King Jesus

Figure 8: Ch. 14-16 echoes Ch. 12

The first healing in ch. 15 reinforces the link to the center section of ch. 12. There, Matthew drew our attention to Isaiah's prophecy that Messiah would minister to the Gentiles, and here the Lord heals a Gentile, the daughter of a Canaanite. Also, it involves casting out a demon, as in 12:22. Before the Great Schism, in 10:5-6, the Lord told the disciples not to go to the Gentiles. But now that the Jewish leaders are rejecting him, the Lord goes into Gentile territory and responds to a Gentile petition, and by the end of the book, he will send his disciples to "all nations."

Like the references to healing, Gentiles, and the exorcism, the rejection by the Pharisees recalls 12:1-45. Their opposition in ch. 12 took two forms: criticizing his rejection of the traditions, and demanding a sign. Here it takes the same two forms, as in 15:1-20 the Lord rejects the tradition about handwashing, while in 16:1-12 they demand a sign. In both cases, he responds to their demand for a sign by reminding them of the prophet Jonah and promising to rise from the dead after three days.

This section, which began with Herod's rejection of the forerunner, ends with Peter's confession that Jesus is "the Christ, the Son of the living God." We can summarize ch. 14-16 thus (chart): *In spite of rejection by earthly **kings** and **theologians**, the Lord's **miracles** show his disciples, and some **Gentiles**, that he is God's promised **Messiah**.*

As we did with ch. 4-11, so now we can formulate a summary of all of ch. 4-16, the Proclamation of Jesus the Messiah: *As promised by the **Old Testament**, the Lord's **teaching, preaching, and healing** lead to a division between **Jewish leaders**, who **reject** him, and committed **disciples**, even among the **Gentiles**, who **worship** him as the **Messiah**.*

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

The final third of the book is divided into four sections by four very similar announcements of his coming sufferings and resurrection (Table 8, chart). With a few exceptions, he mentions the place or setting of his death, his rejection, his death, and his resurrection, and in each case Matthew records the response of the disciples. The four announcements are made in different places (Figure 9, chart), as the Lord moves south from Caesarea Philippi at the foot of Mount Hermon, through his base at Capernaum, down the road to Jerusalem, and finally in the city.

Summary of the Book of Matthew

	16:21-22 Caesarea Philippi	17:22-23 Galilee & Perea	20:17-20 Going Up to Jerusalem	26:1-2 Jerusalem
Announcement	21 From that time forth began Jesus to shew unto his disciples,	22 And while they abode in Galilee , Jesus said unto them,	17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,	1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
Place of his death	how that he must go unto Jerusalem,		18 Behold, we go up to Jerusalem;	2 Ye know that after two days is the feast of the passover,
Rejection	and suffer many things of the elders and chief priests and scribes ,	The Son of man shall be betrayed into the hands of men:	and the Son of man shall be betrayed unto the chief priests and unto the scribes , and they shall condemn him to death, 19 And shall deliver him to the Gentiles	and the Son of man is betrayed
Death	and be killed ,	23 And they shall kill him,	to mock, and to scourge, and to crucify him:	to be crucified .
Resurrection	and be raised again the third day.	and the third day he shall be raised again.	and the third day he shall rise again.	
Response of Disciples	22 Then Peter took him, and began to rebuke him, ...	And they were exceeding sorry.	20 Then came to him the mother of Zebedee's children with her sons, ...	(Anointing in the house of Simon the Leper)

Table 8: Four Prophecies of the Passion

One particular feature that bears emphasis is the word translated variously “betrayed” and “deliver” in the last three announcements. This rendering of the Greek verb *παράδωμι* shows that the translators understand our Lord to be referring to Judas, and this reference is correct as far as it goes. Three times Matthew describes Judas as “the one who betrayed him” (10:4; 26:25; 27:3). But we saw another layer of meaning in this verb (*παράδωμι*, Strong 3860).⁸ Paul often uses this verb to describe the deliberate sacrifice of our Lord, whether his voluntary offering of himself, or the work of the Father. Here are just two examples (chart):

Gal 2:20 the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and **gave himself** for me.

