Matthew Survey

Section 1 · Matthew 1:1 – 7:29

PART 2 OF 2
Section 1 · Lessons 29–48 · The Sermon on the Mount

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

Layered Outline

The Sermon on the Mount, chapters 5, 6 and 7, is “this fifth and final component that comprises the commencement of the Lord's public ministry.” The remaining lessons of Section 1 deal with it.

It is corrective doctrine for the members of the remnant of Israel, teaching them not how to become justified but “how to live as members of the remnant,” as the Lord exposes Israel's vain religious system and liberates the law from its corruption.

The Sermon on the Mount at a Glance

Stage	Lessons	What it sets forth
Background to the Sermon on the Mount *Matthew 5–7: background*	29–32	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	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	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	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.”

The Thread — Through the Sermon on the Mount

How each stage leads into the next, from the recaps that open each stage.

Fifth Portion, Components 1–4 (Part 1) → Background to the Sermon on the Mount	With the fourth component, the signs of the kingdom, finished off, the fifth and final component is introduced: the Lord publicly exposing Israel's vain religious system, “the biggest issue of them all,” which needs “a lot more background frame of reference work.”
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Background to the Sermon on the Mount → The Sermon's 1st and 2nd Sections: Beatitudes; Salt, Light and the Law	With the salvation package deal amplified, the study gets underway in Matthew 5 with the fifth of the five issues; to the end of Section 1 the lessons deal with “the corrective doctrine in the Sermon on the Mount,” starting with a five-point outline.

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The Sermon's 1st and 2nd Sections: Beatitudes; Salt, Light and the Law → The Sermon's 3rd Section: The Core Corrective Doctrine	With Matthew 5:17–20 as "the immediate backdrop," the study reaches verse 21, "the meat, so to speak, the core issue" of the Sermon, going first over the formula for correction and then down through the issues of the corrective doctrine.

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The Sermon's 3rd Section: The Core Corrective Doctrine → The Sermon's 4th and 5th Sections: Warnings and Heeding	Matthew 7:12 concludes "this core section and major portion of the Sermon on the Mount," but the Sermon is not concluded until 7:29: it ends with words of caution in three areas, the satanic policy of evil especially in view.

Background to the Sermon on the Mount · Lessons 29–32

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.

L29

Exposing the Vanity of Israel's Vain Religious System *Background to Matthew 5–7*

Passages: Matthew 5:17–20 · Isaiah 29:9–12 · Isaiah 28 · Isaiah 29:13–16 · Matthew 15:1–14 · Matthew 16 · Isaiah 5:7–24

- This begins the fifth and final issue, "the Lord beginning to expose the vanity of Israel's vain religious system," which the balance of the studies deal with until the end of Section 1.
- Matthew 5:17–20 previews the corruption: Israel's doctrinal environment would make them think he came to destroy the law or the prophets, that some commandments are less than others, and that the Pharisees' righteousness equalled God's.
- The Lord categorizes the corruptions into general component issues, making it evident "the system is corrupt from A to Z," and gives the remnant "a complete package of corrective doctrine." It begins with this Sermon.
- Isaiah 28: they think they have a glorious beauty, but the Lord says a fading flower. He looks out to the 5th and final installment, when he destroys that vain religious system.
- Isaiah 29:13 summarizes the system's hypocrisy and vanity. At its zenith when the Lord was here, it would perform two acts: "the rejection of the Messiah" and "the acceptance of the Antichrist."
- Matthew 15: their tradition was designed to produce a transgression, and it neutralized the commandment for the common Israelite. That is why the Lord had to liberate the law from all its corruption.
- Isaiah 5's woes correspond with Matthew 23's. It boils down to their having "cast away the law of the LORD of hosts," showing the need for what he does in the Sermon on the Mount.

Key terms: *vain religious system · corrective doctrine · pseudo-righteousness · scornful men who rule this people · climactic stage*

L30

The Need and the Necessity of the Exposure *Background to Matthew 5–7*

Passages: Psalm 50 · John 15–16 · Isaiah 8:16–20 · Isaiah 42:19–21 · Matthew 7:24–27 · Psalm 15 · Psalm 24

- The Lord gives corrective doctrine so the remnant understand the law, the prophets and where they are in the program, and are rewarded, even with “the capacity to be great in that kingdom.”
- In Psalm 50 the remnant can appeal to him as the Deliverer in the day of trouble and get the deliverance he promised: another salvation within the salvation package deal, not their spiritual salvation.
- John 15–16: the remnant receive the hatred the Lord received. The system hates the Father, then the Son; its zenith is hating the third member of the Godhead, expressed in accepting the wicked one.
- Psalm 50:21: he kept silence in the 3rd installment, and they misunderstood it. “I will reprove thee, and set *them* in order before thine eyes” is what he begins doing in the Sermon.
- Isaiah 8:16: he teaches his disciples the law in truth and seals it up among them. Isaiah 42:21, “he will magnify the law, and make *it* honourable,” summarizes what he does in the Sermon.
- There is a necessity: their part in the deliverance, the avengement and the kingdom rewards hinges on disassociating from the system. Matthew 7's warning concerns wise and foolish remnant members, not saved and unsaved.
- Psalm 15: abiding in his tabernacle and dwelling in his holy hill is a privilege given on the basis of a reward. Each thing it lists is dealt with in the Sermon.

