

Matthew Survey, Section 1

Corrective Doctrine: The Righteous Commandments

Lessons 36–40 • Matthew 5:21–48 | Keith Blades • Enjoy the Bible Ministries®
Study Overview & Lesson Summaries

About This Section

This study overview covers Lessons 36–40 of Keith Blades’ Matthew Survey, Section 1 — the opening sub-section of the great central section of the Sermon on the Mount (Matt. 5:21–7:12). Lesson 36 reviews the reward structure and introduces the outline of Section C along with James 1. Lessons 37–40 work through the five comprehensive commandments (Matt. 5:21–48): “Thou shalt not kill” (anger and slander), “Thou shalt not commit adultery” (lust and divorce), oaths and forswearing, the eye-for-an-eye principle, and loving enemies. The Lord employs a four-step formula for correction in each case: state the commandment, expose the vain religious system’s mishandling of it, give corrective doctrine (“But I say unto you”), and provide an application for conduct. All doctrine is addressed to Israel’s remnant; right division (2 Tim. 2:15) must be applied before drawing application from these passages.



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Lessons at a Glance

Lesson	Content Focus
L36	Review of reward structure (kingdom entry, least, great); full outline of Section C (Matt. 5:21–7:12); James 1:18–27 — first fruits, perfect law of liberty; Malachi 4:4 — remember the Law of Moses
L37	Formula for correction (4 steps); comprehensive wellhead commandments explained; Exodus 34 / Ten Commandments as tenor of the law; “Thou shalt not kill” introduced (vv. 21–26) — anger and Raca
L38	“Thou shalt not kill” completed — anger, Raca, thou fool; reconciliation before the altar (vv. 23–26); “Thou shalt not commit adultery” (vv. 27–30) — lust in the heart as the heart issue
L39	“Thou shalt not commit adultery” continued — right eye/right hand; divorce (vv. 31–32); the lust/covetousness/mammon connection in the vain religious system
L40	Oaths and forswearing (vv. 33–37); eye for an eye — resist not evil (vv. 38–42); love your enemies (vv. 43–48); Matt. 5:48 — be perfect as your Father; transition to Section C2 (chapter 6)

Lesson Summaries

L36

Outline of Section C; James 1; Kingdom Reward Review *Matt. 5:19–21; James 1:18–27; Mal. 4:4*

Kingdom Reward Possibilities Reviewed

- Three outcomes remain in view throughout all of Section C: great in the kingdom (high positions of rank and authority); least in the kingdom (entrance with minimal reward); not entering at all (no reward — the outer darkness position spoken about in the Lord's later parables)
- Outer darkness is not the lake of fire — it is a designated place outside the land of Israel during the kingdom, where the unfruitful servant's lot is assigned; the Lord builds this concept from Matt. 5:20 throughout his ministry

Outline of Section C (Matt. 5:21–7:12) — Four Major Categories

- Category 1 — Matt. 5:21–48: The fundamental righteous commandments of the law; the Lord exposes how the vain religious system mishandles the comprehensive wellhead commandments and provides corrective doctrine
- Category 2 — Matt. 6:1–18: Piety and godly deeds; the three acts of piety (almsgiving, prayer, fasting) are all hypocritical in the vain religious system — the Lord exposes each and gives corrective doctrine
- Category 3 — Matt. 6:19–34: Riches and personal possessions; corrective doctrine enabling the remnant to go through the fifth installment unencumbered by attachment to possessions
- Category 4 — Matt. 7:1–12: Righteous judgment (vv.1–5); warning about casting pearls before swine (v.6); access to the Father in prayer (vv.7–11); golden rule summary (v.12)

James 1:18–27 — The First Fruits of His Creatures

- James writes to the believing remnant as those God has begotten through the word of truth to be a kind of first fruits of his creatures — they have the privilege of being the first-fruits of Israel's kingdom function
- Receive with meekness the engrafted word, which is able to save your souls — soul salvation here is salvation from being adversely affected by Israel's vain religious system; the engrafted word is the corrective doctrine liberated from all its pharisaical corruption
- Be ye doers of the word, and not hearers only — the corrective doctrine must be lived; a doer of the perfect law of liberty will be blessed in his deed out there in the kingdom
- James 1:26–27 — pure and undefiled religion before God (visiting the fatherless and widows; remaining unspotted from the world) stands in stark contrast to the vain religion of Israel's religious system; each element will be dealt with in detail in the Lord's corrective doctrine

Malachi 4:4 — Remember the Law of Moses

- Before going silent for 400 years, the Lord said: Remember ye the law of Moses my servant — this final command before silence is now being implemented: the Lord is making the law honorable again in Israel, sealing up the testimony, binding the law with his disciples

