

# Matthew Survey — Section Three

## 3rd Pronouncement & Edification — Part A

Matthew 20:17 – 21:16  
Topical Study Overview

### About This Section

This section opens with the Lord's third and final pronouncement of his coming rejection at Jerusalem, now detailing the players involved — the chief priests, scribes, and Gentiles — and the method of death: crucifixion. Just as three issues followed the first pronouncement, three parallel issues now follow this third pronouncement. The section covers the high cost of apostolic discipleship (addressing the two criteria for being chief among the Lord's governmental worthies in the kingdom), extensive background in the prophets and psalms tracing the route the Lord will take at his return, a foretaste in the healing of the blind men en route from Jericho, and the triumphal entry into Jerusalem — a rehearsal of the Lord's victorious future coming grounded in Zechariah 9:9 and Psalm 118, including the temple cleansing and the children's praise.



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### Topics at a Glance

Topic	Core Content
<b>The 3rd Pronouncement</b>	The Lord's third and final announcement of his rejection, adding the players and the method — crucifixion — tying it to the psalms and prophets.
<b>Cost of Apostolic Discipleship</b>	The Lord addresses James, John, and the ten: the two criteria for being chief among the Lord's governmental worthies in the kingdom.
<b>The Return Route Background</b>	Extensive background from Joshua, the book of the wars of the LORD, Zechariah, Habakkuk, Isaiah, and the Psalms tracing the Lord's final-leg return route.
<b>Blind Men: A Foretaste</b>	The healing of blind men en route from Jericho — a foretaste of the Lord picking up the preserved remnant on the final leg of his return.
<b>Triumphal Entry &amp; Psalm 118</b>	The Lord's entry into Jerusalem on the ass and colt — a rehearsal of his victorious future coming — grounded in Zechariah 9:9 and Psalm 118, including the temple cleansing.

## Topic Summaries

P1

### **The Third and Final Pronouncement** *Lesson 24 · Matt 20:17–19*

- This is the third of three pronouncements of the Lord's coming rejection, each adding further detail.

#### **Progression of Detail across the Three Pronouncements**

- First pronouncement (Matt 16:21–23): the must factor — he must go to Jerusalem and be killed.
- Second pronouncement: the betrayal factor — one of their own would deliver him over.
- Third pronouncement: the players (chief priests, scribes, Gentiles) and the method of death — crucifixion.
- Matt 20:17–19 — Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.
- The ignorance factor remains in effect — the twelve do not yet understand why these things must be, though the details lodge in their frame of reference for when understanding is opened after the resurrection.
- Luke 24:44–46 shows that when the Lord opened their understanding, these pronouncements clicked together with the law of Moses, the prophets, and the psalms.
- Psalm 22:14–18 was written centuries before crucifixion became a Roman method of execution, yet it describes the details precisely — bones out of joint, hands and feet pierced, garments divided by lot.

P2

### **The High Cost of Apostolic Discipleship** *Lessons 24–25 · Matt 20:20–28*

- Just as following the first pronouncement the high cost of discipleship for the remnant in general was addressed, now following the third pronouncement the focus narrows to the twelve apostles specifically.
- James, John, and their mother petition the Lord for the two chief positions — sitting at his right and left hand — in the kingdom cabinet of twelve thrones (cf. Matt 19:28).

#### **Two Criteria for Being Chief among the Lord's Worthies**

- Criterion 1 (vv. 22–23): willingness to drink of the Lord's cup and be baptized with his baptism — enduring phase two and phase three of the doctrine of the Pharisees and Sadducees as the hatred of the apostate religious system turns from the Lord to the apostles.
- Criterion 2 (vv. 24–28): responding to that persecution by ministering rather than being ministered unto — emulating the Son of man who came not to be ministered unto but to minister, and to give his life a ransom for many.
- Matt 20:26–28 — But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- The ten are moved with indignation against the two, so the Lord addresses all

twelve: greatness in the kingdom is measured by servanthood, not by the Gentile pattern of exercising dominion and authority.

P3

### **The Return Route: The Book of the Wars of the LORD** *Lessons 25–26 · Frame of reference for Matt 20:29–21:16*

- The Lord deliberately follows a specific route — from beyond Jordan, across the Jordan River to Jericho, from Jericho to the Mount of Olives, and from the Mount of Olives into Jerusalem — because this is the final leg of the route he will take when he returns at the end of the climatic stage.

