Matthew Survey

Section 1 · Matthew 1:1 – 7:29

PART 1 OF 2
Section 1 · Lessons 1–28

A 48-Lesson Survey by Keith Blades | Enjoy the Bible Ministries®

Layered Outline

Section 1 covers Matthew 1:1 all the way to the end of chapter 7. It is the first part of a fourfold sectional breakdown of Matthew, which corresponds to four great doctrinal sections in the book.

Through the rest of Matthew "those two kinds of perspective" are kept in mind: the doctrine as pertinent to the remnant living at that time, and the same doctrine as essential to the remnant when the program resumes.

Section 1 at a Glance

Portion	Lessons	What it sets forth
Introduction and Background *Background to Matthew 1:1*	1–3	Introductory, preliminary work: a basic understanding of the outworking of God's plan and purpose with Israel up to Matthew 1:1, and the role Matthew's Gospel will play when God resumes his program with Israel.
First: The Undeniable and Infallible Proofs *Matthew 1:1 – 2:23*	4–10	Chapters 1 and 2 set forth the undeniable and infallible proofs that Jesus of Nazareth is the Christ and has already come, in three categories: the book of the generation, his supernatural generation, and the initial royal reception.
Second: The Fourth Installment Arrives *Matthew 3:1–12*	11–19	Matthew 3:1–12 sets forth "the reality of the fourth installment arriving and getting underway": John the Baptist's presence in the wilderness, his raiment and his baptism testify to it, with background on the prophesied remnant, Israel's apostate vain religious system and the prescription for cleansing.
Third: The Manifestation of Christ to Israel *Matthew 3:13–17*	20	Matthew 3:13–17 sets forth "the manifestation of Christ to Israel" through John's baptism and the voice from heaven, the last act in the commencement of the 4th installment.
Fourth: Christ Qualifies as Israel's Kinsman Redeemer *Matthew 4:1–11*	21–24	Matthew 4:1–11 sets forth "Christ qualifying himself to function as Israel's kinsman redeemer": tempted of the devil, who holds Israel as his lawful captive, he proves he is not in the same predicament as those he came to redeem.
Fifth: The Commencement of the Lord's Public Ministry *Matthew 4:12 – 7:29*	25–48	Matthew 4:12 – 7:29 sets forth "the beginning of Christ's public ministry to Israel": five things from the prophets, the 5th, the Sermon on the Mount, being the biggest in space given and in time spent.

The Thread — Portion to Portion

How each portion of Section 1 leads into the next, from the recaps that open each portion.

Introduction and Background → First: The Undeniable and Infallible Proofs	With the background of the first three lessons in place, the study turns "in earnest now to Matthew 1," which opens with "undeniable and many infallible proofs" that Jesus of Nazareth is the Christ.
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First: The Undeniable and Infallible Proofs → Second: The Fourth Installment Arrives	The first two chapters "set forth the infallible, undeniable proofs that Jesus of Nazareth is the Christ," primary proof text for an inquiring Israelite; next comes "the fourth installment in the fifth course of punishment getting underway in the land of Israel."

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Second: The Fourth Installment Arrives → Third: The Manifestation of Christ to Israel	With the first 12 verses covered, closing with John's outline of the prescription for cleansing and the division of wheat from chaff, Matthew 3 ends with "the final thing" John would do as the 4th installment began: manifesting Christ to Israel.

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Third: The Manifestation of Christ to Israel → Fourth: Christ Qualifies as Israel's Kinsman Redeemer	With the 4th installment underway and Christ manifested to Israel, the next step is qualifying himself as not being in the predicaments of those he came to redeem: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

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Fourth: Christ Qualifies as Israel's Kinsman Redeemer → Fifth: The Commencement of the Lord's Public Ministry	Manifested to Israel and qualified to function as Redeemer, the Lord now takes center stage; John cast into prison is the signal, and from Matthew 4:12 to the end of chapter 7 comes "the commencement of the Lord's public ministry in Israel."

Introduction and Background · Lessons 1–3

Introductory, preliminary work: a basic understanding of the outworking of God's plan and purpose with Israel up to Matthew 1:1, and the role Matthew's Gospel will play when God resumes his program with Israel.

L1

The Climactic Stage in God's Program with Israel *Background to Matthew 1:1*

Passages: Matthew 1:1 · II Timothy 2:15 · Romans 9–11 · Genesis 12:1–3 · Deuteronomy 4:5–8 · Isaiah 2:1–5 · Daniel 2:36, 44–45 · Genesis 28:10–19 · Exodus 15:13–18

- Matthew has four sections, and the study keeps to "the essential doctrinal issues" of each. In Section 1 the focus is the Sermon on the Mount, Matthew 5, 6 and 7.
- In the Sermon on the Mount the Lord sets forth "foundational elementary doctrine" for his disciples and the remnant of Israel; everything he teaches in his earthly ministry is founded on it.
- Matthew pertains to God's program with Israel, not to the church, the body of Christ. It is studied almost as if a member of the remnant of Israel, "although we clearly recognize we're not."
- Matthew, Mark, Luke, John and the opening chapters of Acts are the climactic stage in God's program with Israel; the final stage is when the day of the Lord's wrath takes place.
- There are divisions in God's word because God is accomplishing two major programs. He suspended his program with Israel ("He didn't cancel it") and revealed to Paul "the revelation of the mystery of Christ."
- The greatness concept: the design and purpose in God's plan with Israel is "the establishment of his kingdom in the land he promised to Abraham and his seed."
- Israel had a positional readiness to go into the land, but not a functional readiness. Standing fast in their pride, "They reject his Jehovahness and grace and they opt for the law."

Key terms: *fourfold sectional breakdown · climactic stage · greatness concept · positional readiness / functional readiness · Jehovahness and grace · law contract*

L2

Five Courses of Punishment and the Four Beholds *Background to Matthew 1:1*

Passages: Matthew 1:1 · Leviticus 26 · II Chronicles 36:14–21 · Daniel 9 · Hosea 13–14 · Zechariah 3:8; 6:11–13; 9:9; 13:7

- Leviticus 26 outlines Israel's history in advance: five courses of punishment, the first coming in the days of the judges. II Chronicles 36 records the beginning of the 5th course.
- The installments of the 5th course: "the 70 years of the Babylonian/Chaldean captivity"; "a 49-year period of time"; "the great silence of God"; "the time when the Messiah was here"; "the day of the Lord."
- In the gospel accounts Israel is in the 4th installment of the 5th and final course of punishment; for convenience the teaching lets it run "until the beginning of the dispensation of grace."
- From Hosea: the remnant would say the things Israel should have said at Mount Sinai. The issue is "the knowledge of God's Jehovahness and grace," which Israel spurned.
- The climactic stage commences as Leviticus 26:40 begins to be put into effect: "That's what John's baptism's all about, and that's what the people confessing their sins is all about."
- The four gospel accounts match "the four particular ways God told Israel to behold their Messiah" (Zechariah): Mark the servant, Luke the man, Matthew the king, John God the shepherd himself.
- Matthew opens with "the royal genealogy of the promised and rightful king of Israel," and his emphasis from 1:1 to 28:20 is consistently the presentation of the king.

