

The Chiastic Structure of the Gospel of Matthew

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A. Jesus, Israel & the Gentiles, Fulfillment, God With Us (1:1 – 25)

Israel is still in exile, from the Babylonian captivity (1:11, 12, 17)

Gentiles included: Four Gentile women are included in Jesus' Jewish genealogy, the line of David (1:1 – 17)

An angel appears, announces fulfillment of what was spoken (1:22)

Immanuel: the title given to Jesus means 'God with us' (1:23)

B. Jesus Acknowledged as King by a Few (2:1 – 3:17)

Resistance from one ruler: King Herod (2:1ff.)

Jesus' title as 'king' or 'Messiah' occurs (2:2; 2:4; Micah's messianic prophecy of 'a ruler from Bethlehem' in 2:6; 'star' is likely from prophecy of Messiah in Num.22 & 24; Gentile magi/kings honor Jesus as king and *worship him* in 2:11)

Jesus begins to retell Israel's story (descent to Egypt and return in 2:13 – 23, fulfilling Hos.11:1 and Num.24:8)

Jesus' baptism (foreshadowing death and resurrection) is God's declaration of Jesus' kingship; God speaks at Jesus' baptism (3:13 – 17)

C. Jesus Overcomes Three Temptations in the Wilderness (4:1 – 11)

D. Jesus Gathers and Prepares the Disciples for Ministry (4:12 – 25)

E. First Major Discourse: Blessings, the New City on a Hill (5:1 – 7:28)

Eight blessings (5:3 – 12) for openness to heart change (5:21 – 7:14)

Jesus calls his disciples' community the new city on a hill, the new presence of God (5:13 – 16)

Ends with the wise and foolish builders, emphasis on obedience to Jesus' word; how great is its fall (7:21 – 29)

F. Jesus Calls to Israel as the Prophet Like Moses (8:1 – 9:34)

Jesus speaks ten words: ten miracles of healing and deliverance (8:1 – 9:34)

Jesus restores people to who they were meant to be, physically (8:1 – 9:34)

Jesus heals two blind men who call him 'Son of David' (9:27 – 31)

Jesus engages and divides Jewish leadership: Pharisees, scribes, synagogue official (9:1 – 13, 18 – 26)

G. Second Major Discourse: Jesus Trains the Disciples to Call More Disciples (9:35 – 11:1)

Jesus sends disciples to Israel in mission, planting households and more disciples (9:35 – 10:42)

H. Division in Israel, Jesus Announces Concern for Gentiles (11:2 – 12:45)

John the Baptist asks for the identity of Jesus; Jesus answers that he is the Messiah, from Isaiah (11:2 – 8)

Jesus compares Israel unfavorably to Tyre, Sidon, Sodom (11:7 – 24)

Jesus says he is greater than the Temple, and is Lord of the Sabbath, referring to Isaiah (11:25 – 12:21)

Jesus does miracles to attest his identity, Beelzebul controversy (12:22 – 37)

Pharisees demand a sign; Jesus' sign is believing Israel: Nineveh, Queen of the South (12:38 – 42)

I. Third Major Discourse: Kingdom Growth as a Household (Mt.12:46 – 13:58)

Jesus is building a household around 'the will of my Father' (12:46 – 50)

Jesus tells parables about the kingdom and the cost of reaching others (13:1 – 51)

Jesus forms his household around his word ('Therefore every scribe... is like a head of a household...'), but is rejected by his human household (13:52 – 58)

H.' Division in Israel, Jesus Enacts Mission to Gentiles (14:1 – 17:27)

John the Baptist is beheaded (14:1 – 12); Jesus answers that he is the Messiah (14:13ff.)