Key terms: *need and necessity · The Mighty God · salvation package deal · that Wicked one · frowardness · royal entourage*

L31

Isaiah 33 and the Salvation Package Deal *Background to Matthew 5–7*

Passages: Isaiah 33:1–22 · Isaiah 2:10–22 · Jeremiah 30:1–8 · Ephesians 2:8–10 · Matthew 8:23–26 · Exodus 14:12–13 · Jeremiah 8:19–20

- The Lord must expose the system and teach the law and the prophets in truth: privileges with the king in the kingdom are contingent on conduct as a justified Jew, a member of the remnant.
- The issue is not how one gets justified unto eternal life in Israel's program; they have that by faith alone. In the climactic stage the gospel of the kingdom sets forth a salvation package deal.
- Not every justified Jew will dwell where the Lord dwells in the kingdom; that privilege is contingent upon more than justification to eternal life. “That's a reward issue.”
- Isaiah 33:2, “our salvation also in the time of trouble,” is not from the debt and penalty of sins but from him as Deliverer and Avenger, with nothing to do with the dispensation of grace.
- All the things in Isaiah 33:15 are dealt with in the Sermon; its corrective doctrine lets the remnant disassociate from the system, in identity and physically, so they are not caught in its purging.
- Each of the first three mandates of the Davidic Covenant has a salvation: the Lord functioning as the Redeemer, the Deliverer and the Avenger. Benefiting from all three, a justified Jew physically makes it through.
- Not every “salvation” is spiritual salvation, though that is the most important. In Matthew 8 “we perish” meant drowning; Exodus 14 is a national physical salvation; Jeremiah 8:20, a salvation tied to Israel's calendar.

Key terms: *salvation package deal · doctrine of baptisms · the king's worthies · the Lord's royal entourage · time of Jacob's trouble · spiritual salvation / physical salvation*

L32

Amplifying the Salvation Package Deal *Background to Matthew 5–7*

Passages: I Timothy 4:1, 16 · I Timothy 2:9–15 · II Corinthians 1:3–6 · Titus 3:4–8 · John 1:11–13 · Romans 4:1–8 · Luke 23:39–43 · Matthew 24:1–15 · Mark 16:15–16 · Acts 2:38–40

- In Israel's climactic stage each of the first three mandates, Redeemer, Deliverer, Avenger, has a salvation; then King and Blesser. Not every salvation is spiritual: "You let the context tell you what it is."
- In this dispensation there are other salvations: being doctrinally saved from unsound doctrine (I Timothy 4:16); one only for Christian women (I Timothy 2); not being crushed under the sufferings of Christ (II Corinthians 1).
- Titus 3:4–8 sets out the salvation package deal in this dispensation of grace: by justification, saved from the debt and penalty of sins; by sanctification, from sin's automatic and dominant mastership. "Don't limit Christ's saviorship."
- Justification unto eternal life is by grace through faith without works of any kind at any time. In Israel's program, Paul teaches, they were justified by faith as today; "The message they heard was different."
- John 1:12 and 6:47 deal with only one salvation in the package. The thief on the cross is "not an exception to the rule": justified unto eternal life, he had no need of the others.
- In Matthew 24:13, those who "endure unto the end" are physically delivered when he returns: the salvation of the Deliverer and the Avenger. The Lord is "not talking about anything in the dispensation of grace."
- Mark 16:15–16 has the entire package in view. On Pentecost Peter offered "not just justification to eternal life, but tribulation salvation"; "Save yourselves from this untoward generation" takes in all of the salvations.

Key terms: *salvation package deal · climactic stage · doctrinal salvation · functional life · tribulation salvation · untoward generation*

↓ **Thread, Background to the Sermon on the Mount → The Sermon's 1st and 2nd Sections: Beatitudes; Salt, Light and the Law:** *With the salvation package deal amplified, the study gets underway in Matthew 5 with the fifth of the five issues; to the end of Section 1 the lessons deal with "the corrective doctrine in the Sermon on the Mount," starting with a five-point outline.*

The Sermon's 1st and 2nd Sections: Beatitudes; Salt, Light and the Law · Lessons 33–36

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.