Key terms: *performance contract · installments (of the fifth course) · the great silence of God · gospel of the gospels · the four beholds · royal genealogy*

L3

Background to the Book of the Generation *Background to Matthew 1:1*

Passages: Matthew 1:1–17 · Isaiah 9:4–7 · Isaiah 11:1 · Jeremiah 23:5–6 · Ezekiel 21:25–27 · Luke 1:31 · Daniel 9 · Micah 4:8–9 · Hosea 3:3–5

- When the four gospel accounts were written down, Israel's program was already suspended. God designed them to have their primary role and impact when he resumes his program with Israel.
- When the program resumes, God first confronts Israel with this: Christ has already come, and Jesus of Nazareth is he, "before they ever do sign on with that antichrist," leaving them "with absolutely no excuse."
- Matthew's first two chapters provide "undeniable proof and infallible proofs, plural," that Jesus of Nazareth is the Christ, designed to provoke an Israelite with a "Berean-type attitude" to search the scriptures.
- Isaiah 9:6: "a child is born" is his humanity, "a son is given" the deity issue. The five names correspond to the five mandates of the Davidic Covenant: Redeemer, Deliverer, Avenger, King, Blesser.
- Israel was to look for a day on a workable time schedule, and Matthew works the royal genealogy so it "clearly testifies the fact that when he should have been there, he was there."
- Ezekiel 21:27 speaks of all five installments: overturned in installments one, two and three; "until he come whose right it is" in the fourth; "I will give it *him*" in the fifth.
- Daniel understood the 70 years were only for the 1st installment and sought the time schedule for installments two to five; that schedule "pinpoints a time when the Messiah should be present."

Key terms: *fourth installment in the fifth course of punishment · the book of the generation of Jesus Christ · five mandates of the Davidic Covenant · Berean-type attitude · times of the Gentiles · Messiah the Prince*

↓ **Thread, Introduction and Background → First: The Undeniable and Infallible Proofs:** *With the background of the first three lessons in place, the study turns "in earnest now to Matthew 1," which opens with "undeniable and many infallible proofs" that Jesus of Nazareth is the Christ.*

First: The Undeniable and Infallible Proofs · Lessons 4–10

Chapters 1 and 2 set forth the undeniable and infallible proofs that Jesus of Nazareth is the Christ and has already come, in three categories: the book of the generation, his supernatural generation, and the initial royal reception.

L4

The Son of David, the Son of Abraham *Matthew 1:1–6*

Passages: Matthew 1:1–6 · Genesis 5 · Galatians 3:15–16 · Genesis 22:15–17 · Psalm 83 · Genesis 49:8–10 · I Chronicles 5:1–2 · Psalm 132:11 · Isaiah 9:6–7 · Psalm 110:1

- Matthew 1 and 2 give three categories of undeniable and infallible proofs: the book of the generation (1:1–17), the account of his supernatural generation (1:18–25), and the initial royal reception (all of chapter 2).
- When the program resumes, those "who with honesty of heart seek David their king" believe the gospel of the kingdom; an Israelite either comes out to the Messiah or remains in "the generation of vipers."
- "The book of the generation" traces the lineage from which he came. It is not like the book of the generations, plural, of Adam (Genesis 5), which describes men generated from Adam.
- The issue is establishing Jesus of Nazareth as the son of David, the son of Abraham, not a son; only the one who fits the prophetic utterances about both "can be called Christ."
- In Genesis 22:17, "thy seed shall possess the gate of his enemies" is the seed singular. The son of Abraham must deal with the enemies before the kingdom is established.
- Of Jacob's twelve sons, Judah is singled out as the line (Genesis 49: the lion, the sceptre, Shiloh), and "the chief ruler line" is followed.
- Israel cannot redeem, deliver, avenge or rule themselves, or merit blessings; God must do all five, the five mandates of the Davidic Covenant. The son of David "is Adonai Jehovah in David's line of flesh."

Key terms: *three categories of undeniable and infallible proofs · initial royal reception · seed singular / seeds plural · Shiloh · the chief ruler line · Adonai Jehovah*

L5

Time Factor in the Book of the Generation *Matthew 1:6–17*

Passages: Matthew 1:6–17 · Psalm 72 · Daniel 9 · Ezekiel 21:25–27 · Psalm 89:38–51 · Genesis 3:15 · Luke 3:23–38

- Matthew follows Solomon's line because the prophesied son of Abraham, son of David is in it. Psalm 72 is a Psalm for Solomon, looking forward to the end result of the Davidic Covenant.
- Verse 11 says "about the time they were carried away to Babylon" because God emphasizes the time issue: the 5th course gets underway, broken into recognizable installments with time schedules.
- Together, the son of Abraham, the son of David and the time schedule identify the Christ and exclude anyone else. Only those with no honesty of heart could deny the "preponderance of the evidence."
- Ezekiel 21: as the 5th course starts, God takes the crown off the profane, wicked prince of Israel. It is overturned, not forever, but "until he come whose right it is."
- Psalm 89: though God appears to have made void the covenant, the psalmist recognizes it is not canceled but part of the 5th course of punishment. The book of the generation answers the "how long."
- Verse 16, "who is called Christ," brings to mind that the Christ has no normal human father: a human mother, but God for his father, back to the seed of the woman in Genesis 3:15.
- Matthew's and Luke's genealogies serve two different purposes. Luke runs back through Nathan's line to Adam, the seed of the woman; Matthew's focus is the royal issue, the son of David, the son of Abraham.

Key terms: *time factor · points of demarcation · preponderance of the evidence · honesty of heart · pining away*

L6

The Supernatural Generation: David's Lord in David's Flesh *Matthew 1:18–25*

Passages: Matthew 1:18–25 · Matthew 22:41–46 · Psalm 110:1 · Isaiah 7:14 · Isaiah 9:6–7 · Luke 1:26–35 · Isaiah 43:1, 11, 14–15 · Isaiah 51:4

- The birth was supernatural because he is supernatural: “the seed of David, the seed of Abraham, who is Jehovah himself in David's flesh.” From Psalm 110:1 (Matthew 22), he is David's Lord, Adonai Jehovah.
- Three issues in Matthew 1:18–25: verse 18, Mary's pregnancy was not of man; verses 19–21, the angel of the Lord's testimony to Joseph; verses 22–25, Jesus of Nazareth is the fulfiller of Isaiah 7:14.
- Verse 18 describes “the real immaculate conception”: not Mary, but Jesus himself. She was “found with child of the Holy Ghost,” so the father of this child is God himself.
- In Luke 1, “He shall be great” is the greatness of the great nation of Genesis 12; he is “the Son of the Highest” because the Highest is his father, “David's Lord in David's flesh.”
- The name Jesus, “Jehovah the Savior,” identifies him as God manifest in the flesh, the one to whom Israel belongs; only Jehovah himself could rightfully say, “They're my people.”
- The angel's words, “he shall save his people from their sins,” involve a salvation package: “a salvation component in redemption, a salvation component in deliverance, and a salvation component in avengement.”
- The virgin was to conceive “when the overturning, overturning, overturning was over”; Mary came at the exact time. The nation, not Mary and Joseph, is the “they” of “they shall call his name Emmanuel.”

