

Matthew Survey, Section 1

Sermon on the Mount — Background & Introduction

Lessons 29–33 • Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Section

This section addresses Issue 5 of the five prophetic issues surrounding Christ's coming: the Lord's purpose in delivering the Sermon on the Mount was to expose and correct Israel's vain religious system. Lessons 29–30 establish the Old Testament background (Isaiah 28–29, Psalm 50, Isaiah 8 and 42, Psalms 15 and 24, John 15) showing why Israel's religious leadership had abandoned the law and what the Lord was countering. Lessons 31–32 introduce and develop the "salvation package deal" — the three-fold salvation aligned with the three mandates of the Davidic covenant — which is the framework for understanding the Beatitudes. Lesson 33 provides the complete structural outline of Matthew 5–7 and opens the Beatitudes, showing how Isaiah 61 and other prophetic passages are fulfilled in Christ's words to the remnant.



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Lessons at a Glance

Lesson	Core Focus
Lesson 29	Issue 5 introduced — Lord's purpose: expose Israel's vain religious system; Isaiah 28–29, Matthew 15, and Isaiah 5 background
Lesson 30	Psalm 50 and the vain religious leaders; Isaiah 8 and 42; Psalms 15 and 24 — righteous conduct tied to reward
Lesson 31	Isaiah 33 establishes necessity of the Sermon; the three-fold salvation package introduced from Davidic covenant mandates
Lesson 32	Salvation package expanded — multiple kinds of salvation illustrated through Paul's epistles and Peter's Pentecost message
Lesson 33	Complete outline of Matthew 5–7; two categories of Beatitudes opened; Isaiah 61 fulfilled in Christ's words to the remnant

Lesson Summaries

L29

Issue 5 — Israel's Vain Religious System *Isaiah 28–29 · Matthew 15* *· Isaiah 5*

- Issue 5 of five prophetic issues: the Lord's purpose in the Sermon on the Mount was to expose Israel's vain religious system and its corrupt religious leadership.

Isaiah 28–29 — Old Testament Foundation

- Isaiah 28–29 provides the background: crown of pride (28:1), drunken prophets and priests (28:7–8), and the people's casting away of the law (28:13).
- Isaiah 29:13: "their fear toward me is taught by the precept of men" — substituting tradition for the law of God is the defining mark of the vain religious system.

Matthew 5, 15, and 16 — The Lord's Response

- Matthew 5:17–20: "Think not that I am come to destroy the law" — the Lord affirms and magnifies the law against those who had undermined it.
- Matthew 15:1–14: traditions of the elders make the commandment of God void; "blind guides" leading Israel astray from the law.
- Matthew 16:5–12: "beware the leaven of the Pharisees and Sadducees" — their doctrine (leaven) was the corrupting influence threatening the remnant.

Isaiah 5 — Six Woes

- Isaiah 5 lists six woes against Israel's vain religious system, culminating in v. 24: "they have cast away the law of the LORD of hosts." This is the direct Old Testament foundation for what Christ addresses in the Sermon.

L30

Psalm 50 and the Corrupt Leadership *Isaiah 8 · Isaiah 42 · Psalms 15 and 24*

Psalm 50:16–23 — The Lord Rebukes Israel's Leaders

- "What hast thou to do to declare my statutes?" — the Lord rebukes Israel's religious leaders who hate instruction and cast His words behind them.
- Psalm 50:21: "I will reprove thee, and set them in order before thine eyes" — the Sermon on the Mount fulfills this. The Lord sets the law in order before the eyes of a corrupt leadership.

John 15:17–16:3 — Persecution from the Vain Religious System

- The Lord prepares the disciples for persecution from those who kill them thinking they do God service. This anticipates the opposition the remnant will face from the very religious system the Sermon addresses.

Isaiah 8 and 42 — Sealing the Law and Magnifying It

- Isaiah 8:16: "Bind up the testimony, seal the law among my disciples" — the Lord seals His teaching in a faithful remnant over against the corrupt religious establishment.
- Isaiah 42:19–21: "He will magnify the law, and make it honourable" — the Servant's mission is to exalt the very law that Israel's leaders had abandoned.

Psalms 15 and 24 — Righteous Conduct and Reward

- "Who shall ascend into the hill of the LORD?" and "Who shall dwell in thy holy

tabernacle?" — answers describe righteous conduct, not merely justification. These passages tie faithful conduct to reward and access in the coming kingdom.

L31

Isaiah 33 — Necessity of the Sermon *Salvation Package Introduced · Davidic Covenant Mandates*

Isaiah 33 — The Remnant Waiting for Deliverance

- Isaiah 33:1–22 establishes the necessity of the Sermon on the Mount: a faithful remnant is waiting for deliverance in the midst of tribulation — a type of the end-time situation.
- Isaiah 33:14–16: "The sinners in Zion are afraid" — the righteous remnant's conduct is the basis for their physical welfare in the day of wrath ("He shall dwell on high").
- Isaiah 33:17: "Thine eyes shall see the king in his beauty" — the reward of righteous conduct is to see the king; kingdom inheritance beyond mere salvation.