L33

Five-Point Outline; First Category of Beatitudes *Matthew 5–7 outlined; Matthew 5:1–6*

Passages: Matthew 5:1–6 · Matthew 5:17–19 · Matthew 6:1–2 · Matthew 7:28 · Luke 6:17–24 · Isaiah 61:1–3 · Isaiah 66:10 · Proverbs 29:1–2 · Psalm 37

- "But I say unto you" corrects not the law but how Israel's vain religious system taught it. Just about everything the Lord says is corrective, so they can be doers of the law in truth.
- Matthew 6:1: in the teaching's words, "the issue is reward of your Father," not justification unto eternal life. The Lord teaches not how to become justified but "how to live as members of the remnant."
- Five sections: the Beatitudes (5:1–12); exhortation to conduct themselves like Israelites ought to (5:13–20); the core (5:21–7:12), "like the hub of a wheel"; warnings (7:13–23); a warning about not heeding (7:24–29).
- Matthew 5:1 has multitudes and disciples; the disciples, who have come to learn, are the Lord's particular concern. Luke 6 is not the Sermon on the Mount but repetitions from it down on the plain.
- The Beatitudes are reasons for happiness, and more: one type is "a stabilizer" for the fifth and final installment; the other encourages them regarding their conduct in contrast to the vain religious system.
- The conditions in 5:3–6 are not addressed to this dispensation of grace: what is said here is not designed "to effectually work within you in the dispensation of grace"; Romans through Philemon addresses such things.
- The Lord fulfills Isaiah 61: they are poor in spirit, mourning, meek and hungering "because of the horrors" in Israel. This first category is reasons for happiness designed to produce stability for them.

Key terms: *corrective doctrine · formula for correction · the core · beatitude-type doctrine (two types) · comforting news · wise and foolish members of the remnant*

L34

Second Category of Beatitudes; Salt and Light *Matthew 5:7–16*

Passages: Matthew 5:7–16 · Matthew 6:1–4 · James 2 · Isaiah 33 · Psalm 15 · Psalm 24 · I Peter 4:12–14 · Jeremiah 13 · Deuteronomy 4:5–8

- In 5:7–12 the focus shifts from their situations to their conduct: corrective doctrine enabling them to be merciful, pure in heart and peacemakers. Verse 12 moves from blessed to rejoice to being exceeding glad.
- Their righteous conduct is acknowledged by their Father in heaven every time it is produced, and “their reward is being tallied”; what the Lord prepares them for is the 5th and final installment.
- The things the Lord declares he hates collect into three issues: a lack of mercy, of purity in heart, and of peacemaking. Merciful, pure in heart and peacemakers stand in stark contrast to the system.
- Seeing God and being called the children of God are rewards in the kingdom: they will be part of his royal entourage, and it is the Gentiles who will call them the children of God.
- God the Father will reward them openly, for when the Lord establishes the kingdom, God the Father comes too. What is rewarded is the righteousness of their deeds, not their imputed righteousness.
- Peter, writing to members of the remnant, amplifies this: they are not to think the fiery trial strange (I Peter 4:12); he recognizes the doctrine's design to produce rejoicing, gladness and exceeding joy.
- Israel, not the Body of Christ today, is the salt of the earth and light of the world (5:13–16): the whole nation in the kingdom, and the remnant in the 5th installment as a firstfruit.

Key terms: *beatitude doctrines · reward being tallied · royal entourage · savoring capacity · Israelites in truth*

L35

Not Come to Destroy, but to Fulfill *Matthew 5:16–20*

Passages: Matthew 5:16–20 · Zechariah 7 · Psalm 50 · Psalm 15 · Psalm 24 · Isaiah 33 · Matthew 20:20–28

- The nation will be salt and light in fullness in the kingdom; the remnant, taught to function as kingdom saints before it, have the privilege, as “a kind of firstfruits of his creatures” (James 1).
- Verses 17–20 give the why: unless they conduct themselves as Israelites in truth, “there's no rewards for them at all in that kingdom,” since he has come to fulfill every jot and tittle.
- They would think it because the vain religious system, not uprooted in the 1st installment, got reestablished; they thought the Messiah would destroy the law and establish the kingdom on the Pharisaical doctrines.
- In view in 5:17–18 is not the cross but the truth against the leaders' doctrine that the law and the prophets would be destroyed. Each “verily” answers an error they have heard or hold.
- Verse 19 holds out a scale from least to greatest in the kingdom; verse 20, one more possibility: not getting in at all. A justified Jew can fail to enter the kingdom right away.
- Least or great in the kingdom means “positions of governmental rank and authority” held as rewards in ruling and reigning with him; the least position is just being there in it.
- A great one dwells with him in his holy mountain, part of his inner circle: what the lesson calls “the doctrine of the king's worthies.” Without rewards there is “not even entering in right away.”