Rom 8:32 He that spared not his own Son, but

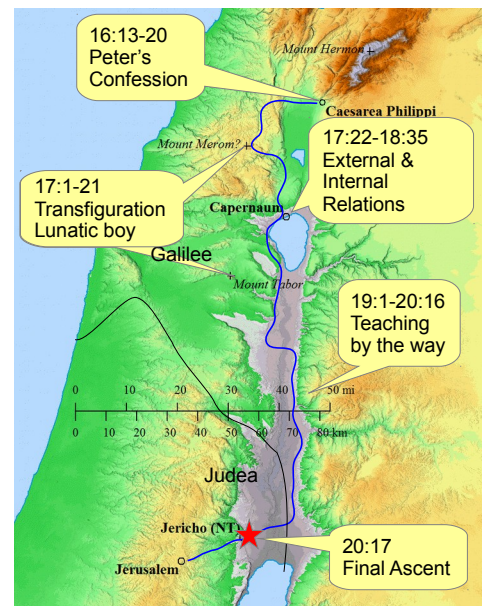


Figure 9: Journey to Jerusalem

⁸ Based on Edwin A. Abbott, *Paradosis, or "In the Night in which he was (?) Betrayed"* (London: Adam and Charles Black, 1904). See full notes for URL and qualifications.

Summary of the Book of Matthew

delivered him up for us all, how shall he not with him also freely give us all things?

The LXX translator of Isaiah 53 uses the verb three times:

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath **laid** on him the iniquity of us all. (LXX “The Lord delivered him up for our sins”) ... 12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath **poured out** his soul unto death: (LXX: “his soul was delivered to death”) and he was numbered with the transgressors; and he bare the sin of many, and **made intercession** for the transgressors. (LXX: “was delivered because of their iniquities”)

Based on the use of the term in Isaiah and later by Paul, when our Lord says that he is to be “delivered,” he is looking beyond the treachery of Judas to the very purposeful transaction anticipated in Isaiah 53.

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).

16:21-17:21, Principles of Discipleship

The first section begins in the far north of Israel, near Caesarea Philippi (16:13). The disciples’ response to the first announcement of the passion is Peter’s rejection of the whole idea (chart):

Mat 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

The Lord addresses Peter’s concerns in three stages.⁹

In 16:23-28, he reminds them of a principle he already presented to them in the missionary discourse in 10:39:

Mat 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

His suffering cannot be evaluated simply in terms of this life. We live for the coming kingdom, not for this life, and to gain the best results there, we need to take up our cross, be willing to sacrifice in this life.

In 17:1-13, in the transfiguration, he gives three of the disciples, including Peter, a glimpse of that future glory, as promised in 16:28. (His shining face is another evidence that he is the prophet like Moses; recall Exod 34:29-35, where Moses’ face shone after he was with the Lord.)

Peter’s concern reflected a value system that does not look beyond this life. But it very likely reflected also the fear of not having the Lord’s presence. The third episode, the healing of a lunatic boy, addresses this fear. During his absence on the mount, the disciples were unable to heal the boy, and no doubt felt that his absence was the problem. The Lord’s diagnosis is quite

⁹ Thus Patte.

Summary of the Book of Matthew

different. The problem is not their lack of him, but their lack of faith:

Mat 17:19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief:

So after the initial announcement, the Lord reminds them of the real values in life, and assures them that his bodily presence is not necessary for them to be victorious in their ministry. We can summarize this section, *Disciples should **sacrifice** the things of this life for the **glories** of the coming kingdom, and live by **faith** during the Lord's absence.*

17:22-20:16, Life in the Kingdom

The second section begins in Galilee, and has two parts (Figure 10, chart), marked by his departure in 19:1 to begin the final trip to Jerusalem. Both parts give them principles for how they are to live in this kingdom that he has just told them is their ultimate destination.

The first part, which takes place in or around Capernaum, instructs them to avoid giving offense to others, both within the church and to those outside. First (17:24-27) he instructs Peter to avoid offense to those who ask about the temple tax, and miraculously provides a coin with which to pay the tax. Then (ch. 18), in the fourth major discourse, he describes life within the community of believers, and his central theme is that we avoid causing one another to stumble, and work diligently to bring back those who have gone astray.

