

# Matthew Survey — Section Two

## Introduction

Matthew 8:1 -- 16:20 (Overview of Section Two)  
Topical Study Overview

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### About This Section

Section Two of Matthew's gospel records the full enlightenment of the nation of Israel through the profuse preaching of the gospel of the kingdom and the unmistakable, undeniable signs of the kingdom. Keith identifies this section as the climactic stage in Israel's program during which the light that sprang up in Galilee blazed across the entire land, rendering the nation fully accountable for their response to the person of Jesus as their Christ. The section is structured in a precise six-part cadence -- three cycles of two chapters of historical record followed by one chapter of doctrinal response -- and concludes with the Lord sealing off the testimony and charging the twelve to declare him no longer.



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### Topics at a Glance

Topic	Core Content
<b>P1: The Enlightenment of Israel</b>	What Section Two is about and why it matters
<b>P2: The Six-Part Cadence (A-F)</b>	The structural outline of Matthew 8:1--16:20
<b>P3: Survey Focus</b>	Where teaching time is concentrated and why
<b>P4: The Accountability Factor</b>	How signs rendered Israel without excuse
<b>P5: Confirmation by Signs</b>	What God means when he confirms something
<b>P6: Geography and Place Names</b>	How the spread of the light is tracked across the land

## Topic Summaries

P1

### What Section Two Is About -- The Enlightenment of Israel *Matt 8:1-16:20 -- Lessons 1-2*

- The overarching theme of Section Two is full enlightenment -- the nation of Israel being thoroughly and abundantly lit up by the gospel of the kingdom and the confirming signs of the kingdom.
- The enlightenment begins in Galilee of the Gentiles (Matt 4:12-16) and spreads until there are no dark corners left in the land.
- The section ends in Matt 16:1-4 and 16:20 with the Lord rebuking apostate Israel as a wicked and adulterous generation and commanding the twelve to stop testifying that he is Jesus the Christ.
- The word enlightened is not Keith's own coinage but God's own terminology, drawn from Hebrews 6:4 -- those who were once enlightened.
- By the close of Section Two, Israel has been given more than sufficient light; their rejection is rendered inexcusable before God.
- The Lord's departure in Matt 16:4 (He left them and departed) is the culminating proof that their accountability had reached its full measure.

P2

### The Six-Part Cadence -- The Structural Outline of Section Two *Matt 8:1-16:20 -- Lesson 1*

- Section Two is organized into six subsections (A-F) following a precise cadence: two chapters of historical record, followed by one chapter of doctrinal response -- repeated three times.

**A -- Matt 8:1-9:38 (Historical Record #1): Numerous signs of the kingdom saturate and impact Israel; the light blazes.**

**B -- Matt 10:1-42 (Doctrinal Response #1): The Lord commissions the twelve, intensifies the testimony, and maps out the rest of the climactic stage.**

**C -- Matt 11:1-12:50 (Historical Record #2): Israel's stubborn and prevailing negative response begins to assert itself and dominate.**

**D -- Matt 13:1-52 (Doctrinal Response #2): The Lord educates the twelve in the mysteries of the kingdom of heaven.**

**E -- Matt 13:53-15:39 (Historical Record #3): The winding down of the Galilean ministry and preparation for Jerusalem.**

**F -- Matt 16:1-20 (Doctrinal Response #3): The Lord rebukes apostate Israel, seals off the testimony, and prepares the twelve for Jerusalem.**

- The cadence is not accidental -- each doctrinal response chapter is deeply connected to and cannot be properly understood without the two chapters of historical record preceding it.

P3

### Survey Focus -- Where the Teaching Time Is Concentrated *Matt 10, 13, 16 -- Lesson 1*

- Because this is a survey, the majority of teaching time is concentrated on the three chapters of doctrinal response (Matt 10, 13, 16), not on the historical record chapters.

- The historical record chapters may each receive only a lesson or two, while the doctrinal chapters receive the bulk of exposition.
- The groundwork laid in Section One (48 lessons) is not repeated; Section Two is expected to take no more than half that number.
- Keith's primary concern is that the student understand what the Lord doctrinally teaches the twelve in those three pivotal chapters.

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### **The Accountability Factor -- How Signs Rendered Israel Without Excuse** *Matt 10:11-15; 11:20-21; Exod 34:10 -- Lessons 1-2*

- The accountability factor is Keith's term for the dynamic by which the signs of the kingdom, when given, placed Israel in a position of full responsibility and left them without excuse before God.
- The foundation is Exodus 34:10, where God made a covenant with Israel that he would do marvels among them -- establishing that signs are an expected, covenantal part of God's program with Israel.
- Exodus 4:6-9 introduces the concept of the voice of the sign -- the signs themselves speak, just as Moses spoke; they constitute a second witness confirming the message.
- The principle 'in the mouth of two or three witnesses' applies: the Lord's spoken word plus the confirming voice of the signs equals a complete, binding testimony.
- Matt 10:11-15 shows the apostles operating with full awareness of the accountability factor -- shaking the dust from their feet as a public declaration of accountability against cities that refused.
- Matt 11:20-21 shows the Lord pronouncing woes upon Chorazin and Bethsaida specifically because they had the signs and did not repent.