Key terms: *a kind of firstfruits of his creatures · verily · least commandment (Pharisaical terminology) · great / least in the kingdom · the king's worthies · sanctifying doctrine*

L36

No Entrance, Outer Darkness, Categorical Corrective Doctrine *Matthew 5:19–20; Matthew 5:21–7:12 outlined*

Passages: Matthew 5:19–20 · Luke 19:11–27 · Matthew 24:42–51 · Matthew 25:14–30 · Malachi 4:4 · James 1:18–27 · Matthew 5:21–7:12

- Luke 19, doctrinally advanced beyond the survey, underscores a remnant member "not rewarded for anything and therefore not entering into that kingdom right away." The servants are the believing members of the remnant of Israel.
- The Lord skips to his return "because the dispensation of grace, once again, was still a mystery." The wicked servant gets no rewards or cities, but is not an enemy and is not slain.
- Matthew 24–25: the evil servant gets his portion with the hypocrites. A justified remnant member can go to outer darkness, weeping and gnashing of teeth with no fire, which is not the lake of fire.
- Three concepts of non-rewardability are involved; the fundamental first one, dealt with here, is persisting in the vain religious system. So it is essential that the Lord expose it and teach the corrective doctrine.
- Malachi 4:4, "Remember ye the law of Moses," confronts a system that cast the law behind their backs. In James 1 the remnant's souls are saved from its effects, not from the lake of fire.
- By 7:5 he has gone through "the four major categories": the fundamental righteous commandments of the law (5:21–48), showing piety and good works (6:1–18), riches, possessions and needs (6:19–34), and judging others righteously (7:1–5).
- Matthew 7:6–12 is not so much exposure but still essential doctrine: not giving their doctrine to dogs and swine; access to their heavenly Father; and verse 12, the catch-all generally called the Golden Rule.

Key terms: *outer darkness · non-rewardability · extension of mercy and forbearance · categorical exposure · crown of life · formula for correction*

↓ **Thread, The Sermon's 1st and 2nd Sections: Beatitudes; Salt, Light and the Law → The Sermon's 3rd Section: The Core Corrective Doctrine:** *With Matthew 5:17–20 as "the immediate backdrop," the study reaches verse 21, "the meat, so to speak, the core issue" of the Sermon, going first over the formula for correction and then down through the issues of the corrective doctrine.*

The Sermon's 3rd Section: The Core Corrective Doctrine · Lessons 37–46

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.

L37

The Formula for Correction and Comprehensive Commandments *Matthew 5:21–22, with an overview of 5:21–48*

Passages: Matthew 5:21–22 · Matthew 5:17–20 · Psalm 15 · Matthew 5:23–48 · Exodus 34:27 · Matthew 15:3–6, 10–20 · Mark 7:17–23 · Romans 3:20 · Romans 7:7–8

- At verse 21, "the core issue," the scribes and Pharisees are exposed: "They appear righteous. But they are anything but"; corrective doctrine gives the remnant capacity "to bring forth the righteousness of God."
- The core section takes the issues of Psalm 15 and deals with them; verse 1 concerns "positions of privilege and reward," "not just an issue of justification unto eternal life."
- The four-point formula for correction: the righteous commandment; the vain religious system's misteaching of it; the corrective doctrine, "But I say unto you"; then application and an example of proper practice.
- The formula runs through five righteous commands: thou shalt not kill (21–26), adultery (27–32), oaths (33–37), an eye for an eye (38–42), and love (43–48), summarizing "all the righteous principles set forth in the law."
- The vain religious system ignored the comprehensive principle, teaching "that only killing is unrighteous in God's eyes," though killing is "the most overt, ultimate expression" of heart issues like anger and wrath.
- The Lord "doesn't deal with killing at all" but with anger without a cause. Exodus 34:27 speaks of "the tenor of these words": each commandment "functions as a point of tenor," comprehending many subtype issues.
- Matthew 15, Mark 7: a man, Jew or Gentile, "is naturally unrighteous"; the comprehensive commandments teach "the knowledge of the sinful heart," Romans 3:20's knowledge of sin, as with "Thou shalt not covet" (Romans 7:7).