The second part takes place during the journey southward, and all involve interactions with others besides the disciples. No doubt the Lord is traveling as part of a band of pilgrims on their way to the Passover. The three episodes in this part give the Lord's teaching on divorce, our attitude toward the least significant disciples, and riches. These align with the three areas of life that the Spirit seeks to control in enabling us to rule ourselves: the lust of the flesh, the lust of the eyes, and the pride of life. This pattern is pervasive in the Bible,¹⁰ and forms the framework for the Lord's first parable, about the different kinds of soil (ch. 13).

So we can summarize the second section, *Disciples should **avoid offense** to others both within and outside the community, and should learn to **rule their own impulses**.*

20:17-25:45, Controversy in Jerusalem

The third section begins in Jericho, where the road to Jerusalem leaves the Jordan valley and climbs up the mountain. It is organized by the interplay of two features (Table 9, chart): the main participants in each scene, and whether the text is structured as narrative (focusing on a sequence

10 See *The Three Choices*, <http://cyber-chapel.org/DoctrinalStudies/ThreeChoices/ThreeChoices.pdf>

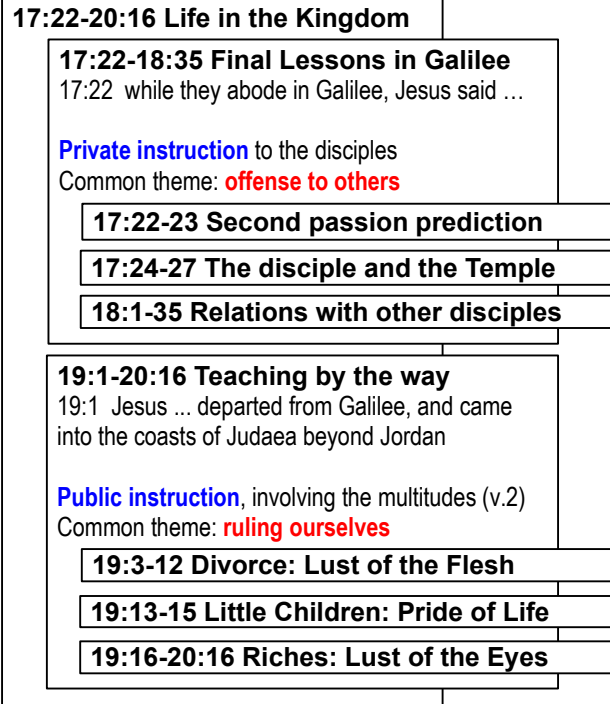


Figure 10: Life in the Kingdom

Summary of the Book of Matthew

of events through time) or exposition (a sequence of ideas whose relationship is more logical than chronological).

The first scene (20:17-34) focuses on the disciples. They are still having problems with the principles of submission to one another that he taught in ch. 17-20, as the mother of James and John seeks a special position for her sons in the kingdom. The Lord rebukes this ambition, a lesson he will repeat in 23:1-23, and gains two more disciples in the form of blind men whom he heals as he leaves Jericho. We may summarize it, *The Lord instructs his disciples to serve one another humbly, not seek to rule over each other.*

The second scene (21:1-17) is the triumphal entry, culminating in the cleansing of the temple. Both the Messianic claims implicit in how he enters the city on a donkey, and the authority he asserts over the temple, bring him into direct conflict with the Jewish leaders. His path into the city and the temple reverses the course follows by the glory of God when it left the temple at the time of the Babylonian conquest, described in Ezekiel 10-11. A good summary would be *The Lord enters Jerusalem, openly claiming to be the Messiah with divine authority.*

The third scene (21:18-23:39) continues to focus on the Jewish leaders, in an extended discussion that we have called “the Great Debate” (Figure 11, chart). It is chiasmic. The outer members summarize the Lord’s condemnation, first on a fig tree that is not producing the desired fruit, and then on the religious leaders, who are likewise fruitless. Next, he exhorts the disciples, urging them away from the errors of the religious elite, and reemphasizing the message of humble service that he gave in 20:17-34. In the center section, he engages the four groups who together made up the Sanhedrin, the ruling body of the Jews. First he challenges the Chief Priests and elders with parables that highlight their failings, then he asks the Pharisees and the Sadducees (who together made up the scribes) with three questions. The difference in his treatment of the two groups may reflect the same issue that Paul respects in Acts 23:

Act 23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written [Ex 22:28], Thou shalt not speak evil of the ruler of thy people.