P5

### **Confirmation by Signs -- What God Means When He Confirms Something** *Mark 16:19-20; Heb 6:13-18; Heb 2:1-4 -- Lesson 2*

- Mark 16:20 states the twelve went forth confirming the word with signs following -- this is the defining statement of what the signs did.
- Hebrews 6:13-18 explains what confirmation means from God's perspective: an oath for confirmation is to them an end of all strife -- confirmation removes all doubt and ends all question.
- When God confirms something, he expects it to be treated as fully settling the matter; confirmed testimony obligates the hearer.
- Hebrews 2:1-4 describes the great salvation as confirmed with signs and wonders and divers miracles -- the remnant is held accountable by this same standard.
- Romans 15:8 says Christ was a minister of the circumcision to confirm the promises made unto the fathers -- every sign in Section Two is part of that confirming ministry.
- 1 Corinthians 1:22 -- The Jews require a sign -- is not mere desire but a requirement rooted in Exodus 34:10, the covenant God made to do marvels among them.

P6

## The Significance of Geography -- Tracking the Spread of the Light

*Matt 4:12-16; 9:26, 31, 35 -- Lesson 2*

- Geographical references and place names are not incidental -- they track the spread and saturation of the enlightenment across the land of Israel.
- The light begins in Galilee of the Gentiles (the land of Zabulon and Nephthalim), then spreads zone by zone through the entire land.
- Repeated statements -- the fame hereof went abroad into all that land (9:26), spread abroad his fame in all that country (9:31), Jesus went about all the cities and villages (9:35) -- are cumulative testimony that no area was left in darkness.
- Place names also identify strongholds the adversary had established as fortresses for maintaining Israel's lawful captivity.
- The Pharisees and scribes from Jerusalem coming up to Galilee prove that Jerusalem and Judaea were already being impacted by the light.

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## Key Doctrinal Distinctions

### Full Enlightenment vs. Sufficient Enlightenment

Keith distinguishes between the ongoing process of enlightening Israel (which continues through Sections Three and Four) and the sufficiency of that enlightenment reached by the close of Section Two. By Matthew 16, the enlightenment was sufficient -- not yet complete in every detail, but more than adequate for God to hold Israel fully accountable and for the Lord to seal off the testimony.

### The Voice of the Message vs. The Voice of the Sign

Keith identifies two distinct but complementary witnesses in Israel's program: the proclaimed word of the gospel of the kingdom, and the confirming voice of the signs, wonders, and miracles. Drawing from Exodus 4:8-9, he shows that God described the signs as having a voice -- active testimony that matched and confirmed the spoken word, establishing accountability by the two-or-three-witnesses principle.

### Historical Record Chapters vs. Doctrinal Response Chapters

Keith draws a structural distinction between the two-chapter blocks of historical record (which document the enlightenment and the signs) and the single-chapter blocks of doctrinal response (in which the Lord educates the twelve in light of what has just historically occurred). The historical chapters provide the context without which the doctrinal chapters cannot be properly understood.

### The Mysteries of the Kingdom of Heaven -- Timing of Their Revelation

The Lord did not educate the twelve in the mysteries of the kingdom of heaven (Matthew 13) until the prevailing negative response of the apostate element became historically evident in chapters 11-12.

These mysteries required the actual historical moment when Israel's stubborn rejection began to assert itself visibly before they could be meaningfully taught.

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## Key Scripture References

<b>Matthew 8:1 -- 16:20</b>	The boundaries of Section Two; the stage Keith calls the full enlightenment of Israel
<b>Matthew 4:12-16</b>	The light springing up in Galilee of the Gentiles -- the prophetic foundation (Isaiah) for where the enlightenment begins
<b>Matthew 16:1-4</b>	The Lord rebukes the Pharisees and Sadducees as a wicked and adulterous generation; He left them and departed
<b>Matthew 16:20</b>	The charge to tell no man that he is Jesus the Christ -- the concluding act sealing off Section Two
<b>Hebrews 6:4-5</b>	God's own terminology for the enlightenment: those who were once enlightened...tasted the powers of the world to come
<b>Exodus 34:10</b>	God's covenant to do marvels among Israel -- foundational basis for why signs are expected and accountable in Israel's program
<b>Exodus 4:6-9</b>	God describes signs as having a voice -- confirming testimony with the same binding authority as the spoken word
<b>Mark 16:19-20</b>	Confirming the word with signs following -- the function of signs is confirmation; confirmation ends all doubt and strife
<b>Hebrews 6:13-18</b>	The oath for confirmation given to Abraham -- defines what confirmation means: an end of all strife
<b>Hebrews 2:1-4</b>	The great salvation confirmed by signs and wonders -- the remnant is held accountable by confirmed testimony
<b>1 Corinthians 1:22</b>	The Jews require a sign -- a covenantal requirement rooted in Exodus 34:10

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