Key terms: *formula for correction · comprehensive commandment · wellhead · tenor of the law · subtype commandments · pseudo-righteousness*

L38

Down into the Heart: Two Comprehensive Commandments *Matthew 5:21–30*

Passages: Matthew 5:21–26 · Leviticus 19:14–18 · Deuteronomy 19:11 · Psalm 50 · James 3 · Matthew 5:27–30

- The vain religious system taught “that only killing was unrighteous”; a remnant member long under that “corruptive teaching” never heard “that he had an unrighteous heart.”
- Leviticus 19 and Deuteronomy 19, a sample of the law “operating on the comprehensive commandment principle,” show what he should have heard: “Thou shalt not kill” is “the ultimate expression of hatred in the heart.”
- Psalm 50:16 and following: because God kept silent, the wicked in Israel thought him “altogether *such an one* as” themselves, and so “declared anything less than killing to be righteous.”
- Anger, Raca and “Thou fool” are “lesser expressions than killing, but they're all heart issues,” worthy of judgment up to hellfire; reconciling first is being “a doer of the law in truth.”
- God has James devote “a whole chapter in his epistle to the issue of the tongue”: exhorting “the members of the remnant of Israel,” James in chapter 3 builds upon the foundation the Lord laid.
- Thou shalt not commit adultery, properly taught, is “the ultimate expression of inordinate affections and sexual lusts”; in corrective doctrine the Lord “always drives right from the comprehensive command right down into the heart issue.”
- The right eye and right hand (verses 29–30) are what one covets and wants to possess most; “pluck it out” is hyperbole: recognizing that lust for what it is and “completely disassociating themselves from it.”

Key terms: *point of tenor of the law · wellhead · corruptive doctrine · inordinate lusts · right eye / right hand · hyperbole*

L39

Right Eye Syndrome and the Cloak for Adultery *Matthew 5:27–32, with Matthew 6:19–23 in advance*

Passages: Matthew 5:27–32 · Matthew 6:19–23 · I Corinthians 3 · Isaiah 33 · Psalm 37 · I John 2

- The vain religious system taught “it's only the actual act of adultery that is prohibited by the law”; the law “said it perfectly right”: heart lusts are “just as unrighteous as the overt act.”
- Not just sexual lust: it covers “any of the inordinate lust of the eyes and lusts of the flesh” and the pride of life, such as the prestige of being a Pharisee or scribe.
- The right eye is “the most prized lusts of the eyes,” the right hand “the prized lust of the flesh”; plucking and cutting off mean “completely disassociating themselves from it,” rewarded in the kingdom.
- The darkness “comes from Israel's vain religious system,” teaching the lust of the flesh, the lust of the eyes and the pride of life; the eye must be “single and focused upon the corrective doctrine.”
- There is “fire in both places”: with them at that time, and with “us in this dispensation of grace” at the judgment seat of Christ (I Corinthians 3), at a different location and time.
- Isaiah 33 is foundational: its “everlasting burnings” are Matthew 5's hellfire. Psalm 37 deals with the right eye and right hand issue: envy and “the temptation to do the evil to get the gain.”
- Verses 31–32: the bill of divorcement provision was “mistaught, misused, and was turned into a cloak for the sin of adultery,” taught so as to make divorcement desirable and adultery “appear legal.”

Key terms: *comprehensive commandment / wellhead · right eye syndrome / right hand syndrome · single eye / duplicity of eye · God's Jehovahness · the cloak*

L40

The Final Comprehensive Commandments and the Godly Deeds *Matthew 5:33 – 6:4*

Passages: Matthew 5:33–37 · Matthew 23:16–22 · Psalm 15:4 · Matthew 5:38–42 · Matthew 5:43–48 · Matthew 6:1–4 · Deuteronomy 15

- On forswearing: “you say you're gonna do something, you go ahead and do it.” The differentiation between items sworn by (Matthew 23:16–22) was “pure evil to get around and excuse their sins of the tongue.”
- Pharisaical doctrine made an eye for an eye provide “for self-avengement and rendering evil for evil”; the corrective doctrine teaches meekness, out of love setting aside a right “even though legally available.”
- Love thy neighbor as thyself is “the most comprehensive commandment of them all” (Galatians 5); the Pharisees whittled down who a neighbor is, but “are you in contact with them? They're your neighbor.”
- With that he concludes “the first section of the exposure and corrective doctrine,” given so the remnant can “get reward out there in that kingdom”; their justification of eternal life is “not the issue now.”
- The second category, the godly deeds: almsgiving, prayer and fasting, “classic displays of their godliness,” in which the Lord “shows the hypocrisy in it all”; a hypocrite doesn't act “for the real right reason.”
- Godliness has three components: thinking like God does, doing things God's way, and laboring with God, which in Israel's program waits for the kingdom. The godly reason for almsgiving, prayer and fasting “is selfless love.”
- Almsgiving (6:1–4) “to be seen of them” gets “the glory of men,” “no glory from God”; Deuteronomy 15 shows it must come “from the godly heart that thinks like God does” about the poor.