Jesus multiplies bread to attest his identity, invoking the numbers of King David, 5, 7, 12 (14:13 – 15:39)

Jesus denounces Temple corruption, referring to Isaiah (15:1 – 20)

Jesus compares the disciples unfavorably to the Canaanite woman (15:21 – 28)

Pharisees demand a sign; Jesus offers sign of Jonah, reminders of bread miracles (16:1 – 12)

Jesus enacts his superiority to the Temple: transfigures his humanity, belittles Temple tax (16:13 – 17:27)

G.' Fourth Major Discourse: Jesus Trains the Disciples to Shepherd Other Disciples (18:1 – 19:2)

Jesus trains his disciples to honor and shepherd new Christians, and extend forgiveness (18:1 – 33)

F.' Jesus Calls to Israel as the Prophet Like Moses and Heir of David (19:3 – 22:46)

Jesus speaks ten words: answers ten questions about the Old Testament from opponents (19:3 – 22:46)

Jesus restores people to who God meant them to be, relationally: marriage, wealth, power (19:3 – 20:28)

Jesus heals two blind men who call him 'Son of David' (20:29 – 34, almost verbatim to 9:27 – 31); 'Son of David' title appears in dense repetition (20:29, 21:9, 21:15, 22:41 – 46)

Jesus engages Israel's leadership in the Temple; they reject him (21:15 – 22:46)

E.' Fifth Major Discourse: Woes, Fall of Jerusalem, the Old City on a Hill (23:1 – 25:46)

Eight woes for lack of heart change (23:1 – 39)

Fall of Jerusalem, the old city on a hill, the old site of the presence of God (24:1 – 51)

Ends with wise and foolish virgins, and emphasis on obedience to his disciples' word (25:1 – 46)

D.' Jesus Prepares His Disciples for His Death (26:1 – 35)

C.' Jesus Overcomes Temptation Three Times in the Garden, Peter Fails Temptation Three Times (26:36 – 75)

B.' Jesus Presented to the World as King and Rejected (27:1 – 66)

Resistance from all rulers: the Jewish chief priests and the Roman rulers (27:1ff.)

Jesus' title as 'king' or 'Christ' or 'Son of God' occurs repeatedly (27:11, 17, 22, 37, 42, 43, 54)

Jesus retells Joseph's story (betrayed by a brother for silver 'into Egypt' in 27:1 – 10) and Israel's story (in exile and cursed)

Death of Jesus, resurrection of the dead (figure of water baptism); Jesus speaks at his death (27:52 – 53)

A'. Jesus, Israel & the Gentiles, Fulfillment, God With Us (28:1 – 20)

An angel appears, announces fulfillment of what was spoken, 'Just as he said' (28:6) and 'Behold I have told you' (28:7)

Jesus is resurrected and given Adamic authority (cf. Dan.7:13 – 14), meaning God has brought a human back from exile (28:6, 18)

Gentiles included: All are invited and called to Jesus, the heir of David (28:16 – 20)

Immanuel: Lo, I am with you always (28:20)

Kingdom Growth as a Household

Expansion on Section I, the Center of Matthew's Gospel: Mt.12:46 – 13:58

Jesus Establishes a New Household: ^{12:46} While he was still speaking to the crowds, behold, his mother and brothers were standing outside, seeking to speak to him. ⁴⁷ Someone said to him, 'Behold, your mother and your brothers are standing outside seeking to speak to you.' ⁴⁸ But Jesus answered the one who was telling him and said, 'Who is my mother and who are my brothers?' ⁴⁹ And stretching out his hand toward his disciples, he said, 'Behold my mother and my brothers! ⁵⁰ For whoever does the will of my Father who is in heaven, he is my brother and sister and mother.'