The parables are more oblique, avoiding the charge that he is directly attacking the high priest. He does not bring upon him the woes that he levels at the scribes and Pharisees in ch. 23, or call

		Genre	
Participants	Disciples	20:17-34 Final Ascent	<div style="display: flex; align-items: center;"> <div style="border-left: 1px solid green; border-right: 1px solid green; height: 50px; margin: 0 5px;"></div> <div style="display: flex; flex-direction: column; align-items: center; width: 10px;"> ↑ ↓ </div> </div>
	Jewish Leaders	21:1-17 Triumphal Entry	
			Ch. 24-25 Olivet Discourse 21:18-23:39 Great Debate

Table 9: Controversy in Jerusalem

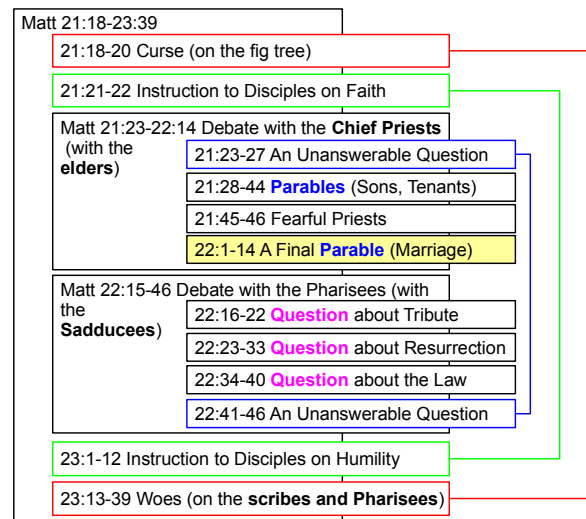


Figure 11: Structure of the Great Debate

Summary of the Book of Matthew

him a “hypocrite” (22:18) or say that he errs (22:29).

He ends the debate by leaving Jerusalem and sitting on the Mount of Olives, reversing his course during the triumphal entry and again recalling the departure of the glory of the Lord in Ezekiel 10-11. We may summarize, *The Lord systematically condemns the Jewish leadership and abandons the temple, while urging his disciples to faith and humility.*

The fourth scene (ch. 24-25) is the Olivet Discourse (Table 10, chart), which outlines the history of the age down to the appearing of the Son of Man. The Lord describes both the fall of Jerusalem in AD 70 (“the days of vengeance”) and the end-time Antichrist (“great tribulation”), but no gospel mentions both of these. Luke, written for the Gentile churches, focuses on the Roman invasion of Jerusalem, while Matthew and Mark predict the more remote great tribulation. We know these are distinct because all three Synoptics describe the times of the Gentiles, which follow the fall of Jerusalem but precede the time of great tribulation.

The first three stages have been unfolding for two thousand years. The picture is not pretty. There is natural disaster, international unrest, and the persecution of believers. But the Lord promises to appear in power and glory to rule over all the earth, and exhorts his followers to watchfulness in seven parables (Table 11, chart). These parables emphasize three lessons: 1) the Lord will definitely return, 2) the time is unknown, and 3) the time may be delayed. Throughout, he encourages them to watch, because when he returns, he will separate the true disciples from the pretenders. He interprets each parable, with the last section of the sermon, the final judgment, serving as the interpretation for the last three parables. (Contrast the parables to the chief priests and elders, which were left uninterpreted.)