L37

The Formula for Correction; Wellhead Commandments; “Thou Shalt Not Kill” Introduced *Matt. 5:21–22; Exod. 34; Lev. 19*

The Four-Step Formula for Correction

- Step 1 — State the righteous commandment under consideration
- Step 2 — State the vain religious system’s misinterpretation and practice in connection with it
- Step 3 — Give the corrective doctrine: “But I say unto you” — restoring what the commandment was designed to teach
- Step 4 — Provide an application and example of proper conduct so the remnant can be doers of the law in truth

Comprehensive Wellhead Commandments

- The Ten Commandments (Exodus 34) are called the tenor of the law — they function as wellhead or comprehensive commandments; each one is designed to address not only the overt act it prohibits but all the heart issues from which that act proceeds
- “Thou shalt not kill” comprehends not only murder but all its root heart issues: anger, hatred, spite, discord, evil thoughts, slander, desipal — killing is merely the ultimate expression of those things
- Israel’s vain religious system taught only the overt act as unrighteous; anything short of the overt act was considered acceptable; this fundamentally missed the heart-level purpose of the comprehensive commandment
- The Lord’s corrective doctrine drives right to the heart of the issue — he never says the law was wrong; he says the vain religious system failed to teach it properly

First Comprehensive Commandment: “Thou Shalt Not Kill” (vv. 21–22)

- Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment — the vain religious system attached their own qualification: only killing brings judgment, everything short of it is acceptable
- But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment — the corrective doctrine drives to the heart; unjustified anger is as unrighteous as killing in God’s eyes
- Whosoever shall say to his brother, Raca (a term of contempt and slander) shall be in danger of the council — evil speech that expresses hatred, spite, and desipal; Psalm 50 describes how the vain religious system’s leaders slandered their own brethren
- Whosoever shall say, Thou fool, shall be in danger of hell fire — Gehenna; the escalating judicial consequences underscore how seriously God takes these heart-level expressions of unrighteousness

L38

“Thou Shalt Not Kill” Completed; “Thou Shalt Not Commit Adultery” Introduced *Matt. 5:21–30; Lev. 19:14–18*

Application: Be Reconciled to Your Brother (vv. 23–26)

- If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother — reconciliation takes priority over religious performance
- Leviticus 19:14–18 provides the comprehensive commandment backdrop:

Thou shalt not hate thy brother in thine heart... Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself — what the comprehensive commandment was designed to teach all along

- The vain religious system produced the opposite: slandering brethren, bearing grudges, pursuing vengeance — all of which were found in the hearts of the leaders the remnant had been told to emulate

Second Comprehensive Commandment: “Thou Shalt Not Commit Adultery” (vv. 27–30)

- Ye have heard that it was said by them of old time, Thou shalt not commit adultery — the vain religious system taught only the act itself as unrighteous; lust short of the act was natural and unremarkable
- But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart — the comprehensive commandment penetrates to the heart-level issue of inordinate lust
- The Lord connects this to the broader issue of covetous lust: in Israel’s vain religious system, covetous desire for the wealth, prestige, and power held by the Pharisees and scribes is a parallel form of the same heart corruption
- If thy right eye offend thee, pluck it out... if thy right hand offend thee, cut it off — the right eye and right hand represent what you see (covetous desire for what you observe) and what you reach for (the act of taking it); both are to be ruthlessly dealt with
- The connection to the man of sin: the right eye and right hand become significant later when the extermination policy is put into effect in the fifth installment — those enticed by the vain religious system’s wealth and power will be aligned with him

L39

“Thou Shalt Not Commit Adultery” Completed; Divorce; Mammon Connection *Matt. 5:27–32; Matt. 6:24*

Divorce (vv. 31–32)

- It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement — the vain religious system had reduced the law’s provision for divorce to a casual procedure, stripping away its protective intent
- But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery — the corrective doctrine applies the comprehensive commandment principle: covetousness and inordinate lust are behind the epidemic of divorcement in the vain religious system
- The divorce issue links directly to the broader covetousness problem: the same heart corruption that produces adultery produces unjust divorcement

The Lust/Covetousness/Mammon Connection

- The comprehensive commandment on adultery comprehends the full scope of covetous inordinate affection — lust of the flesh, lust of the eyes, and the pride of life (1 John 2:15–16); these three are the root of the vain religious system’s appetite for wealth, power, and prestige
- No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon (Matt. 6:24) — the mammon issue addressed fully in

Section C3 is rooted in the same covetous lust exposed here

- The fifth installment context: the man of sin will operate on this exact lust for power, wealth, and honor; those formed in the vain religious system's school of covetous desire will be the most susceptible to aligning with him