#### **The Overall Return Route**

- The route begins at the Red Sea (Isa 27:1 — the Lord deals with leviathan there), proceeds through areas recorded in Numbers 21:10–16 as the book of the wars of the LORD, passes through Edom and Idumea (Isa 63:1–6), then Moab and Ammon, and concludes with the final leg into Jerusalem.
- Joshua crossing the Jordan in Joshua 3–4 is a type: Joshua set up twelve memorial stones at the very spot where the Lord himself will cross in his day of wrath (Josh 4:9).
- Num 21:14 — Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon.
- Hab 3:2–3 — Habakkuk's vision provides a synopsis of the entire route: God came from Teman, and the Holy One from mount Paran.

#### **The Mount of Olives (Zechariah 14)**

- Zech 14:4–5 — And his feet shall stand in that day upon the mount of Olives...and the mount of Olives shall cleave in the midst thereof...and ye shall flee to the valley of the mountains.
- The LORD's feet standing on the Mount of Olives, the valley of refuge opening for the remnant, and the saints coming with him into Jerusalem — the very pattern the Lord rehearses in Matthew 21.

P4

### **The Blind Men: A Foretaste of the Remnant on the Final Leg**

*Lesson 27 · Matt 20:29–34*

- As the Lord departs from Jericho heading toward Jerusalem, blind men cry out to him — the common elements (physical blindness, appeal to mercy, acknowledgment of him as Son of David) are not incidental.
- Matt 20:30–31 — Have mercy on us, O Lord, thou son of David.
- At the Lord's return, the world will be plunged into total darkness (Matt 24:29 — the sun darkened, moon gives no light, stars fall); the remnant in that final-leg area will be wholly dependent on the Lord's mercy.
- Just as these blind men cry 'have mercy on us' and the Lord stops and heals them and they follow him, so the remnant on the final leg will be picked up by the Lord as he comes through and will follow him into Jerusalem.
- Habakkuk's prayer — 'in wrath remember mercy' (Hab 3:2) — exactly parallels the blind men's appeal, and both point forward to the mercy the LORD extends to the remnant in the midst of his day of wrath.
- Matthew records two men; Mark records Bartimaeus specifically; Luke records one before Jericho — all accurate, all supplementary, not

contradictory.

P5

## The Triumphal Entry: Foretaste and Rehearsal *Lessons 27–28 · Matt 21:1–16*

- The entry has three components: (1) from Jericho to the Mount of Olives (Matt 20:29–34); (2) from the Mount of Olives into Jerusalem (Matt 21:1–11); (3) entering the temple and cleansing it, with the children's praise (Matt 21:12–16).

### Zechariah 9:9 and What Was Not Quoted

- Matthew 21:5 quotes only a portion of Zechariah 9:9 — the Holy Ghost deliberately omits 'he is just, and having salvation' because that portion refers to the final victorious coming, not the foretaste.
- The ass and colt identify the Lord as the Redeemer: the ass was the one animal God commanded Israel to redeem, making it the animal of redemption — he comes riding upon it to perform the first mandate of the Davidic covenant.
- Matt 21:5 — TELL YE THE DAUGHTER OF SION, BEHOLD, THY KING COMETH UNTO THEE, MEEK, AND SITTING UPON AN ASS, AND A COLT THE FOAL OF AN ASS.
- The multitude spreading garments and branches and crying 'Hosanna to the Son of David' is a foretaste-celebration of what the remnant will do when they come down from the Mount of Olives with the Lord after the final battles.

### Psalm 118 — Behind the Hosanna

- 'Blessed is he that cometh in the name of the LORD' (Ps 118:26) is the climactic declaration of Psalm 118 — a fifth-volume psalm describing the remnant in the fifth installment — quoted by the Lord himself in Matt 23:39.

### The Temple Cleansing & Children's Praise (Matt 21:12–16)

- The Lord's cleansing of the temple is a foretaste of the sanctuary cleansing prophesied in Daniel 8:14 — 'then shall the sanctuary be cleansed' — at the conclusion of the fifth installment.
- The children cry 'Hosanna' in the temple, fulfilling Ps 8:2 — Out of the mouth of babes and sucklings thou hast perfected praise — the despised ones of the vain religious system honored to give glory to the Lord.

## Key Doctrinal Distinctions

### The Foretaste vs. the Reality: Two Comings in Zechariah 9:9

Keith emphasizes that Zechariah 9:9 combines two distinct events in one verse: the Lord's lowly entry into Jerusalem on the ass and colt (the foretaste, fulfilled in Matthew 21) and his victorious coming 'just, and having salvation' at the end of the fifth installment. Because Matthew 21:5 records only the fulfillment of the foretaste portion, the Holy Ghost does not have Matthew cite 'he is just, and having salvation' — those words belong to the future victorious coming. Bible scoffers who note the incomplete quotation

have failed to recognize this distinction. The same principle governs how Zechariah fuses together events separated by the entire climatic stage.