The Three-Fold Salvation Package

- The "salvation package deal" is introduced: three salvations aligned with the three mandates of the Davidic covenant — (1) spiritual salvation (Redeemer mandate), (2) physical deliverance (Deliverer mandate), (3) physical vengeance (Avenger mandate).
- Jeremiah 30:7 — "the time of Jacob's trouble" — establishes the tribulation context in which the full salvation package is promised and needed.
- Multiple kinds of salvation are demonstrated across Scripture — not all uses of "save/salvation" refer to eternal justification; context determines which aspect of the package is in view.

L32

Salvation Package Expanded *Multiple Kinds of Salvation · Acts 2 · Titus 3*

- The salvation package deal is expanded and illustrated in detail. Salvation language is consistently multi-dimensional across both testaments.

Paul's Epistles — Various Salvations

- 1 Timothy 4:16 — "thou shalt both save thyself, and them that hear thee" — doctrinal salvation: Paul's teaching saves believers from error and its consequences.
- 1 Timothy 2:15 — "she shall be saved in childbearing" — physical/temporal preservation through faithful conduct, not eternal salvation.
- 2 Corinthians 1:3–6 — "the God of all comfort... who comforteth us in all our tribulation" — salvation from being crushed; God preserves the believer's spirit and testimony under pressure.
- Titus 3:5–7 — the Body of Christ's package: washing of regeneration and renewing of the Holy Ghost — our salvation corresponds to the spiritual mandate of the Davidic covenant.

Israel's Full Package

- Romans 3–4, Galatians 3: justification is always and only by faith — the spiritual component of the package has always been by grace through faith,

not by works.

- Luke 23 (thief on the cross) — spiritual salvation only; no physical deliverance in that moment, illustrating that components can be received separately.
- Mark 16:15–16 and Acts 2:38–40 — the full package is offered to Israel. Peter's Pentecost message offers spiritual and physical components. "Save yourselves from this untoward generation" — the physical aspect tied to national repentance.

L33

Outline of Matthew 5–7 and Beatitudes Opened *Isaiah 61 Fulfilled · Two Categories of Beatitudes*

Structural Outline of Matthew 5–7

- Five sections: (1) Beatitudes 5:1–12; (2) Exhortation 5:13–20; (3) Core corrective doctrine 5:21–7:12 ("ye have heard... but I say" formula); (4) Warnings 7:13–23; (5) Final warning — consequence of not heeding 7:24–29.

Two Categories of Beatitudes

- Beatitudes vv. 3–6: address stability for the fifth installment — the spiritual need of the remnant facing tribulation.
- Beatitudes vv. 7–12: address encouragement for righteous conduct and rewards — what the faithful can expect as they live out the kingdom ethic.

Isaiah 61 — Fulfilled in the Beatitudes

- Isaiah 61:1–3: "The Spirit of the Lord GOD is upon me... to comfort all that mourn" — the Lord announces His own fulfillment of this passage in the Beatitudes. "Mourn" in Isaiah 61:2 ties directly to "blessed are they that mourn" (Matt. 5:4).
- Isaiah 66:10 and Proverbs 29:2 — the mourning of the remnant is explained: godly sorrow over Israel's spiritual state and national rejection of Messiah; "when the righteous are in authority, the people rejoice."
- The Beatitudes are not general ethical principles but specific covenant promises to the remnant — each beatitude connects to a prophetic fulfillment and a kingdom reward.

Key Doctrinal Distinctions

Vain Religious System vs. the Magnified Law

Israel's religious leaders had "cast away the law of the LORD of hosts" (Isa. 5:24) and substituted tradition for commandment (Matt. 15:6). The Sermon on the Mount is the Lord's direct corrective — magnifying the law as Isaiah 42:21 promised, not abolishing it (Matt. 5:17). The Lord does not come against the law but against those who had emptied it of its force. The contrast is not law vs. grace but God's law vs. man's tradition. Psalm 50:21 predicted this reproof: "I will reprove thee, and set them in order before thine eyes."

The Three-Fold Salvation Package Deal

"Salvation" in Scripture is not monolithic. The Davidic covenant mandates three components for Israel: spiritual (Redeemer), physical deliverance (Deliverer), and physical vengeance (Avenger). Each mandate has a corresponding salvation. Luke 23 demonstrates that the components can be received separately — the thief receives spiritual salvation only. Acts 2:38–40 shows Peter offering the full package at Pentecost. The Body of Christ receives the spiritual component through regeneration (Titus 3:5–7), which corresponds to the Redeemer mandate. Understanding this prevents confusing works-based temporal salvation (1 Tim. 2:15; 4:16) with justification by faith.