Key terms: *on this wise · Adonai Jehovah · real immaculate conception · identifying names · kinsman · salvation package*

L7

The Initial Royal Reception: Four Prophecies *Matthew 2 outlined; Matthew 2:1–12 begun*

Passages: Matthew 2:1–23 · Acts 5:33–39 · Matthew 24:3–5 · Micah 5:2 · Luke 2:6–21 · Daniel 2 · Esther 1:13

- In Acts 5 Gamaliel points out two men who boasted themselves to be somebody. Such claimants fall into the spirit of Antichrist concept, and they lacked the final category of undeniable and infallible proofs.
- Matthew 24: “many shall come in my name, saying, I am Christ,” as the 5th installment begins. That makes Matthew's first two chapters necessary, and is “the reason why God starts off with Matthew's gospel.”
- The third category is four prophecies of the initial royal reception. Only one has him “being received well,” yet since the account says all four are fulfilled, “the Christ has come.”
- The outline of Matthew 2: the star prophecy, with Micah 5:2's birthplace (verses 1–12); out of Egypt (13–15); what Herod does when mocked (16–18); and “He shall be called a Nazarene” (19–23).
- The events of Matthew 2 take place around two years after his birth: he is a “young child,” not a babe, found in a house, not lying in a manger.
- The wise men are particular Gentiles from one country in the east, “that Chaldean, Persian, Babylonian country area.” They ask for the “King of the Jews,” the Jews' king, not theirs by nature.
- They took the word of God given to them, small as it was, believed it, and responded to it. The star prophecy describes the 4th and 5th installments in the 5th course of punishment.

Key terms: *spirit of Antichrist movement · initial royal reception · star prophecy · young child (not a babe) · wise men*

L8

The Star Prophecy: A Fair Warning *Matthew 2:1–12 (first prophecy): the star prophecy in Numbers 24*

Passages: Matthew 2:2 · Numbers 24:10–24 · Numbers 23:5–7 · Ruth 4:3–9 · Psalm 2 · Daniel 2:46–49 · Daniel 3:26–30 · Daniel 4:34–37 · Daniel 6:24–28

- When the star prophecy was originally uttered, its audience was not Israel. It originates in Numbers 24 and is included in God's word to Israel so that Israel can check it out.
- Satan himself is the mover behind the Balak and Balaam incident. Balaam's fourth announcement warns “the nations, plural,” Satan will use, primarily the children of Sheth, through the power of Asshur, the Assyrian.
- Numbers 24:17, “there shall come a Star out of Jacob,” is the core of the star prophecy. The wise men call it “his star,” recognizing a he involved, the King of the Jews.
- Balaam and the wise men came from the same place, where the star prophecy was sent to reside: the land of Aram, “from where the Antichrist will come.”
- “I will advertise thee”: the original meaning of advertise was to give warning or vital information in published form. The star prophecy is “a fair warning” to the nations Satan will use against Israel.
- Overlaying the star prophecy on Daniel's time schedule, the wise men knew when to look for the star. With a Psalm 2 kind of response, they came, in a sense, “to kiss the Son.”
- When the 5th course of punishment begins, Israel is sent into the very land of Aram, and the time schedule given through Daniel is available to the Chaldean and Persian wise men there.

Key terms: *star prophecy · latter days · Satanic policy of evil · land of Aram · advertise · fair warning*

L9

His Star and the Christ's Royal Exile *Matthew 2:1–15*

Passages: Matthew 2:1–15 · Micah 5:2 · Hosea 11:1–3 · Isaiah 41:8–9, 14 · Isaiah 42:1

- The star was not an ordinary star. It appeared and disappeared, then reappeared because Herod was sending the wise men in the wrong direction; it moved, and stood right over the house.
- “It is his star. But in a sense, it was also their star.” In the teaching's understanding an angel was involved, but agreeing on that is not necessary for “the import of the doctrine here.”
- Within this first issue are two prophecies: the star prophecy, and Micah 5:2, which the chief priests and scribes quote. There is no account of the rulers refuting what the wise men had said.
- The rulers were not troubled because the signs failed to match the prophecies; the signs matched perfectly. They were troubled “because they didn't like what they were hearing.”
- Of the four prophecies, this is about the only one with something “worthy of a king,” and Gentiles produced it. Israel, under the 5th course of punishment, is primarily responsible for the other three.
- The second prophecy, from Hosea 11:1, is the royal exile of the Christ, the rightful king of Israel. The gifts provided for the flight into Egypt; its first, practical reason was escaping Herod's murderous intent.
- The Redeemer must be a kinsman, sympathetic to Israel's predicaments yet not in them; so the Christ treads Israel's path, going down to Egypt and “called out of Egypt just like they were.”

Key terms: *his star · initial royal reception · royal exile · kinsman · My servant*

L10

A Voice in Ramah; Called a Nazarene *Matthew 2:15–23*

Passages: Matthew 2:15–23 · Isaiah 42:1 · Isaiah 49:1–3 · Hosea 11:1–2 · Jeremiah 31:15–17 · Micah 5:2–3 · John 1:43–46 · John 7:1, 40–52 · John 5:43

- His qualifying as Redeemer in sympathy began with him going down into Egypt and being called out “just like Israel went down to Egypt and was called out of Egypt.”
- Under the 5th course God's soul abhors Israel; in contrast the Messiah comes, “mine elect, *in whom* my soul delighteth” (Isaiah 42:1). He functions as “the perfect Israel.”
- Matthew 2:16–18 fulfills Jeremiah 31:15 concerning Satan's response to his birth. Herod is “just his puppet,” and the desire to slay the child was Satan's desire also.
- As the 5th course got underway, the district of Ramah, where Bethlehem is, suffered horribly: the adversary made it suffer “as a foretaste of what he would do when the Christ was born.”
- Jeremiah 31:16 says “thy work shall be rewarded,” not thy suffering. In the teaching's words, “The work is the implementation of the Davidic Covenant.”
- “He shall be called a Nazarene” is the final of the four prophecies. The prophets said he would be derided; Israel expressed that disdain by calling someone a Nazarene, summarizing all the prophets had spoken.
- This brings the three categories of undeniable and infallible proofs to their conclusion. Being called a Nazarene is the beginning of the process that ends as the Lord spelled out in John 5:43.

Key terms: *kinsman redeemer · the perfect Israel · the strong man · the district of Ramah · Nazarene*

↓ **Thread, First: The Undeniable and Infallible Proofs → Second: The Fourth Installment Arrives:** *The first two chapters "set forth the infallible, undeniable proofs that Jesus of Nazareth is the Christ," primary proof text for an inquiring Israelite; next comes "the fourth installment in the fifth course of punishment getting underway in the land of Israel."*

Second: The Fourth Installment Arrives · Lessons 11–19

Matthew 3:1–12 sets forth "the reality of the fourth installment arriving and getting underway": John the Baptist's presence in the wilderness, his raiment and his baptism testify to it, with background on the prophesied remnant, Israel's apostate vain religious system and the prescription for cleansing.