Parable 1 ^{13:1} That day Jesus went out of the house and was sitting by the sea. ² And large crowds gathered to him, so he got into a boat and sat down, and the whole crowd was standing on the beach. ³ And he spoke many things to them in parables, saying, 'Behold, the sower went out to sow; ⁴ and as he sowed, some seeds fell beside the road, and the birds came and ate them up. ⁵ Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. ⁶ But when the sun had risen, they were scorched; and because they had no root, they withered away. ⁷ Others fell among the thorns, and the thorns came up and choked them out. ⁸ And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. ⁹ He who has ears, let him hear.' ¹⁰ And the disciples came and said to him, 'Why do you speak to them in parables?' ¹¹ Jesus answered them, 'To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. ¹² For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. ¹³ Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. ¹⁴ In their case the prophecy of Isaiah is being fulfilled, which says, 'You will keep on hearing, but will not understand; you will keep on seeing, but will not perceive; ¹⁵ for the heart of this people has become dull, with their ears they scarcely hear, and they have closed their eyes, otherwise they would see with their eyes, hear with their ears, and understand with their heart and return, and I would heal them.' ¹⁶ But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷ For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. ¹⁸ Hear then the parable of the sower. ¹⁹ When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. ²⁰ The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; ²¹ yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. ²² And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. ²³ And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.'

Parable 2 ²⁴ Jesus presented another parable to them, saying, 'The kingdom of heaven may be compared to a man who sowed good seed in his field. ²⁵ But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. ²⁶ But when the wheat sprouted and bore grain, then the tares became evident also. ²⁷ The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' ²⁸ And he said to them, 'An enemy has done this!' The slaves said to him, 'Do you want us, then, to go and gather them up?' ²⁹ But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them. ³⁰ Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, 'First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'''

Parable 3 ³¹ He presented another parable to them, saying, 'The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; ³² and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that 'the birds of the air come and nest in its branches.'

Parable 4 ³³ He spoke another parable to them, 'The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened.'

³⁴ All these things Jesus spoke to the crowds in parables, and he did not speak to them without a parable. ³⁵ This was to fulfill what was spoken through the prophet: 'I will open my mouth in parables; I will utter things hidden since the foundation of the world.' ³⁶ Then he left the crowds and went into the house. And his disciples came to him and said, 'Explain to us the parable of the tares of the field.' ³⁷ And he said, 'The one who sows the good seed is the Son of Man, ³⁸ and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; ³⁹ and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. ⁴⁰ So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. ⁴¹ The Son of Man will send forth his angels, and they will gather out of his kingdom all stumbling blocks, and those who commit lawlessness, ⁴² and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. ⁴³ Then 'the righteous will shine forth as the sun' in the kingdom of their Father. He who has ears, let him hear.'

Parable 5 ⁴⁴ The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.

Parable 6 ⁴⁵ Again, the kingdom of heaven is like a merchant seeking fine pearls, ⁴⁶ and upon finding one pearl of great value, he went and sold all that he had and bought it.

Parable 7 ⁴⁷ Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; ⁴⁸ and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. ⁴⁹ So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, ⁵⁰ and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

Division of Humanity Into Two Households: ⁵¹ Have you understood all these things?' They said to him, 'Yes.' ⁵² And Jesus said to them, 'Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old.' ⁵³ When Jesus had finished these parables, he departed from there. ⁵⁴ He came to his hometown and began teaching them in their synagogue, so that they were astonished, and said, 'Where did this man get this wisdom and these miraculous powers?' ⁵⁵ Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas? ⁵⁶ And his sisters, are they not all with us? Where then did this man get all these things?' ⁵⁷ And they took offense at him. But Jesus said to them, 'A prophet is not without honor except in his hometown and in his own household.' ⁵⁸ And he did not do many miracles there because of their unbelief.'