Key terms: *formula for correction · forsworn / forswearing · governmental avengement · godlikeness · hypocrite · selfless love / selfish love*

L41

Hypocrisy and Unintelligent, Stupid Prayer *Matthew 6:5–9*

Passages: Matthew 6:5–6 · Matthew 6:7–8 · Matthew 6:9 · Ezekiel 36:16–23

- Of the three deeds, almsgiving, prayer and fasting, prayer rests on godliness, whose first component is “thinking like God does”; God “has designed man to have communion with him, to have fellowship with him.”
- Wanting “the approbation of men,” the Pharisees made prayer “a performance”; “enter into thy closet” shuts out distractions for “fixed focus” on communion with the Father, and its reward is not justification to eternal life.
- From verse 7 the issue is “unintelligent or stupid prayer,” with two components: “mindless, vain repetition of set phrases or scripted prayers,” and no intelligent recognition of what God is doing in his program.
- Israel's leaders prayed “no differently than an idol-worshipping heathen,” “heathenly instead of godly”; verse 8 gives godly thinking: thinking like their heavenly Father, the remnant “realize the stupidity of vain, mindless repetitions.”
- Unintelligent and stupid prayer, “along with vain repetitions even,” exists in this dispensation of grace too; being justified unto eternal life “doesn't mean you're automatically godly,” as Paul makes plain in the pastoral epistles.
- “After this manner” is “not a set phrase, a scripted prayer,” in Israel's program or this dispensation of grace; the so-called Lord's Prayer, “a misnomer,” gives “a manner,” not “a script.”
- “Hallowed be thy name” acknowledges “the ultimate goal in God's program with the nation Israel”: in the teaching's words, his name “no more profaned among the heathen, but hallowed among them” (Ezekiel 36).

Key terms: *closet · unintelligent or stupid prayer · vain repetitions · heathen likeness · so-called Lord's Prayer · hallowing God's name*

L42

Components of Intelligent Prayer for the Remnant *Matthew 6:9–11*

Passages: Matthew 6:9–11 · Ezekiel 36:16–24 · Ezekiel 38:19–23 · Psalm 72:8–20 · Isaiah 6:1–5 · Micah 4:1–8 · Matthew 6:25, 31–33 · Isaiah 33:13–17 · Isaiah 48:17–22 · Isaiah 49:7–10

- In this dispensation of grace, hallowing God's name in all the earth is not the goal of God's program: “That's Israel's role, and it comes to pass when a kingdom is established.”
- The 5th course's fury came for “the profaning of His great name amongst the Gentiles”; Israel's deliverance “isn't simply for their sake” but for “sanctifying his great name in all the earth.”
- Ezekiel 38 concerns the 5th and final installment and “the third mandate of the Davidic Covenant, the Avenger”: “the fire of his wrath is used to achieve that objective,” the sanctifying of his great name.
- Psalm 72 shows God's name blessed in all the earth, “the hallowing of his name”; every issue in Matthew 6:9 and following is dealt with in David's prayers, which verse 20 says are ended.
- “Thy kingdom come” harkens back to Micah 4: the second component is communing with the Father “about the kingdom and the issue of its coming”; heaven's king brings heaven's kingdom to this earth.
- Components progress “from the ultimate goal of the program backwards until where they are,” skipping the dispensation of grace; daily bread asks to be “miraculously provided for on a daily basis” in the 5th installment.
- Matthew 6:25, 31–33 “has no application whatsoever to anything in this dispensation of grace”; daily bread harkens back to Isaiah 33, “bread shall be given him,” the wilderness manna “a foretaste.”

Key terms: *components of intelligent prayer · hallowing / sanctifying God's great name · the Avenger · final extermination policy · miraculous provision · foretaste*

L43

Intelligent Prayer and Reciprocal Judgment *Matthew 6:11–15*

Passages: Matthew 6:11–15 · Matthew 15:32–39 · Matthew 18:21–35 · James 1:18–27 · James 2:8–13 · Psalm 18 · Matthew 7:15–23 · Isaiah 30:18–21

- Prayer is an issue in connection with godliness; the vain religious system practiced unintelligent prayer, having “no idea of what was going on in God's program with Israel at all.”
- “Give us this day our daily bread” is not saying grace before a meal but “calling upon God to provide” the miraculous provision; feeding the multitude in Matthew 15 was “a foretaste” of it.
- The request “forgive us our debts” introduces reciprocal judgment for rewards: the hearers have “already got justification unto eternal life”; the issue is entering the kingdom and rewards determined at a judgment at its commencement.
- If they have been merciful, they will be shown mercy; not forgiving brings a consequence for position of reward “or maybe even delayed entrance into that kingdom,” and “has nothing to do with eternal life.”
- In Matthew 18 Peter brings up the issue; the parable's servant is wicked because he functions like the vain religious system. The fundamental issue in judgment for rewards is not conducting themselves like it.
- James 2 recalls the principle, based upon “that perfect law of liberty that they now possess,” and Psalm 18 gives it “in some detail”; rewards “operate on the basis of what you merit,” gifts non-meritoriously.
- Verse 13, “lead us not into temptation”: a special leading of the Lord when false prophets' “only distinguishing feature will be their doctrine”; this provision “only operates in the day of the Lord's wrath.”

