

Matthew Survey, Section 1

The Beatitudes

Lessons 33–34 • Matthew 5:1–12 | Keith Blades • Enjoy the Bible Ministries®
Study Overview & Lesson Summaries

About This Section

This study overview covers Lessons 33–34 of Keith Blades’ Matthew Survey, Section 1 — part of the Enjoy the Bible Ministries® teaching series. These two lessons span the opening section of the Sermon on the Mount: the Beatitudes (Matthew 5:1–12). Lesson 33 provides the full five-section outline of the Sermon and begins the first category of Beatitudes (vv. 3–6) — reasons for happiness grounded in the grievous conditions of Israel’s remnant, fulfilling Isaiah 61. Lesson 34 completes the second category (vv. 7–12) — reasons for happiness grounded in conduct consistent with the corrective doctrine, pointing to kingdom rewards. All doctrine addressed to Israel’s remnant in the fifth and final installment of the fifth course of punishment; right division (2 Tim. 2:15) must be applied before drawing any application from these passages.



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Lessons at a Glance

Lesson	Content Focus
L33	Five-section outline of Matthew 5–7; Setting and audience; First category of Beatitudes (vv. 3–6) — conditions and situations fulfilling Isaiah 61; Psalm 37 on meekness
L34	Second category of Beatitudes (vv. 7–12) — conduct and behavior with kingdom rewards; “Shall see God” as kingdom reward (Isa. 33:17); 1 Peter 4:12–14 amplification; transition to Section B (vv. 13–20) introduced

Lesson Summaries

L33

The Sermon on the Mount: Outline & First Category of Beatitudes *Matt. 5:1–6; Outline of Matt. 5–7*

Five-Section Outline of the Sermon on the Mount (Matt. 5–7)

- Section A — Matt. 5:1–12: The Beatitudes; reasons for happiness for Israel’s remnant, in two categories
- Section B — Matt. 5:13–20: Exhortation to conduct consistent with God’s plan for Israel (salt, light, the law fulfilled)

- Section C — Matt. 5:21–7:12: The core corrective doctrine — categorical instruction exposing Israel’s vain religious system and enabling true law-keeping
- Section D — Matt. 7:13–23: Warnings concerning the Satanic plan of evil and false prophets
- Section E — Matt. 7:24–29: Warning to heed the corrective doctrine; wise vs. foolish members of the remnant

Setting and Audience

- The Lord seats himself on the mount and directs his teaching primarily to his disciples (Matt. 5:1–2); a multitude is also present but the focal audience is the remnant
- Luke 6 provides a parallel scene in the plain — the distinctives of the two settings clarify that the core corrective doctrine (Section C) is especially directed to the disciples

First Category of Beatitudes (Matt. 5:3–6) — Conditions & Situations

- Four beatitudes address the real situations and grievous conditions of the remnant under Israel’s vain religious system: poor in spirit, mourning, meek, hungering and thirsting after righteousness
- These are not generic states; they arise from specific abuses — oppression, injustice, despoiling of goods, and the moral corruption of Israel’s leaders — as described throughout the prophets
- The Lord fulfills Isaiah 61:1–3: preaching good tidings to the meek, binding up the brokenhearted, comforting those who mourn in Zion — this is the direct prophetic backdrop
- Isaiah 66:10 identifies what they mourn for: Jerusalem under wicked rulers; Proverbs 29:1–2 confirms that when the wicked rule, the people mourn
- Psalm 37 is the anchor passage for meekness: the meek do not avenge themselves but wait on the Lord; “the meek shall inherit the earth” (Matt. 5:5) quotes directly from Psalm 37
- Each situation will be reversed at kingdom establishment — their spirit no longer poor, mourning replaced by comfort, the earth inherited, righteousness provided — this is the happiness the doctrine is designed to produce and stabilize
- These beatitudes are not merely reasons for happiness; they are designed to effectually work within the remnant to produce stability through the intensifying conditions of the fifth installment