Implications of Matthew 12:46 – 13:58

1. There is a shift in location between Jesus outside of the house (13:1 extending all the way to 13:35) and Jesus inside the house (13:36 – 53). What's the difference between what he says outside and inside the house?
 - a. Outside:
 - i. Parable 1 and 2 make people ask more questions, get closer. The disciples do. They get the explanations of the parables.
 - ii. Parables 3 and 4 are designed to jar a Jewish audience and kind of shock them into asking more questions. The kingdom of heaven is like hospitality that you don't want to give (inviting birds into your own garden) or hospitality you don't want to receive (leavened bread). Most Jews did not think the kingdom of heaven would be like that. Jesus is saying it's costly.
 - b. Inside:
 - i. The disciples get an explanation of parable 1.
 - ii. They get an explanation of the parable 2.
 - iii. They also get parables 5 and 6, which involve a heavy cost (like in parables 3 and 4) but show great joy at paying the cost. This is the 'inside story' of parables 3 and 4, which only feature the cost.
 - iv. They seem to get parable 7 too.
2. How is Jesus using the physical marker of being outside or inside 'the house' to talk about being outside or inside 'the kingdom'?
 - a. Contrast: The main comparison is between parables 3 and 4, with parables 5 and 6. This seems to be the central point in the seven kingdom parables, and in Matthew's Gospel as a whole. To the outsider, the Christian giving up his or her life for Jesus' kingdom looks stupid. But to that person, the insider, it's a great bargain.
 - b. From this point on, Jesus' ministry continues to divide all Israel, and all people everywhere, and we are now given an interpretive lens on how to read that. Jesus' intention is to form a household of faith that is doing the will of his Father (12:46 – 50). The result is that human beings are divided (13:51 – 58). Those who commit to Jesus are doing 'the will of [the] Father' by receiving Jesus' word. The word of Jesus is the word of the Father, and it calls and fashions a new family, a new household.
3. What do parables 5 and 6 mean? Note the parallels
 - a. Parable 5: Why does the man buy the whole field? To have legitimate rights to the treasure. It seems like the treasure was too big to dig out all at once, or too heavy to carry away, or something. So he has to buy the whole field.
 - b. Parable 6: Why does the merchant buy the great pearl? It defies explanation. He doesn't want to sell it and make lots of money. He just wants to have it. It's kind of like Gollum, raving about 'my precious.' But all of his skills, which he's refined with lesser pearls, recognize that this pearl is intrinsically valuable and beautiful. He doesn't want it for the money. He just wants it. His heart is won over.
4. How is Jesus explicitly or implicitly talking about the human heart?
 - a. Our hearts must be soft to receive Jesus' word (parable 1), because his word changes our hearts
 - b. Our hearts must be prepared to receive and include others in God's family (parables 2 – 4; the outer brackets of Jesus redefining family as 'the family of God')
 - c. Our hearts must perceive the kingdom (reign) of God in our lives as ultimately valuable, for its own sake (parables 5 – 6). Jesus gave everything for it. He calls us to give everything as well.
 - d. So we are not neutral observers. Because Jesus calls for us to change, we cannot just consider this neutrally! Our self-affirmation instinct is really strong and must be put to death.
5. The Old Testament quotations. What Old Testament quotations give you a sense that the Messiah would cause a separation in Israel?
 - a. Isaiah 6 (quoted in 13:14 – 15) speaks of God dividing Israel at the time of Messiah
 - b. Psalm 78 (quoted in 13:35) speaks of God blessing Israel but Israel rebelling
 - c. Isaiah 55 and onward speaks of a division in Israel because of the Messiah (Isa.53)
6. Application: How can we manifest to people the reality that the cost is worth it?
 - a. Know: understand how much Jesus paid personally to bring about the kingdom of God in human flesh. It cost him everything!

- b. Joy: not manufactured, but authentic joy rooted in our personal knowledge of Jesus. It is primarily his own personal joy that the disciples saw. They even said, 'for the joy set before Him endured the cross, despising the shame,' (Hebrews 12:2). The joy is secondarily ours as we understand him more and more.
 - c. Love: Jesus' love is made known in his new humanity for all humanity
7. Application: But isn't this dependent on people first stepping over the line to be 'insiders', to become Christians? Is it all circular? NO.
- a. Jesus actually taught out of the Book of Isaiah most often. Isaiah, and in fact the entire Old Testament, serves as the objective reference point. For more information, see my notes on how Isaiah appears in the Gospel of Matthew.
 - b. Jesus' resurrection needs to be included as part of the proof of Christian faith. You can investigate it as you would any other historical event. Note that Dr. Simon Greenleaf, one of the founders of Harvard Law School, and a preeminent lawyer and professor of law, sought out to disprove the New Testament's historical reliability. He wound up becoming a Christian instead, writing a book called *The Testimony of the Evangelists*.