Key terms: *intelligent prayer · reciprocal judgment · perfect law of liberty · frowardness · special leading of the Lord*

L44

The Fast God's Chosen and True Treasure *Matthew 6:16–34*

Passages: Matthew 6:16–18 · II Corinthians 11:27 · Isaiah 58:1–7 · Matthew 6:19–24 · Matthew 6:25–34 · Matthew 24:15–21 · Isaiah 33:5–6 · Proverbs 3:13–26

- Fasting is the last issue in showing piety: “personally going without” some bodily need, usually food; the word is not always used in the religious sense, as Paul's fastings in II Corinthians 11:27 show.
- The Pharisees fasted “out of selfish love, love of themselves”; fasting is “to be done out of selfless love,” equal to God's selfless love for the members of the nation Israel.
- Isaiah 58: afflicting the soul with sackcloth and ashes is “the fasting of religion”; visiting the fatherless and widows out of selfless love, without advertising it, is, in the lesson's words, “the fast God's chosen.”
- Verses 19–24: the covetous proponents of the vain religious system amassed treasure on earth and had become “heathenly”; “Ye cannot serve God and mammon” is what true versus false treasure comes down to.
- A beguiling tool of the policy of evil in the 5th installment will be the temptation of provisions if they repudiate their stand; they need this corrective doctrine now, “before it even comes.”
- Verses 25–34 amplify the miraculous provision for the remnant, so they can just deal with the day and its evil; “This is not how God operates in the dispensation of grace.”
- The vain religious system saw earthly riches as signs of blessing from God; the remnant's true treasure “begins with that fear of the Lord” (Isaiah 33:5–6), and they are taught to go back to Proverbs.

Key terms: *the fasting of religion · selfless love · true treasure · mammon · single eye · the fear of the Lord*

L45

Judge Not, But Judge Righteous Judgment *Matthew 6:25–34 reviewed; Matthew 7:1–5; 7:6–12 introduced*

Passages: Matthew 6:25–34 · Mark 16:15–18 · Deuteronomy 32:21–25 · Jeremiah 8:15–17 · Luke 10:17–19 · Matthew 7:1–5 · John 8:12–15 · John 7:20–24 · I Corinthians 5 · Matthew 7:6–12

- “Take no thought”: a miraculous provision will take care of the remnant in view of the 5th installment, so that all they have to deal with is the evil of the day.
- The Mark 16 signs of taking up serpents and drinking any deadly thing are “miraculous provisions for the protection” of the remnant in the day of the Lord, not against food poisoning in this dispensation.
- Matthew 7:1–5 exposes judgments “based solely upon their own subjective personal standards”; the Lord is not condemning making any judgments at all: the issue is the method of judging.
- God expects judgments “based upon the objective standard of what he says”; the Pharisees judged after the flesh and the appearance (John 8; John 7), but the remnant “need to judge righteous judgment.”
- Paul, the apostle to the Gentiles, judged righteous judgment, which “operates in the dispensation of grace as well” (I Corinthians 5); Matthew 7:1 is often taken out of its program and applied to this dispensation.
- Verses 1–2 repeat the reciprocal judgment principle for rewards; they must consider themselves first, then deal with their brethren “with a genuine selfless love and meekness”: that is judging righteous judgment.
- Verses 6–12, in gist, give three final instructional matters: not yet dealing with dogs and swine; their Heavenly Father's open ears; and a summary catch-all, “for this is the law and the prophets.”

Key terms: *Take no thought · judge after the flesh · righteous judgment · reciprocal judgment principle · core section · summary catch-all instruction*

L46

Dogs and Swine, Open Ears, Summary Catch-all *Matthew 7:6–12*

Passages: Matthew 7:6 · Matthew 10:1–7 · Mark 7:24–28 · I Peter 2:11–12 · Jeremiah 46 · Matthew 7:7–11 · Isaiah 30:18–19 · Jeremiah 29:11–13 · I Peter 3:10–12 · Matthew 7:12

- The dogs are the Gentiles as a whole and the swine are the Samaritans (Matthew 10); "the time was not yet" for them, and the 12 are commanded to limit their preaching to one group.
- Matthew 10 shows "the present dispensation of God's grace for us Gentiles" was not in effect then; the mystery of this dispensation "is not God dealing with the Gentiles," which Israel's program calls for.
- There is "an orderliness that needs to be followed" in the climactic stage: "Let the children first be filled"; the season for the Gentiles comes in the 5th installment, not at its beginning.
- The Gentiles' day of visitation is not the kingdom; it takes place in the latter seasons of the 5th installment (I Peter 2), and Jeremiah sets forth "the seasons, plural," for the Gentiles.
- Ask, seek, knock: God closed his ears to the apostate element, but to the remnant, who believed the gospel of the kingdom, his ears are open, as Isaiah 30 tells them for the 5th installment.
- Asking had an example in the intelligent prayer doctrine; seeking is seeking his face for comfort and consolation; knocking is for a place of refuge (Jeremiah 29; Psalm 27; I Peter 3).
- Verse 12, the summary catch-all, "oftentimes called the golden rule," is what they need to operate upon; so doing, they are doers of the law in truth and "can be rewarded of their Father."