Second Category of Beatitudes; Kingdom Rewards *Matt. 5:7–12*

Second Category of Beatitudes (Matt. 5:7–12) — Conduct & Behavior

- The shift from verse 6 to verse 7 is a deliberate shift: from conditions the remnant finds itself in to conduct and behavior they are to produce in response to the corrective doctrine
- Merciful (v.7) — shall obtain mercy: their mercifulness stands in stark contrast to Israel’s vain religious system; James 2 later amplifies that mercy triumphs in the judgment and their reward in the kingdom will be commensurate with the mercy they showed
- Pure in heart (v.8) — shall see God: this is not simply belonging to God; in the context of Psalm 15, Psalm 24, and Isaiah 33:17 (“thine eyes shall see

the king in his beauty”), seeing God is the kingdom reward of being part of the Lord’s royal entourage

- Peacemakers (v.9) — shall be called the children of God: in the context of Isaiah 60–62, those who are peacemakers will be privileged to go out to the nations in the kingdom and those nations will honor them with the title “children of God”
- Persecuted for righteousness’ sake (vv.10–12) — theirs is the kingdom of heaven: Israel’s vain religious system will not acknowledge the remnant’s righteousness during the fifth installment; the Father sees in secret and will reward them openly in the kingdom (Matt. 6:4)

Rejoice and Be Exceeding Glad (v.12)

- The escalation from “blessed” to “rejoice” to “be exceeding glad” is intentional — the effectual working of this doctrine is designed to sustain joy even when persecution reaches its zenith in the fifth installment
- “Great is your reward in heaven” — the issue is not how they receive eternal life (they received that at the gospel of the kingdom); the issue here is their additional rewards based on faithfulness in conduct and behavior
- 1 Peter 4:12–14 amplifies this doctrine: Peter exhorts the remnant to rejoice when they are reproached and persecuted for Christ’s name, and promises they will have an abundant entrance into the kingdom

Two Categories Summarized

- Category 1 (vv.3–6): Beatitude doctrine as a stabilizer for conditions not of their choosing — designed to prevent depression and produce a stable joy when situations intensify in the fifth installment
- Category 2 (vv.7–12): Beatitude doctrine as an encouragement for conduct that is of their choosing — designed to produce rejoicing and exceeding gladness when they are persecuted for standing on the corrective doctrine
- Both categories are foundational; the Lord builds upon them throughout his ministry and the epistles of Hebrews through Revelation amplify upon them for the remnant’s full equipping

Key Doctrinal Distinctions

Two Categories of Beatitudes: Conditions vs. Conduct

The Beatitudes are not a single undifferentiated list of virtues. Keith identifies two distinct categories with a deliberate structural break at verse 7. Verses 3–6 address the real conditions and situations in which the remnant finds itself — poverty of spirit, mourning, meekness, and hungering after righteousness — these are not choices but circumstances arising from the oppression of Israel’s vain religious system. The Lord provides these four as reasons for happiness in view of the reversal that the kingdom will bring. Verses 7–12 shift to conduct and behavior — mercifulness, purity of heart, peacemaking, and the endurance of persecution for righteousness’ sake. These are choices, responses to the corrective doctrine, and they carry specific kingdom rewards. The two categories exist because the remnant needs two kinds of doctrinal stability: stability in their circumstances and encouragement in their conduct.

“Shall See God” — A Kingdom Reward, Not Merely Spiritual Fellowship

Matthew 5:8 (“Blessed are the pure in heart: for they shall see God”) is frequently applied generically to spiritual nearness to God. Keith’s right-division framework places this firmly in the kingdom reward context. The relevant backdrop is Isaiah 33:17 (“Thine eyes shall see the king in his beauty”), Psalm 15, and Psalm 24 — all of which describe the privileges of those whose conduct qualifies them to dwell in the Lord’s presence when the kingdom is established. “Seeing God” in this context means being part of the king’s royal entourage, having an abundant entrance into the holy dwelling place where the glorious Lord is. It is a reward for faithfulness, not the baseline experience of all believers.