Period	Mt 24,25	Mk 13	Lk 21	Description
1. Beginning of Sorrows (Mt 24:8)	24:3-13	5-13	8-19	The NT period, before the fall of Jerusalem. Corresponds to the first four seals of Rev 6.
2. Days of Vengeance (Lk 21:22)	(Lacking)		20-24a	Desolation of Jerusalem under Titus, AD 70.
3. Times of the Gentiles (Lk 21:24)	24:14	10	24b	Jerusalem is subdued by the Gentiles (Luke) and the gospel goes forth throughout all the world (Matthew).
4. Great Tribulation (Mt 24:21)	24:15-28	14-23	(Lacking)	“The abomination of desolation” (Dan 9:27), at the middle of Daniel’s seventieth week.
5. Appearing of Son of Man (Mt 24:30)	24:29-31	24-27	25-28	Cosmic signs, return of Christ in glory, gathering of his saints
(6. Interlude)	24:32-25:30	28-37	29-36	Parables about, and exhortations to, watchfulness
7. Separation	25:31-46	(Lacking)		Final Judgment

Table 10: Synopsis of the Olivet Discourse

Summary of the Book of Matthew

Parable	Theme	Time is unknown	Time may be long	Command to watch
24:32-35, The Fig Tree	Signs are in place			
24:37-39, The Days of Noah	Time is <i>unknown</i>	24:36 But of that day and hour knoweth no man, 24:39 they ... knew not; so shall also the coming of the Son of man be		
24:40-42, Daily Labors		24:42 ye know not what hour your Lord doth come.		24:42 Watch therefore ...
24:42-44, The Thief		24:44 in such an hour as ye think not the Son of man cometh.		24:44 Therefore be ye also ready ...
24:45-51, Faithful vs. Evil Steward	Time is <i>delayed</i>	24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,	24:48 My lord delayeth his coming;	
25:1-13, Wise vs. Foolish Virgins	Two kinds of "believers"	25:13 ye know neither the day nor the hour wherein the Son of man cometh.	25:5 While the bridegroom tarried,	25:13 Watch therefore ...
25:14-30, Industrious vs. Lazy Servants			25:19 After a long time the lord of those servants cometh,	

Table 11: Seven Parables about Preparedness

We may summarize this section: *The Lord encourages his disciples to be faithful and to watch for his return in the face of natural and civil chaos and great persecution.*

Now we can synthesize a summary for the four parts of the controversy in Jerusalem (chart): *Jesus is the promised **Messiah** who **condemns the religious establishment** and seeks **humble** disciples who **serve one another** while **faithfully watching** for his return through **chaos and persecution**.*

26:1-28:20, The Friends and Enemies of the Lord

After the great debate, the schism that began in ch. 12-13 has hardened, and Matthew organizes his account around the parallel activities of the Lord's friends and his enemies in the events surrounding his death (Table 12, chart). Note the deliberate pairing in the first two and last two events: both the Lord and his enemies a) decide that he will die, b) prepare for his death, c) prepare for his burial after his death, and d) react to his resurrection.

In these outer sections, the Lord is among his friends, separate from his enemies. But in the center, he moves from one group to another, as two of his disciples are disloyal. The first step in this transition is the Last Supper, where the Lord explains his death as ratifying the new covenant under which sins are forgiven. Judas betrays him to the Jewish leaders, allowing them to arrest him privately and away from the crowds, and Peter denies him. But Peter is restored, while Judas is destroyed, illustrating Paul's contrast,

Summary of the Book of Matthew

	The Lord's Friends	Transition	The Lord's Enemies
Purpose: Jesus' Death	26:1-2 Fourth Announcement		26:3-5 Planning in the Palace
Preparation for Death	26:6-13 Anointing in Bethany		26:14-16 Contract with Judas
The Lord is betrayed /delivered	26:17-46 Jesus with the Disciples: Last Supper (Judas), Gethesemene (Peter)		
		26:47-56 from the Disciples to the Jews (Judas)	
			26:57-27:56 Jesus with the Jews: Trials (Peter , Judas), Crucifixion (women)
Preparation for Burial	27:57-61 Joseph of Arimathea		27:62-66 Sealing the Tomb
Responses to the Resurrection	28:1-10 , 16-20 Spread the gospel		28:11-15 Deny the Resurrection

Table 12: Rival Parties in ch. 26-28

2Co 7:10 For godly sorrow [Peter] worketh repentance to salvation not to be repented of: but the sorrow of the world [Judas] worketh death.