L11

The Arrival of the Fourth Installment *Matthew 3:1–12 introduced; background in Leviticus 26*

Passages: Matthew 3:1–12 · Leviticus 26:27–39 · Leviticus 26:40–41

- Israel's program is suspended during this dispensation of grace (Romans 9–11); Matthew records the commencement of "the climactic stage in God's program with Israel," the 4th installment in the 5th course of punishment.
- Keep two perspectives through Matthew: the remnant then, with "no knowledge of a dispensation of grace interrupting the program," and the remnant when the program resumes, for whom "that same doctrine is essential."
- Section 1 has five parts: chapters 1–2, the undeniable and infallible testimony; 3:1–12, the 4th installment arriving; 3:13–17, the manifestation of Christ to Israel; 4:1–11, Christ qualifying as kinsman redeemer; 4:12–7:29, his public ministry begins.
- The five mandates of the Davidic Covenant are "Redeemer, Deliverer, Avenger, King, and Blesser"; Christ functions as the Redeemer in the 4th installment so he can fulfill the rest in the 5th and final installment.
- "In those days" (3:1) is "a significant expression" in Israel's program; had the 4th installment not arrived, "John the Baptist never would have been there," and his wilderness, raiment and baptism testify to it.
- Leviticus 26 has no 6th course; the 5th course has installments, not numbered there but reserved for the 5th course prophets, and one installment's big issue is Leviticus 26:40–41.
- The 4th installment opens with God ending the silence of the 3rd: through a special prophet he confronts the nation with their iniquity, and the prophet begins "a prescription for cleansing involving three baptisms."

Key terms: *fourth installment in the fifth course of punishment · in those days · kinsman redeemer · five mandates of the Davidic Covenant · pining away · prescription for cleansing*

L12

Five Doctrinal Issues for the Frame of Reference *Background to Matthew 3:1–12*

Passages: Leviticus 26:40 · Hosea 1:6–11 · Hosea 5:15 · Ezekiel 36:16–38 · Daniel 9:21–27 · Isaiah 40:1–11 · Malachi 3:1

- Leviticus 26:40 "is the passage that describes the beginning of the fourth installment," when God confronts the nation with their iniquity; the one God raised up to do that "is John the Baptist."
- Hosea: the 3rd installment is the Lo-Ammi concept and God returning to his place (Hosea 5:15), the famine of hearing the word of God; seeking his face is seeking his Jehovahness, seen in the Messiah.
- Ezekiel 36: a prescription for cleansing, sprinkling clean water, then an inner cleansing, "goes hand in hand with confronting them with their iniquity"; negative responders get the baptism with fire.
- Five doctrinal issues frame Matthew 3:1–12: "the general outline for the fifth course of punishment"; the time schedule; prophecies of a special prophet; the locale; and Malachi on John as "the forerunner of the Christ."
- By the time schedule, the kingdom "no longer can be described as being many, many, many years off"; it is appropriate now to call it "at hand," within tangible reach of everybody hearing the message.
- Isaiah is doctrinally the first of the 5th course prophets: when the 4th installment gets underway God starts "speaking comfortably to His people," and John the Baptist is the fulfiller of Isaiah 40:3–8.
- Malachi 3 stresses this special prophet as "the forerunner of Adonai Jehovah in human flesh and the identifier of him," which further substantiates the arrival of the 4th installment.

Key terms: *Lo-Ammi concept · seeking his face · prescription for cleansing · baptism with fire · at-handedness · forerunner*

L13

John the Baptist, Prophet of the Fourth Installment *Matthew 3:1–3*

Passages: Matthew 3:1–3 · Isaiah 40:3 · Luke 3:1–2 · Amos 8 · Matthew 11:7–19 · Malachi 3:1 · John 1:19–28 · Hosea 5:15 · Hosea 2:14–16

- "In those days" is a time schedule expression tied to Matthew 1–2; Matthew 3:1–3 shows the 4th installment "got itself underway right on schedule."
- John is "the fulfiller of Isaiah 40:3 and following in connection with that voice"; Isaiah 40 opens with the comforting news that commences the 4th installment.
- Luke 3:2, "the word of God came unto John": in the 3rd installment it came to no one in Israel; in the 4th the famine ends and God puts his words in the prophet's mouth.
- Signatory prophets: Elijah, Elisha and Jonah for the 2nd, 3rd and 4th courses respectively; Daniel for the 1st installment; Haggai, Zechariah, Malachi for the 2nd; none for the 3rd; John for the 4th.
- John is "more than a prophet": he announced the beginning of the climactic stage as the voice crying in the wilderness, and is the forerunner of the Messiah and identifier of Christ (Malachi 3:1).
- During the 3rd installment Israel's vain religious system became entrenched as never before; the response to John is twofold, common people and religious leadership, and the positive response is "a remnant response."
- The wilderness was not John's choice: Isaiah said the voice would cry there, and Hosea 2 gives the reason, a "repetition of an alluring" like the one when God brought them out of Egypt.

Key terms: *climactic stage · time schedule expression · famine of the hearing of the word of God · signatory ministry · forerunner and identifier · remnant response*

L14

The Alluring and the Generation of Vipers *Matthew 3:2–9*

Passages: Matthew 3:2–9 · Hosea 2:14–23 · Jeremiah 2:1–3 · Leviticus 26:40 · Haggai 2:10–14 · Malachi 3:8–9 · Luke 7:24–30

- God speaks comfortably to Israel through "an allurement": John is in the wilderness "because the alluring is taking place," like the original alluring when God brought them out of Egypt (Hosea 2; Jeremiah 2).
- "Repent ye" commands a change of mind, with fruits meet for repentance following; the prescription for cleansing starts with John's baptism; a baptism is "a washing for purification from a defilement resulting in sanctification and a new identification."
- Those confessing their sins in 3:5–6 fulfill Leviticus 26:40: "the beginning of the formation of the prophesied remnant of Israel," which God looks upon as separate and distinct from the apostate element.
- "O generation of vipers": a false doctrine of Israel's vain religious system ("We have Abraham to *our* father": natural righteousness and holiness) made Israelites think of themselves differently than how they stood in God's eyes.
- John's terminology picks up God's final words before he went silent (in Haggai 2 He indicted the whole nation as unclean); calling them a generation of vipers declares them "unclean and accursed in God's sight."
- Luke 7:29–30 shows that through John came the counsel of God against Israel, and the two categories in Israel, the positive response and the negative response.
- John comes in the spirit and power of Elijah, repeating Elijah's day when God forced the nation to make a choice; God wanted him to mimic Elijah even in his dress (3:4).

Key terms: *alluring · repentance · fruits meet for repentance · generation of vipers · counsel of God against themselves · natural righteousness and natural holiness*

L15

John in Elijah's Spirit; a Very Small Remnant *Matthew 3:4–6*

Passages: Matthew 3:4–6 · II Kings 1:7–8 · Luke 1:13–17 · I Kings 18:17–21 · Isaiah 1:1–20

- When Israel's program resumes, a remnant member will use this book with his nation; the testimony of chapters 1–2 is "designed to counter the spirit of antichrist movement."
- John's order, "Repent ye: for the kingdom of heaven is at hand," is not take it or leave it; the wrath in view is not the lake of fire but the 5th installment's purging.
- Matthew 3:4 is "not just filler": Ahaziah recognized Elijah by his dress (II Kings 1), and John has that "recognizable, identifiable" appearance because he was to function in the spirit and power of Elijah.
- In Luke 1 going before the Lord is the Malachi 3:1 forerunner issue, and making ready "a people prepared for the Lord" involves completely separating from Israel's apostate system.
- In the context of Israel's program, the gospel of the kingdom proclaims a salvation package involving more than justification unto eternal life: one can have eternal life and not get into that kingdom right away.
- "How long halt ye between two opinions?": God forced Israel's hand in the 2nd course, and the same urgency is at work in Matthew 3; John does it in the 4th installment, Elijah himself in the 5th.
- The positive responders of 3:5–6 confess their sins (Leviticus 26:40), acknowledge their offense (Hosea 5:15), receive the first phase of the prescription for cleansing, and are the initial members of Isaiah 1:9's "very small remnant."