The Beatitudes — Remnant Context, Not General Ethics

The Beatitudes are addressed to Israel's remnant in view of tribulation and kingdom reward, fulfilling Isaiah 61:1–3. They are not universal character traits for all believers in all dispensations. Each beatitude is a covenant promise tied to Israel's prophetic program: "they shall inherit the earth," "they shall obtain mercy," "they shall see God." These promises correspond to the kingdom. The two categories are distinct in purpose: vv. 3–6 provide stability for those experiencing the fifth installment, while vv. 7–12 provide encouragement for those maintaining righteous conduct in the face of opposition.

Righteous Conduct and Reward — Not Justification

Psalms 15 and 24 and Isaiah 33:14–17 tie righteous conduct to reward and kingdom access — not to justification. Justification is always by faith alone (Rom. 3–4; Gal. 3). The issue in the Sermon on the Mount is not how one is made righteous before God (that is settled by faith), but how one lives as a member of the righteous remnant. Conduct determines the measure of inheritance and reward within the kingdom. This is consistent with the conditional aspect of joint-heirship in Romans 8:17b — the unconditional "heirs of God" is the foundation; the conditional "joint-heirs" depends on responding faithfully to the sufferings of this present time.

Key Scripture References

Isa. 5:24	They have cast away the law of the LORD of hosts — the defining charge against the vain religious system; the direct Old Testament foundation for what Christ addresses in the Sermon
Isa. 8:16	Bind up the testimony, seal the law among my disciples — the Lord deposits His teaching in a faithful remnant over against the corrupt religious establishment
Isa. 28:7–13	Drunken priests and prophets; the people casting away the law — the opening Old Testament background for the Sermon on the Mount
Isa. 29:13	Their fear toward me is taught by the precept of men — tradition substituted for the law; fulfilled in Matt. 15:7–9
Isa. 33:1–22	Remnant waiting for deliverance; righteous conduct tied to physical welfare

	in the day of wrath (vv. 14–16); seeing the king in his beauty (v. 17) = kingdom reward
Isa. 42:19–21	He will magnify the law, and make it honourable — the Servant's mission is to exalt what Israel's leaders had abandoned; the Sermon is the fulfillment
Isa. 61:1–3	The Spirit of the Lord GOD is upon me... to comfort all that mourn — Christ announces His fulfillment in the Beatitudes; the mourning of v. 2 = Matt. 5:4
Jer. 30:7	The time of Jacob's trouble — the tribulation context in which the full salvation package is promised and the Sermon's instructions are essential
Psalms 15	Who shall dwell in thy holy tabernacle? — righteous conduct described; the answer ties faithful living to kingdom access and reward, not merely justification
Psalms 24	Who shall ascend into the hill of the LORD? — same principle as Psalm 15; righteous conduct as the basis for kingdom participation
Psalms 50:16–23	What hast thou to do to declare my statutes? — the Lord rebukes Israel's religious leaders; v. 21: I will reprove thee = the Sermon on the Mount fulfills this
Prov. 29:2	When the righteous are in authority, the people rejoice — context for the mourning of the remnant over the current state of Israel's leadership
Isa. 66:10	Rejoice ye with Jerusalem... all ye that mourn for her — the mourning of the remnant over Jerusalem's desolation; background for Matt. 5:4
Matt. 5:1–12	The Beatitudes: two categories — vv. 3–6 (stability for the fifth installment) and vv. 7–12 (encouragement for righteous conduct and rewards)
Matt. 5:13–20	Exhortation: salt of the earth, light of the world; Think not I am come to destroy the law — the Lord's affirmation of and position toward the law
Matt. 5:17–20	Think not that I am come to destroy the law or the prophets — directly counters the vain religious system's treatment of the law
Matt. 15:1–14	Traditions of the elders make the commandment of God void; blind guides — the Lord's direct confrontation of the vain religious system
Matt. 16:5–12	Beware the leaven of the Pharisees and Sadducees — their doctrine (leaven) is the corrupting influence threatening the remnant
John 15:17–16:3	Persecution from the vain religious system prepared for; those who kill them think they do God service — the consequence of living as the Lord instructs
Luke 23	Thief on the cross — spiritual salvation only; illustrates that components of the package can be received separately
Mark 16:15–16	Full salvation package offered — believe and be baptized shall be saved; he that believeth not shall be damned
Acts 2:38–40	Peter's Pentecost message offers complete salvation package; Save yourselves from this untoward generation — the physical component tied to national repentance
Rom. 3–4; Gal. 3	Justification always by faith alone — the spiritual component of the package has never been by works; the foundation does not change across installments
2 Cor. 1:3–6	God of all comfort... salvation from being crushed; illustration of the doctrinal salvation available to believers under pressure

Titus 3:5-7	Washing of regeneration and renewing of the Holy Ghost — the Body of Christ's salvation package; corresponds to the Redeemer mandate of the Davidic covenant
1 Tim. 2:15	She shall be saved in childbearing — physical/temporal salvation through faithful conduct; illustrates the multi-dimensional nature of salvation language
1 Tim. 4:16	Thou shalt both save thyself and them that hear thee — doctrinal salvation from error and its consequences; not eternal justification

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