Jesus Calls to Israel as the Prophet Like Moses, Heir of David
Expansion on Section F': Mt.19:3 – 22:46

Ten Questions from Jesus' Opponents in Matthew 19:1 – 22:46

#	Text	Opponent	Hostile Question
1	19:3	Pharisees	'Is it lawful for a man to divorce his wife for any reason at all?'
2	19:7	Pharisees	'Why then did Moses command to give her a certificate of divorce...?'
3	19:16	Rich young ruler	'Teacher, what good thing shall I do that I may obtain eternal life?'
4	21:10	All the city	'Who is this?'
5	21:16	Chief priests and scribes	'Do You hear what these children are saying?'
6	21:23	Chief priests and scribes	'By what authority... and who gave You this authority?'
7	22:17	Pharisees, Herodians	'Is it lawful to give a poll-tax to Caesar, or not?'
8	22:27	Sadducees	'In the resurrection, therefore, whose wife of the seven will she be?'
9	22:36	Pharisees	'Teacher, which is the great commandment in the Law?'
10	22:42	Pharisees	<i>Jesus asked them a question: 'The Christ, whose son is he?'</i>

Conclusion to the Questions

^{22:46} No one was able to answer him a word, nor did anyone dare from that day on to ask Him another question.

Implications

- Jesus is the authoritative interpreter of 'the Law and the Prophets' as a literary and canonical unit. No one is able to pose a question that he cannot answer. No one is able to present a coherent reading of the Law and the Prophets like Jesus can. Thus, Jesus has a better interpretation and grasp on Israel's Scripture than any of its leaders. This is important to establish Jesus' standing as both final prophet and messianic king.
- Jesus discerns how the Sinaitic Law was partially a restoration of God's original creation order and partially a concession to Israel's hardness of heart (19:8); this is the reason why Jesus gives ethical teaching that goes beyond the Sinaitic Law.
- Just as marriage in God's original creation order had no divorce (19:3 – 12), so economic relationships would have been marked by radical generosity (19:13 – 30) and the youngest human beings would be equal with the oldest (20:1ff.). Jesus apparently thought that the roughly equal distribution of Israel's land was fair, but the principles of jubilee forgiveness of debt and servitude did not happen often enough.
- This sets up Matthew's interpretation of Jesus confrontation with the Temple and its leadership (21:12 – 22:22), which constitutes the majority of this section. In God's creation order, God would have met with people face to face. This made Israel's Tabernacle and Temple system also a concession to Israel's hardness of heart, much like Moses' allowance for divorce and lack of immediate economic forgiveness were also concessions. Thus, Jesus was pronouncing the destruction of the Temple of Jerusalem because it was not part of God's original creation order. Despite Jewish utter bewilderment at this, Jesus was correct. This is also demonstrable from a literary analysis of the Pentateuch.

Ten quotations of the Old Testament (topically) in Matthew 19:1 – 22:46

1. Concerning Marriage: ^{19:4} And he answered and said, 'Have you not read that He who created them from the beginning made them male and female, ⁵ and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? ⁶ So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.' ⁷ They said to him, 'Why then did Moses command to give her a certificate of divorce and send her away?'
2. Concerning Ten Commandments: ^{19:18} Then he said to him, 'Which ones?' And Jesus said, 'You shall not commit murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; ¹⁹ honor your father and mother; and you shall love your neighbor as yourself.'
3. Concerning Triumphal Entry: ^{21:1} When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, ² saying to them, 'Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to me. ³ If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them.' ⁴ This took place to fulfill what was spoken through the prophet: ⁵ 'Say to the daughter of Zion,

‘Behold your King is coming to you, gentle and mounted on a donkey, even on a colt, the foal of a beast of burden.’