Key terms: *halt between two opinions · spirit of Elias · salvation package · prescription for cleansing · remnant*

L16

The Doctrine of the Remnant *Matthew 3:5–6; the doctrine of the remnant*

Passages: Matthew 3:5–6 · Isaiah 10:20–21 · Isaiah 65:1–15 · Joel 2:1 · Joel 2:28–32 · Micah 4:1–8 · Zephaniah 3:8–13 · Psalm 22

- The positive responders of 3:5–6 are "the first members of the prophesied remnant of Israel," distinct from the believing remnant that existed from the beginning; they are no more part of the generation of vipers.
- In Isaiah 10 the remnant has two components, "a remnant within the land and a remnant without the land"; the gospel accounts deal with the remnant in the land.
- Isaiah 65: "mine elect" is the called out seed of Jacob, a selection "based upon the response to what John begins preaching"; "my servants" are the remnant, set against the apostate element.
- The kingdom is at hand when the 4th installment begins; the day of the Lord is "nigh at hand" when the 5th installment identifiably begins (Joel 2:1).
- The salvation package deal: salvations associated with redemption, deliverance and avengement; only one concerns the debt and penalty of sins, the other two being physical salvations in connection with the Lord's day of wrath.
- Micah 4: the remnant is taught things about the kingdom, reserved until it began to be called out and kept from the rebellious apostate element: "Hence the parables of the mysteries of the kingdom."
- The five books of the Psalms go through all five mandates of the Davidic Covenant; Psalm 22 is "all about the cross," and without redemption there is no deliverance, avengement, kingdom or blessing.

Key terms: *prophesied remnant · Lord's generation · remnant within and without the land · salvation package deal · at hand / nigh at hand · mandates of the Davidic Covenant*

L17

Israel's Apostate Vain Religious System *Matthew 3:7–9 read; background in Isaiah 1:10–28*

Passages: Matthew 3:7–9 · Isaiah 1:10–15 · Isaiah 1:16–20 · Isaiah 1:21–28

- Not everybody becomes part of the remnant: the majority persist in apostasy, represented in 3:7–12 by the Pharisees and Sadducees, and will be destroyed "in the Lord's purging day of wrath."
- The Pharisees and Sadducees taught "a natural righteousness and a natural holiness, being the natural seed of Abraham," a doctrine needed to appreciate why the Lord deals with being born again in John 3.
- Isaiah 1 gives initial doctrine on the apostate element, centralized in Israel's rulership: "ye rulers of Sodom" and "ye people of Gomorrah," which is how they need to see themselves.
- Separating the doctrine of Jehovahness and grace from the rite and attaching their own tradition is "casting the law behind your back," a vain religious system using the law, which God's soul hates.
- The system, not destroyed when the 5th course began, was reestablished under the 2nd installment; its acme is rejecting the Messiah in the 4th and accepting the adversary's man as the Christ in the 5th.
- John the Baptist administers the prescription for cleansing as the 4th installment opens; any Israelite, even a ruler, may take hold of it; God forces the choice, "willing and obedient" or "refuse and rebel."
- In Isaiah 1:21–28 the faithful city has become an harlot; the 12 apostles judging the 12 tribes (Matthew 19) fulfill verse 26, and "her converts" (verse 27) is "more than just justification to eternal life."

Key terms: *vain religious system · apostate element · natural righteousness / natural holiness · rulers of Sodom / people of Gomorrah · casting the law behind your back · cleansing package deal*

L18

What They Thought: Natural Righteousness and Holiness *Matthew 3:7–9, with background in Isaiah 28, 29, 65 and Psalm 50*

Passages: Matthew 3:7–9 · Isaiah 28:14–16 · Isaiah 29:13, 15–16 · Matthew 15:1–9 · Isaiah 65:1–7 · Isaiah 55:8 · Matthew 23:32–36 · I Peter 1:18 · James 1:26–27 · Psalm 50

- Some thought no wrath was coming; others said it would not come upon them, by "their doctrine of natural righteousness and natural holiness by their natural birth as a son of Abraham."
- Isaiah 28: the scornful men ruling Jerusalem say, "We have made a covenant with death"; Isaiah 29 (Matthew 15) shows the system is "vain and hypocrisy," operated "upon the doctrines and commandments of men."
- Isaiah 55:8, in context, is "an indictment against a nation" designed to think God's thoughts; in Isaiah 65 their doctrine made them see themselves "with a natural perfection, unimprovable, unassailable."
- Matthew 23: the generation in view is "not a generation of time" but the generation of vipers, whose fathers go back to Cain and the devil himself; hence they need to be born again.
- Writing to the remnant, Peter names it "your vain conversation *received* by tradition from your fathers"; the best summary of it all is "the apostate vain religious system."
- Psalm 50:21: when the silence came in, they thought God "altogether *such an one* as" themselves, naturally holy and naturally righteous, and from that the Pharisaical doctrine of the gospel accounts grew.
- Escaping the wrath is not just justification to eternal life, "because the program isn't just the issue of getting eternal life"; for them the issue was justification and sanctification.

Key terms: *the scornful men that rule this people · covenant with death · refuge of lies · seed / child / son of Abraham · commandments of men · vain conversation*

L19

Three Baptisms: The Prescription for Cleansing *Matthew 3:10–12*

Passages: Matthew 3:10–12 · Mark 1:14–15 · Matthew 16:1–4 · Malachi 3:1 – 4:2 · Luke 12:41–53 · Luke 17:30–37

- With the axe laid to the root, the lopping down starts soon; in the teaching's words, John "tells them the time is fulfilled," and by the time the Messiah is cut off, 98% of Israel's schedule has gone by.
- Three baptisms form the totality of the prescription for cleansing; the first, with water, concerns the change of mind about themselves, and John deals only with it: "The next two belong to the Messiah himself."
- Baptism with the Holy Ghost waits until after the cross, once he has functioned as Redeemer, commencing historically at Pentecost (Acts 2); a remnant member has both the water and the Holy Ghost baptisms.
- The baptism with fire, the final one, purifies the land by consuming "all the apostate rebellious element and their deeds"; those who will not submit to the water get the fire.
- The fan separates the chaff from the wheat; the fire is directed at the chaff, and when the total prescription is administered, only a righteous remnant is left and he establishes the kingdom.
- John takes his terminology from Malachi, connecting how God spoke before he went silent with how he speaks again; in Malachi 3 the emphasis is on the "refiner's fire," not the fuller's soap.
- Luke 17 is Israel's program, "not the rapture of the church"; the dispensation of Gentile grace was still a mystery. The ones taken go to a place of carnage, the final enactment of the division.