Beatitudes Written TO Israel’s Remnant — Not the Body of Christ

The Beatitudes are addressed to the disciples of Israel’s remnant in the context of the climactic stage of God’s prophetic program with the nation. The conditions described — mourning for Jerusalem, meekness under the vain religious system, hungering and thirsting after righteousness in Israel — are the specific conditions of Israel’s remnant in the fourth and fifth installments of the fifth course of punishment. The effectual working of this doctrine is designed for them in that time. Members of the body of Christ who find themselves in analogous circumstances have doctrine from Romans through Philemon designed to work within them in this dispensation of grace — God has not designed the Beatitudes to effectually work within us. Right division (2 Tim. 2:15) must be consistently applied: we are beneficiaries of the truth revealed here but these words are written TO Israel’s remnant.

Kingdom Rewards vs. Eternal Life — The Beatitudes Address Both Distinctions

A recurring precision in Keith’s teaching is that eternal life and kingdom rewards are not the same thing. When the Lord says “for theirs is the kingdom of heaven” (vv.3, 10) and “great is your reward in heaven” (v.12), he is not describing how the remnant gets justified unto eternal life — that was already settled when they believed the gospel of the kingdom. The Beatitudes address what is additional: the varying degrees of privilege, position, honor, and reward within the established kingdom, commensurate with the faithful conduct and endurance of its members. The distinction between entering the kingdom (eternal life, Matt. 5:20) and positions within the kingdom (rewards for faithfulness) runs throughout the Sermon on the Mount and must not be collapsed.

Key Scripture References

Matt. 5:3–6	Blessed are the poor in spirit... they that mourn... the meek... they which do hunger and thirst after righteousness — four beatitudes addressing conditions and situations of the remnant; reversals promised at kingdom establishment
Matt. 5:7–12	Blessed are the merciful... pure in heart... peacemakers... persecuted for righteousness’ sake — four beatitudes addressing conduct and behavior; kingdom rewards promised; “Rejoice, and be exceeding glad: for great is your reward in heaven” (v.12)
Isa. 61:1–3	The Spirit of the Lord anointed the Lord to preach good tidings unto the meek... bind up the brokenhearted... comfort all that mourn... give beauty

	for ashes, the oil of joy for mourning — the prophetic backdrop fulfilled in the first category of Beatitudes
Isa. 66:10	Rejoice... and be glad... all ye that mourn for her — the specific mourning in view: mourning over Jerusalem under wicked rulers; amplifies what the remnant is mourning about in Matt. 5:4
Prov. 29:1–2	When the righteous are in authority the people rejoice; but when the wicked beareth rule, the people mourn — identifies the source of the mourning that the first category of Beatitudes addresses
Psalms 37	The great anchor passage on meekness: the meek do not fret, do not avenge themselves, wait on the Lord; “the meek shall inherit the earth” — quoted directly by the Lord in Matt. 5:5; the land and possessions unjustly stripped will be infinitely compensated in the kingdom
Isa. 33:17	Thine eyes shall see the king in his beauty — the kingdom context for “shall see God” (Matt. 5:8); being part of the royal entourage in the Lord’s presence; kingdom reward for the pure in heart
1 Pet. 4:12–14	Think it not strange concerning the fiery trial... but rejoice... for the spirit of glory and of God resteth upon you — Peter amplifies the second category of Beatitudes; rejoicing under persecution for Christ’s name corresponds to Matt. 5:11–12
Matt. 6:1–4	Take heed that ye do not your alms before men... thy Father which seeth in secret himself shall reward thee openly — the Father’s secret accounting of righteous deeds during the fifth installment; openly rewarded at kingdom establishment; establishes the reward principle of Matt. 5:10–12
Isa. 60–62	Isaiah’s extended treatment of the kingdom and Israel’s role in it — backdrop for “shall be called the children of God” (Matt. 5:9); faithful peacemakers will be sent to the nations in the kingdom and honored by those nations
Matt. 5:20	Except your righteousness exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven — kingdom entry requires righteousness that exceeds the vain religious system; establishes the necessity of the corrective doctrine to follow in Section C

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