Key terms: *dogs and swine · orderliness of the climactic stage · the time of their visitation · open ears · places of refuge · summary catch-all*

↓ **Thread, The Sermon's 3rd Section: The Core Corrective Doctrine → The Sermon's 4th and 5th Sections: Warnings and Heeding:** *Matthew 7:12 concludes "this core section and major portion of the Sermon on the Mount," but the Sermon is not concluded until 7:29: it ends with words of caution in three areas, the satanic policy of evil especially in view.*

The Sermon's 4th and 5th Sections: Warnings and Heeding · Lessons 47–48

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."

L47

The Strait Gate: The Doctrine of the Remnant *Matthew 7:13–14; synopsis of 7:13–29*

Passages: Matthew 7:13–14 · Isaiah 1:1–9 · Isaiah 1:21 · Isaiah 10:16–22 · Zechariah 13:7–9 · Zechariah 14 · Hebrews · James · I Peter

- Three closing issues conclude the Sermon: cautionary words in verses 13–14; a warning about the satanic policy of evil in verses 15–23; and a warning on heeding all the exposure of the vain religious system.
- Verses 13–14 set a strait gate and a narrow way against a wide gate and a broad way; the kingdom saints "need to understand the doctrine of the remnant": few respond positively, the majority negatively.
- Returning to the vain religious system would not lose their justification to eternal life, but would mean no rewards and denial of entrance into the kingdom right away; entrance is "a reward issue."
- Popularity, "a powerful weapon in the hands of the vain religious system," will make the truth look to be on its side; the issue is not to be persuaded by it or by being few.
- There will even be "a remnant within the remnant," standing fast to the end when he returns; not set forth in the prophets, it is taught in the parable of the sower (Matthew 13).
- Isaiah, the first 5th course prophet, begins the doctrine of the remnant, "a very small remnant" (1:9); only a remnant will be justified unto eternal life (10:22); Zechariah 13:8–9 shows the remnant of the nation.
- Take knowledge of the remnant's locations: the land (Hebrews), outside it (James, I Peter), Babylon, and elsewhere; passages for the remnant in the land must not be applied to those outside, or vice versa.

Key terms: *strait · doctrine of the remnant · remnant within the remnant · kingdom saints · popularity issue · locations of the remnant*

L48

By Their Fruits: The Criterion for Judgment *Matthew 7:15–29*

Passages: Matthew 7:15–23 · Deuteronomy 13:1–5 · Matthew 24:1–27 · II Thessalonians 2:8–10 · Revelation 2:1–2 · Revelation 2:20 · Revelation 3:9 · Matthew 7:24–29 · Matthew 5:17–20

- Verses 15–23 warn of false prophets in sheep's clothing who claim to be members of the remnant; since they cannot be judged by how they look, the remnant need an infallible criterion for judgment.
- “The criterion for judgment is the doctrine that comes out of their mouth”: a prophet's fruit is what comes out of his mouth, not his works; good and evil fruit are two categories of doctrine.
- Many, not a few, will say “Lord, Lord”; their wonderful works are designed to make the remnant “wonder about whether God's really with them,” but “You don't go by what you see.”
- Deuteronomy 13 spelled this out long in advance: even a genuine sign that comes to pass is not the test, for “the criterion for judgment is the words”; in Matthew 7 only the package changes.
- The package for Israel's climactic stage is not the package for the dispensation of grace, given “through our Apostle Paul, set forth in Romans through Philemon”; there too, “You go by what you hear.”
- In the 5th installment the policy of evil can duplicate the signs (Matthew 24), with “lying wonders” after this dispensation of grace (II Thessalonians 2); the remnant outside the land face similar tactics (Revelation 2–3).
- Verses 24–27: the wise hear and do; the foolish may be denied entrance into the kingdom right away. Verses 28–29: the law and prophets, liberated from corruption, begin to effectually work in the believing remnant.

Key terms: *criterion for judgment · good fruit doctrine and evil fruit doctrine · package of doctrine · spirit of Antichrist movement · lying wonders · wise or foolish*

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	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	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	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	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	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** *(this PDF)*	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** *(this PDF)*	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** *(this PDF)*	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** *(this PDF)*	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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