Key terms: *prescription for cleansing · urgency issue · the fan · wheat and chaff · burning as an oven · final enactment of the division*

↓ **Thread, Second: The Fourth Installment Arrives → Third: The Manifestation of Christ to Israel:** *With the first 12 verses covered, closing with John's outline of the prescription for cleansing and the division of wheat from chaff, Matthew 3 ends with "the final thing" John would do as the 4th installment began: manifesting Christ to Israel.*

Third: The Manifestation of Christ to Israel · Lesson 20

Matthew 3:13–17 sets forth "the manifestation of Christ to Israel" through John's baptism and the voice from heaven, the last act in the commencement of the 4th installment.

L20

Manifesting Christ to Israel: Isaiah 42:1 Fulfilled *Matthew 3:13–17*

Passages: Matthew 3:13–17 · John 1:24–36 · Luke 3:21–22 · Isaiah 53:12 · Mark 15:25–28 · Isaiah 42:1

- As the forerunner and messenger of Malachi 3:1, John had "the integral job" of manifesting Christ to Israel, part of how the 4th installment would start and "the final thing in Matthew chapter 3."
- A baptism can also be for sanctification and identification "whether a defilement took place or not"; the Lord bore no defilement and did not come for a baptism of repentance for the remission of sins.
- In John 1, after the event, John testifies it was "the Father's plan for Christ to be made manifest to Israel through John's baptism"; from then on that becomes the focal point of his ministry.
- John's hesitancy is "not a slam against John"; it brings the people's musing and curiosity to a head, and God the Father seizes upon that atmosphere to make Christ manifest to Israel.
- The voice says "This is," not "You are," addressing the people: "This is my beloved Son, in whom I am well pleased" is the event that manifests Christ to Israel.
- Mark 15 applies Isaiah 53:12 to Christ on the cross, not to his baptism; Matthew 3:13–17 fulfills, in the teaching's words, "the first half of verse 1" of Isaiah 42:1, "Behold my servant."
- Then the Spirit leads him into the wilderness to be tempted (4:1): as Redeemer he must next qualify himself as not being in the predicaments of those he came to redeem.

Key terms: *manifest Christ to Israel · behold · the beholding package · kinsman redeemer · Satan's lawful captive*

↓ **Thread, Third: The Manifestation of Christ to Israel → Fourth: Christ Qualifies as Israel's Kinsman Redeemer:** *With the 4th installment underway and Christ manifested to Israel, the next step is qualifying himself as not being in the predicaments of those he came to redeem: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."*

Fourth: Christ Qualifies as Israel's Kinsman Redeemer · Lessons 21–24

Matthew 4:1–11 sets forth "Christ qualifying himself to function as Israel's kinsman redeemer": tempted of the devil, who holds Israel as his lawful captive, he proves he is not in the same predicament as those he came to redeem.

L21

Qualifying as Redeemer: Israel the Lawful Captive *Matthew 4:1; background to Matthew 4:1–11*

Passages: Matthew 4:1 · Isaiah 40:3 · Isaiah 41:13–14 · Isaiah 49:1–7 · Isaiah 49:24 · Jeremiah 31 · Isaiah 50:4–8 · Mark 1

- "Then" in Matthew 4:1 is a timeframe of reference term: this event is scheduled to take place after Christ is manifest to Israel, and "There's a qualification process that must be fulfilled."
- Redemption is "the first and foremost matter": if he can't function as the Redeemer, he can't be their Deliverer, their Avenger or their King, and they can't get the kingdom.
- The Davidic Covenant is "the mechanical implementation of God's Jehovahness and grace"; in Isaiah 41:14 God names himself "thy redeemer" because that is the first category of help Israel needs.
- Sent into the hands of the Gentiles, Israel was delivered over into Satan's hands, "his prey" and "his lawful captive"; under the 5th course of punishment, "Legally, the contract called for it."
- In Jeremiah 31 the one stronger than Jacob is the devil, and redemption ransoms Israel from him; Jehovah's perfect servant (Isaiah 50), once qualified, "moves everything towards that contention with the adversary on the cross."
- The devil has the legal right to test his mettle; the most important qualification is that the Redeemer himself "is not in the same predicament as the ones he has come to redeem."
- In Mark, immediately upon the manifestation the Spirit drove him into the wilderness, with no postponing; he was tempted two times, "two sets of three specific temptations," one recorded by Matthew, the other by Luke.

Key terms: *kinsman redeemer / qualification process · then (timeframe of reference term) · five mandates of the Davidic Covenant · Jehovahness and grace · lawful captive / the mighty one · the strong man*

L22

Two Sets of Temptations; Qualifications of a Redeemer *Matthew 4:1–2; background to Matthew 4:1–11*

Passages: Matthew 4:1–2 · Luke 4:13 · Matthew 4:11 · Genesis 3:15 · Psalm 49 · Ruth 4 · Hebrews 10:4–7 · Exodus 15–19

- The Lord went through two sets of temptations during the same 40 days; Luke's order differs from Matthew's "because Luke is not recording the exact same temptation Matthew's recording."
- Because the Lord must qualify himself "both as the son of David and as the son of Man," the devil has "the legal right to tempt him on both those counts."
- In Luke 4:13 the devil departed "for a season"; in Matthew 4:11 he "leaveth him" and angels minister. In the teaching's understanding, Luke's set occurred first, then Matthew's, and "there's a logical order to that."
- A Redeemer "provides for delivering you from a helpless predicament" by paying the specified price; Israel's predicament was their sins before God's perfect holiness, righteousness and justice, and being Satan's lawful captive.
- The Lord had in a sense already qualified himself before his Father; but the devil has a stake and may use the same kind of temptations that succeeded in Genesis 3 and against Israel.
- A redeemer must be a kinsman, willing, able to pay the price, not in the same predicament nor compromised by redeeming; in Ruth 4 one could not redeem "without a compromise to his own inheritance."
- Israel showed itself Jehovah's imperfect servant hungering and thirsting in a wilderness; the Lord, fasting 40 days and 40 nights in a more strenuous situation, "passes where his nation failed," answering from Deuteronomy 6–8.

Key terms: *two sets of temptations · satisfaction quotient · qualifications of a Redeemer · Jehovah's perfect servant · three categories of perfect servanthood · wilderness of Sin*

L23

Three Temptations: Perfect or Imperfect Servant

Matthew 4:1–11 in gist; Exodus 15:13 – 17:2 with Deuteronomy 8:2–3

Passages: Matthew 4:1–11 · Exodus 15:13–18 · Exodus 15:22–26 · Deuteronomy 8:2–3 · Exodus 16:1–3, 7–12 · Exodus 17:1–2

- With Israel as his lawful captive, the devil had the legal right to tempt and test the Lord; by taking the much more strenuous situation, the Lord avoided “any legal loophole.”
- The devil tempts him “in parallel manners” to Israel's failures: to be a murmuring or complaining servant (4:3–4), a tempting, doubting servant (4:5–7), and a disloyal and compromising servant (4:8–10).
- Perfect servanthood has three major components: “complete satisfaction with what the master's program is, regardless of the way it affects you,” complete faith in his way and word, and complete loyalty.
- Israel showed themselves “murmuring, complaining servants, tempting, doubting servants, disloyal, compromising servants”; the Lord showed complete satisfaction and complete faith, and was completely loyal and faithful to the cause.
- As the Lord is led of the Spirit, God leads Israel into the wilderness; at Marah they murmur, and “there he proved them”: whether they were ready to go into the land as his servants.
- Deuteronomy 8:3 answers the first temptation; there Moses looks back over 40 years: if they needed humbling they had a “highfalutin attitude,” and the proving let them “know themselves what's in their heart.”
- Refreshed at Elim, they murmur at once in the wilderness of Sin, failing the first component; at Rephidim (Exodus 17:1–2) they chide with Moses, showing themselves also “tempting and doubting servants.”