## Two Criteria for Apostolic Worthiness vs. General Remnant Discipleship

Keith distinguishes between the high cost of discipleship for the remnant in general (addressed after the first pronouncement in Matt 16:24–28) and the specific high cost facing the twelve apostles addressed here. For the twelve, two particular criteria will determine who among them is chief in the kingdom: first, endurance of phase two and three of the doctrine of the Pharisees and Sadducees — partaking of the Lord's cup and baptism as the apostate hatred turns from the Lord himself toward his apostles; and second, the manner in which they conduct themselves under that persecution — ministering rather than being ministered unto. The first criterion addresses willingness and endurance; the second addresses the godly quality of life maintained through it all.

## Physical Salvation vs. Spiritual Salvation in the Prophets

Keith repeatedly flags that the word 'salvation' in prophetic passages pertaining to Israel's program does not refer to spiritual salvation but to the physical national salvation the Lord secures for Israel at the end of the fifth installment. When Zechariah 9:9 says he is 'just, and having salvation,' when Isaiah 52:10 says 'all the ends of the earth shall see the salvation of our God,' and when Isaiah 59:17 describes him putting on 'an helmet of salvation' as he clothes himself in the garments of vengeance — this is the physical deliverance and avengement of the nation from the satanic policy of evil and from Israel's enemies.

## Foretaste and Rehearsal: How God Prepares Israel in Advance

A governing distinction throughout this section is Keith's identification of multiple layers of foretaste and rehearsal. Israel crossing the Red Sea was a rehearsal of the Lord dealing with leviathan at the Red Sea in his day of wrath. Joshua crossing the Jordan was a rehearsal of the Lord crossing that same spot at his return. The Lord's route into Jerusalem in Matthew 20–21 is itself a rehearsal of the final leg of his return route. The actions of the multitude — spreading branches, crying Hosanna — are a foretaste of what the preserved remnant will do when they come down from the Mount of Olives with the Lord into Jerusalem. These are not mere illustrations; they are God-ordained, historically-embedded prefigurements of what is written in the book of the wars of the LORD.

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## Key Scripture References

<b>Matt 20:17–19</b>	The third and final pronouncement: the Lord names the players (chief priests, scribes, Gentiles) and the method of death (crucifixion).
<b>Luke 24:44–46</b>	Used to show that when the Lord opened the disciples' understanding after the resurrection, the three pronouncements clicked together with what was written in the law, prophets, and psalms.
<b>Psalms 22:14–18</b>	Its description of crucifixion — bones out of joint, hands and feet pierced,

	garments divided by lot — predates Roman crucifixion by centuries; tied to the third pronouncement.
<b>Matt 20:20–28</b>	The petition of James, John, and their mother; the Lord's response setting forth the two criteria for apostolic worthiness: endurance and godly ministry.
<b>Josh 4:9</b>	Joshua sets up twelve stones in the midst of Jordan at the exact spot where the Lord will cross in his day — used to show the Lord follows this same route as a rehearsal.
<b>Num 21:14–15</b>	The book of the wars of the LORD — used to show the route God took Israel on in the wilderness traced the very places where the LORD will battle Israel's enemies at his return.
<b>Hab 3:2–16</b>	Habakkuk's vision provides a synopsis of the entire return route — from Teman through the waters and rivers to the land — used as the prophetic framework for the foretaste in Matthew 20–21.
<b>Zech 14:4–5</b>	The Lord's feet stand on the Mount of Olives; it cleaves, providing a valley of refuge for the remnant — tied directly to the Lord coming to the Mount of Olives in Matthew 21:1.
<b>Zech 9:9</b>	The combining of the two comings of the King — only the foretaste portion is quoted in Matt 21:5; 'just and having salvation' is deliberately omitted because it refers to the future victorious coming.
<b>Isa 63:1–6</b>	The Lord coming from Edom with garments stained in blood — the stage of the return route just before the final leg, identifying the 'salvation' in Zechariah 9:9 as physical national salvation.
<b>Ps 118:26</b>	The source of 'Blessed is he that cometh in the name of the LORD' — a fifth-volume psalm describing the remnant's celebration; quoted by the multitude in Matt 21:9 and by the Lord in Matt 23:39.
<b>Dan 8:11–14</b>	The sanctuary cast down and desecrated by the man of sin, to be cleansed — used to show the Lord's cleansing of the temple in Matt 21:12–13 is a foretaste of that end-time cleansing.
<b>Ps 8:2</b>	The first part fulfilled when children cry Hosanna in the temple (Matt 21:16) — the despised ones of the vain religious system given the privilege of giving glory to the Lord.
<b>Isa 27:1</b>	The LORD deals with leviathan the dragon at the Red Sea — the first stage of the return route the Lord rehearses in his final-leg journey in Matthew 20–21.

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