This section contains three instances of a pattern of OT allusion that Matthew uses at least four times (Table 13, chart), in which a righteous victim suffers at the hands of jealous accusers who are later destroyed, while the civil authority is at best ineffective, and often hostile. Notice the implication of religious and political institutions in each of these vignettes. This pattern reminds the disciples of the persistent theme of persecution that pervades Matthew. The Lord's death is not the first instance of a righteous victim, and it will not be the last.

Unlike the other victims, the Lord rises from the dead. His adversaries respond by trying to hide the fact, but his

	2:1-18 Slaughter of Innocents	26:63-68 Trial before Sanhedrin	27:19 Pilate's Wife	27:62-66 Sealed Tomb
OT Parallel	Exodus 1-2 & Targums	1 Kings 22	Esther	Daniel 6
Salient Feature	Slaughter of Babies	Adjure, slap & demand for prophecy	Woman interrupts husband	Sealed stone door
Righteous Victim ~ Lord Jesus	Moses	Micaiah	Mordecai	Daniel
Jealous Accusers ~ Chief Priests	Jannes & Jambres (Targum)	Ahab, Zedekiah	Haman	Jealous colleagues
Civil Authority ~ Herod, Pilate	Pharaoh: Hostile	Ahab: Hostile	Ahasuerus: Manipulated	Darius: Manipulated
Fall of Accusers	Plagues	Ahab slain in battle	Haman hanged	Cast into lions' den

Table 13: OT Parallels of our Lord's Adversaries

Summary of the Book of Matthew

disciples meet him repeatedly, and he commissions them to make disciples for him throughout all the earth.

We can summarize chapters 26-28: *In spite of hateful enemies who imitate Old Testament villains in persecuting the righteous, the Lord dies for his followers, then rises from the dead and commissions them to make disciples of all nations.*

Now we can synthesize the four parts of the passion section (chart): *Like their Lord and **Old Testament** saints, **disciples** who receive the Lord's **sacrifice** should **endure suffering** and expect **institutional opposition** while **humbly serving** one another and making more **disciples** among all nations as they watch for the Lord's **glorious return**.*

In formulating these broader-reaching summaries, we often find that we need to adjust earlier summaries, as later sections make clear that themes we overlooked before pervade the book.

Finally, we can synthesize the entire book (chart): *In **fulfillment of OT promises**, **God came** among men in the person of **his Son Jesus**, the **Son of David**, to **teach, preach, and heal**, **suffering unjustly** from **institutional foes** as did **OT saints**, to **redeem his disciples** and prepare them to follow his example of **suffering** and **ministry** among **all nations** as they wait for his **glorious return**.*

This summary includes five points that recur throughout the book:

- Jesus is the Messiah, predicted in the OT.
- Jesus is the Son of God, fulfilling OT prophecies about the coming of God and accepting worship.
- Like saints of old, and as his followers may expect in the future, Jesus suffered at the hands of the religious and political establishments of his day.
- His kingdom extends beyond the Jews to embrace all nations.
- He is coming again to realize his kingdom on the earth.

The book ends, not with an indicative statement, but with an imperative to propagate this message to all nations. To that command, Matthew adds his “Amen,” and invites us to follow his example and take up the Lord’s commission to us.

Summary of the Book of Matthew

Notes

Our Lord's Consciousness of his Deity

Mat 3:1-3 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. *In Isa 40:3, quoted here, "Lord" is יהוה, yet John is introducing Jesus*

Mat 11:2-6 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me. *Referencing Isa 35, which speaks of the coming of יהוה*

Mat 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee *ref Mal 4:5, coming of יהוה*

11:28-30 is a collection of quotations from the OT; the Lord assumes the functions claimed in the OT by God. See sermon notes on ch. 10, table 6.

12:8 For the Son of man is Lord even of the sabbath day. *See notes for common references to יהוה as Lord of Sabbath*

Mat 22:41-45 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son?

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

28:20 "all things that I have commanded you", see notes

28:20 "I am with you," in commissioning scenes, see notes

His acceptance of worship from the leper (8:2), synagogue ruler (9:18), disciples (14:33), Canaanite woman (15:25), mother of James and John (20:20), women at the tomb (28:9), disciples on the mountain (28:17)