Key terms: *perfect servant of Jehovah · murmuring / complaining servant · tempting, doubting servant · disloyal and compromising servant · three components of perfect servanthood · Jehovah Rapha*

L24

Jehovah's Perfect Servant Passes All Three Counts

Exodus 17:1–16; Matthew 4:1–11 revisited

Passages: Exodus 17:1–7 · Exodus 17:8–16 · Exodus 13:17–18 · Matthew 4:1–4 · Deuteronomy 8:3 · Matthew 4:5–7 · Psalm 91:11 · Deuteronomy 6 · Matthew 4:8–11

- Brought by the Lord to Rephidim with no water, they chide with Moses and tempt the Lord, failing on “implicit faith in what your master has said regardless of the evidence.”
- At Amalek the third imperfection “isn't put on display” but is made evident in their hearts; the program called for war with the nations in the land, for which they need Jehovah Nissi.
- At the borders of the land they express disloyalty; it crops up slowly near the end of Joshua's day, in Judges the rebelliousness becomes manifest, and these compromises bring the 1st course of punishment.
- On a schedule to be turned over to the adversary, Israel became Satan's lawful captive; their predicament is offensiveness to God's holiness, righteousness and justice, and being that captive.
- Tempted, as Israel was first, to be a murmuring, complaining, dissatisfied servant, the Lord answers from Deuteronomy 8:3: he “had eaten those words” from his Father's mouth; where Israel failed on that count, he didn't.
- Wanting something to slander the Lord with, the devil recites a promise given to the Messiah, tempting him to question it “because the angels can't be seen”; he passes, perfect on two of three counts.
- Tempted to be a disloyal, compromising servant, he answers “him only shalt thou serve,” complete loyalty; the devil knows the Lord “cannot be implicated” and has no legal challenge to his capacity as Redeemer.

Key terms: *implicit faith · Jehovah Nissi · complete loyalty to the cause and the program · Satan's lawful captive · devil (Diabolos, slanderer) · ends justify the means*

↓ **Thread, Fourth: Christ Qualifies as Israel's Kinsman Redeemer → Fifth: The Commencement of the Lord's Public Ministry:** *Manifested to Israel and qualified to function as Redeemer, the Lord now takes center stage; John cast into prison is the signal, and from Matthew 4:12 to the end of chapter 7 comes "the commencement of the Lord's public ministry in Israel."*

Fifth: The Commencement of the Lord's Public Ministry · Lessons 25–28 (continues in Part 2)

Matthew 4:12 – 7:29 sets forth "the beginning of Christ's public ministry to Israel": five things from the prophets, the 5th, the Sermon on the Mount, being the biggest in space given and in time spent.

L25

Five Prophesied Components; John Cast into Prison *Matthew 4:12 – 7:29 outlined; Matthew 4:12–16 begun*

Passages: Matthew 4:12–16 · Matthew 4:17 · Matthew 4:18–22 · Matthew 4:23–25 · Matthew 5:1–2 · Matthew 7:28–29 · Mark 1:14 · John 3:22–30 · Isaiah 9:1–2

- Matthew 4:12 to the end of chapter 7 concludes the "first major doctrinal section"; the Sermon on the Mount is one of "five particular things" the prophets indicated for the beginning of his public ministry.
- First (4:12–16), the Lord would honor the land of Galilee with his public ministry first; second (4:17), he himself begins to preach the gospel of the kingdom.
- Third (4:18–22), he begins to gather "a special category of children" among the members of the remnant; fourth (4:23–25), he begins to manifest "the prophesied signs of the kingdom."
- Fifth (5:1 – 7:29), he teaches those who believed the gospel of the kingdom, exposing Israel's vain religious system and giving "fundamental foundational corrective doctrine" so they can disassociate themselves from it.
- The gospel of the kingdom is the wedge's cutting edge; the thickening rest is the corrective doctrine the Lord teaches, "beginning with the Sermon on the Mount," cutting people to one side or another.
- The signal is John cast into prison, no surprise to the Lord; John 3:30 is the crux, "He must increase, but I *must* decrease": "not a program change, but a change in the preachers."
- To depart is to carry on your business in a new area: he "departed into Galilee," and Isaiah 9 already connects the child born, the Son given, with this portion of the land of Israel.

Key terms: *commencement of the Lord's public ministry · special group / special class of the children · signs of the kingdom · the wedge / corrective doctrine · the signal · departed*

L26

Galilee Honored First; the Special Children Gathered *Matthew 4:12–22; Matthew 4:23–25 introduced*

Passages: Matthew 4:12–22 · Isaiah 9:1–2 · Luke 1:67–79 · Isaiah 8:13–20 · Isaiah 61:1–3 · Luke 4:14–21 · Matthew 10:1–8 · Isaiah 1:21–31 · Matthew 19:27–28 · Jeremiah 16:16

- The darkness terminology of Isaiah 9 applies to all Israel, especially Galilee of the nations, which bordered the Gentile nations key in the satanic policy of evil and always "suffered first and most grievously."
- In view of Galilee's sufferings and its mistreatment by Israel's vain religious system, "God determined to honor it first with the Messiah's light": not Jerusalem or Judaea, but the most despised land in Israel.
- Per Isaiah 8 the light cannot come from Israel's vain religious system: "It's with the Messiah, and with the disciples with him. The light's not in Israel's religious leadership."
- Matthew 4:17 is "the beginning of his preaching of it," the gospel of the kingdom; in Luke 4 he stopped at "the acceptable year of the Lord" because "He hadn't done everything else yet."
- Peter, Andrew, James and John, already remnant members, begin the calling out of special children with "a special sign ministry"; Matthew 10 waits until after 5–7, where the law is sealed among his disciples.
- The 12 are "the fulfillment of Isaiah 1:26," the restored judges as at the first; and with Jeremiah 16:16 behind it, "fishers of men" was no spur-of-the-moment figure of speech.
- Fourth (4:23–25), he himself begins to manifest the signs of the kingdom, which John the Baptist did not do; all the Lord's miracles fall into "two hallmark signs."