4. Concerning the Temple: ^{21:13} And he said to them, ‘It is written, ‘My house shall be called a house of prayer’; but you are making it a robbers’ den.’
5. Concerning praise for the Son of David: ^{21:15} But when the chief priests and the scribes saw the wonderful things that he had done, and the children who were shouting in the temple, ‘Hosanna to the Son of David,’ they became indignant ¹⁶ and said to him, ‘Do you hear what these children are saying?’ And Jesus said to them, ‘Yes; have you never read, ‘Out of the mouth of infants and nursing babies you have prepared praise for yourself?’
6. Concerning Israel as God’s vineyard: ^{21:33} Listen to another parable. There was a landowner who ‘planted a vineyard and put a wall around it and dug a wine press in it, and built a tower,’ and rented it out to vine-growers and went on a journey.
7. Concerning the chief cornerstone of the New Temple: ^{21:42} Jesus said to them, ‘Did you never read in the Scriptures, ‘The stone which the builders rejected, this became the chief cornerstone’; ‘this came about from the Lord, and it is marvelous in our eyes ’? ⁴³ Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. ⁴⁴ And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.’
8. Concerning the resurrection: ^{22:30} For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. ³¹ But regarding the resurrection of the dead, have you not read what was spoken to you by God: ³² ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.’
9. Concerning the Law and the Prophets: ^{22:35} One of them, a lawyer, asked him a question, testing him, ³⁶ ‘Teacher, which is the great commandment in the Law?’ ³⁷ And he said to him, ‘You shall love the LORD your God with all your heart, and with all your soul, and with all your mind.’ ³⁸ This is the great and foremost commandment. ³⁹ The second is like it, ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two commandments depend the whole Law and the Prophets.’
10. Concerning the Davidic King: ^{22:41} Now while the Pharisees were gathered together, Jesus asked them a question: ⁴² ‘What do you think about the Christ, whose son is He?’ They said to him, ‘The son of David.’ ⁴³ He said to them, ‘Then how does David in the Spirit call him ‘Lord,’ saying, ⁴⁴ ‘The LORD said to my Lord, ‘Sit at My right hand, until I put your enemies beneath your feet’? ⁴⁵ If David then calls him ‘Lord,’ how is he his son?’ ⁴⁶ No one was able to answer him a word, nor did anyone dare from that day on to ask him another question.

Chiastic Structure of Matthew 19:3 – 22:46

New Covenant: Jesus Reinstates the Creation Order

Marriage as in the creation order	19:3 – 12
Love neighbor as in the creation order	19:13 – 20:28
Eternal life/rich young ruler (first/last)	19:13 – 30
Parable of the Vineyard (first/last)	20:1 – 16
Lessons in Servanthood (first/last)	20:17 – 28
Son of David & Triumphal Entry	20:29 – 21:11

Temple Sequence: The End of the Temple and the Temple Age

Cleansing of old Temple, foreshadowing its destruction	21:12 – 17
Cursing of fig tree (Temple), mountain (Temple) placed in sea (Gentiles)	21:18 – 22
Jesus enters the Temple again, displays authority	21:23 – 27
Parables of vineyard/Temple: Jesus is the new Temple cornerstone	21:28 – 46
Parable of wedding banquet: invitation to all, cost of rejection	22:1 – 14
Taxes to Caesar: the old Temple belongs to Caesar	22:15 – 22

New Covenant: Jesus Describes the Consummated Creation Order

Marriage in the final resurrection	22:23 – 32
Great commandment/love neighbor	22:33 – 40
Son of David reigning over enemies	22:41 – 46