Key terms: *Galilee of the Gentiles / Galilee of the nations · invader from the north · special children · bind up the testimony · fishers and hunters · signs of the kingdom / signs of the times*

L27

Two Hallmark Signs of the Kingdom *Matthew 4:23–25 begun*

Passages: Matthew 4:23–25 · Isaiah 33:17–24 · Isaiah 24:18 – 25:8 · Isaiah 34:1–8 · Isaiah 35:1–10 · Zechariah 11:3–17 · Zechariah 12:1–10; 13:1–2 · Matthew 10:1 · Luke 8:1–3

- The 4th thing the prophet set forth was manifesting the signs of the kingdom, “validating the reality that the kingdom really is at hand”; they validate also “that this Jesus of Nazareth is the Christ.”
- Isaiah 33:17–24 concerns remnant members making it through the day of the Lord's wrath: their eyes will see the king in his beauty, and in the kingdom “the inhabitant shall not say, I am sick.”
- Wiping away tears is a hallmark feature of the kingdom; the signs, wonders and miracles are “samples in advance” of sicknesses removed, afflictions and sorrows lifted, and physical infirmities healed and cured.
- The physical blessings fall into two main categories, the “two hallmark signs” of the kingdom: “the healing of physical infirmities and the casting of Satan's devils out of the land of Israel.”
- Isaiah 34 has “no knowledge of dispensation of grace, still a mystery at this time”; what causes Isaiah 35's sorrow and sighing, the Lord heals in advance “as a foretaste of that kingdom.”
- Zechariah 13 adds another hallmark feature: no satanic influence through unclean spirits; casting them out demonstrates his capacity to deal with “the strong man, the adversary himself,” who holds Israel as lawful captive.
- Matthew 10:1 confirms the two categories; preaching the glad tidings is by the words of his mouth, while “shewing the glad tidings” (Luke 8:1) is the signs and wonders he performed.

Key terms: *signs of the kingdom / signs of the times · hallmark feature of the kingdom · two hallmark signs of the kingdom · foretaste · looping parallelism · preaching and showing the glad tidings*

L28

Signs Validating the Message; the Fifth Component *Matthew 4:23–25 concluded; the 5th component introduced from Matthew 5:1–2 and 7:28–29*

Passages: Matthew 4:23–24 · Matthew 12:22–29 · Luke 10:8–11 · Mark 5:1–10 · Matthew 16:1–4 · Hebrews 2:1–4 · Hebrews 6:1–6 · Matthew 5:1–2 · Matthew 7:28–29 · Isaiah 8:16, 20

- Preaching is the words out of his mouth declaring the kingdom of heaven at hand; showing the glad tidings is what he does performing the miracles, signs and wonders: “signs of the kingdom.”
- The healing was “clear evidence that the kingdom of God has come nigh unto them”; evidently, casting out devils by the Spirit of God (Matthew 12:28–29) “is the hallmark sign of the kingdom.”
- When the 70 heal, they say the kingdom “is come nigh unto you”: the miracle is a sign validating the message, forcing their hand, so the Israelite “can't ride the fence any longer.”
- Legion besought him not to be sent out of the country; there were undoubtedly more unclean spirits in the land than Israelites, showing how armed the strong man was and how defiled the land was.
- In Matthew 16:1–4 he cuts the Pharisees and Sadducees off from more signs, which validate the time schedule; one other sign remains, “when he comes back from the dead after three days and three nights.”
- Hebrews 2:4's signs, wonders and divers miracles bore witness to the great salvation; in Hebrews 6, for the remnant going on to perfection, the hallmark signs are “the powers of the world to come.”
- The 5th component is the Lord publicly exposing Israel's vain religious system: “these sayings” are corrective doctrine contrasting with its leadership's corruptive doctrine, a testimony bound up and deposited with the remnant (Isaiah 8:16).

Key terms: *preaching and showing the glad tidings · the strong man's house · forcing their hand / come nigh unto you · the powers of the world to come · the thick part of the wedge / the cutting edge · corrective doctrine / corruptive doctrine*

Appendix — Section 1 at a Glance (Parts 1 and 2)

The six portions of Section 1, Matthew 1:1 – 7:29, with the stages of the Sermon on the Mount under the fifth portion. Part 1 covers Lessons 1–28; Part 2 covers Lessons 29–48. Rows in this PDF are shaded.

Portion	Lessons	Part	What it sets forth
Introduction and Background *Background to Matthew 1:1*	1–3	**1** *(this PDF)*	Introductory, preliminary work: a basic understanding of the outworking of God's plan and purpose with Israel up to Matthew 1:1, and the role Matthew's Gospel will play when God resumes his program with Israel.
First: The Undeniable and Infallible Proofs *Matthew 1:1 – 2:23*	4–10	**1** *(this PDF)*	Chapters 1 and 2 set forth the undeniable and infallible proofs that Jesus of Nazareth is the Christ and has already come, in three categories: the book of the generation, his supernatural generation, and the initial royal reception.
Second: The Fourth Installment Arrives *Matthew 3:1–12*	11–19	**1** *(this PDF)*	Matthew 3:1–12 sets forth "the reality of the fourth installment arriving and getting underway": John the Baptist's presence in the wilderness, his raiment and his baptism testify to it, with background on the prophesied remnant, Israel's apostate vain religious system and the prescription for cleansing.
Third: The Manifestation of Christ to Israel *Matthew 3:13–17*	20	**1** *(this PDF)*	Matthew 3:13–17 sets forth "the manifestation of Christ to Israel" through John's baptism and the voice from heaven, the last act in the commencement of the 4th installment.
Fourth: Christ Qualifies as Israel's Kinsman Redeemer *Matthew 4:1–11*	21–24	**1** *(this PDF)*	Matthew 4:1–11 sets forth "Christ qualifying himself to function as Israel's kinsman redeemer": tempted of the devil, who holds Israel as his lawful captive, he proves he is not in the same predicament as those he came to redeem.
Fifth: The Commencement of the Lord's Public Ministry *Matthew 4:12 – 7:29*	25–48	**1–2**	Matthew 4:12 – 7:29 sets forth "the beginning of Christ's public ministry to Israel": five things from the prophets, the 5th, the Sermon on the Mount, being the biggest in space given and in time spent.
– Background to the Sermon on the Mount *Matthew 5–7: background*	29–32	2	Background and frame of reference work from the prophets and the Psalms: the need and the necessity for the Lord to expose Israel's vain religious system, and the salvation package deal, understood before the Sermon itself.
– The Sermon's 1st and 2nd Sections: Beatitudes; Salt, Light and the Law *Matthew 5:1–20*	33–36	2	The Sermon's five-point outline, then its first two sections: the Beatitudes, 5:1–12, statements of "reasons for happiness" in view of the kingdom being at hand; and 5:13–20, exhortation to conduct themselves like Israelites ought to.
– The Sermon's 3rd Section: The Core Corrective Doctrine *Matthew 5:21 – 7:12*	37–46	2	The central, greatest section, setting forth "all the corrective doctrine, fundamental categorical corrective doctrine": the vain religious system exposed in four major categories (righteous commandments, piety and good works, riches and possessions, judging others righteously), then further essential doctrine.
– The Sermon's 4th and 5th Sections: Warnings and Heeding *Matthew 7:13–29*	47–48	2	Matthew 7:13–23 gives warnings "especially to the members of the remnant": against the popularity of the vain religious system and the tactics of the policy of evil; 7:24–29 warns concerning "not heeding all the corrective doctrine."

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