Summary: The Two Comprehensive Commandments So Far

- Both commandments expose the same root: the heart is the source of all unrighteousness, and the vain religious system's failure to teach the comprehensive nature of these commandments left Israel without an accurate diagnosis of her own heart condition
- The corrective doctrine provides that diagnosis and gives the remnant the framework to understand their own heart, disassociate from the vain religious system's examples, and work the righteousness of God

Oaths; Eye for an Eye; Love Your Enemies; Matt. 5:48; Into Chapter 6 *Matt. 5:33–48; Ps. 15:4; Matt. 23:16–22*

Third Comprehensive Commandment: Oaths and Forswearing (vv. 33–37)

- Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths — the vain religious system created a tiered oath system: swearing by the gold of the temple bound you, swearing by the temple itself did not; swearing by the gift on the altar bound you, swearing by the altar itself did not (Matt. 23:16–22)
- But I say unto you, Swear not at all... let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil — the corrective doctrine: a remnant member's word is his bond regardless of what he swears by; Psalm 15:4 — he that sweareth to his own hurt, and changeth not
- James 5 later amplifies this doctrine directly to the remnant; the entire third chapter of James addresses the tongue because of the Lord's foundational corrective doctrine here

Fourth Comprehensive Commandment: Eye for an Eye — Resist Not Evil (vv. 38–42)

- An eye for an eye and a tooth for a tooth — the vain religious system expanded a governmental provision for legal justice into a personal license for self-avengement; the wrath of man worketh not the righteousness of God (James 1:20)
- But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also — the corrective doctrine recovers the meekness and mercy the comprehensive commandment was always designed to produce
- The legal right to pursue justice may be set aside out of love and mercy; this links to the fifth installment: the meek member of the remnant who does not avenge himself will be the one who inherits the earth (Matt. 5:5; Psalm 37)

Fifth Comprehensive Commandment: Love Your Enemies (vv. 43–48)

- Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy — the vain religious system reduced the neighbor to someone who treated you well; enemies were those who treated you badly and were fair targets for hatred
- But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you — the comprehensive commandment of love extends to all

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people regardless of how they treat the remnant member

- For great is your reward in heaven — these acts of love toward enemies are the exact conduct that will be seen in secret and rewarded openly by the Father in the kingdom

Matt. 5:48 — Be Ye Perfect as Your Father

- Be ye therefore perfect, even as your Father which is in heaven is perfect — this is not sinless perfection but God-likeness in conduct and behavior, the opposite of the vain religious system's pseudo-righteousness; the power for this comes from the corrective doctrine working together with the Holy Spirit's ministry in the fifth installment
- With v.48 the Lord completes the first sub-section and transitions into Chapter 6: godly deeds of piety (almsgiving, prayer, fasting) — the second major category of exposure and corrective doctrine

Key Doctrinal Distinctions

The Formula for Correction: Not a New Law but a Restored One

When the Lord says “But I say unto you,” he is not correcting the law itself — the law was always right. He is correcting the vain religious system's mishandling of the law. The four-step formula (state the commandment, expose the corruption, give corrective doctrine, provide application) is employed consistently across all five comprehensive commandments in Matt. 5:21–48. In each case, the vain religious system had reduced the comprehensive commandment to only its most overt expression, while ignoring the heart-level issues from which that expression proceeds. The Lord's corrective doctrine drives back to the heart. These are not additions to the law; they are the restoration of what the law was always designed to teach.

Wellhead Commandments: The Law Reaches to the Heart

The Ten Commandments are called the tenor of the law — they function as comprehensive wellhead commandments. Each one comprehends not only the overt act but all the heart conditions from which that act proceeds. “Thou shalt not kill” comprehends anger, hatred, spite, slander, despisal of a brother. “Thou shalt not commit adultery” comprehends lust, covetousness, inordinate desire. “Thou shalt not forswear thyself” comprehends all lying and deceptive use of the tongue. The vain religious system consistently failed to teach this comprehensive dimension, with the result that its adherents believed themselves righteous while harboring the very heart conditions that produced the overt acts they avoided. Matt. 15:18–20 and Mark 7:21–23 confirm: out of the heart proceed evil thoughts, murders, adulteries, fornications. The Lord's corrective doctrine makes the remnant aware of this heart-level issue so they can be genuinely righteous, not merely outwardly compliant.

This Doctrine Is Written TO Israel's Remnant — Not the Body of Christ

The corrective doctrine in Matt. 5:21–48 is designed to operate within members of Israel's remnant during the fourth and especially the fifth installment of the fifth course of punishment. The specific pressures addressed — the temptation to avenge oneself under oppression, the covetous lust for the wealth and

prestige of the vain religious system, the need to love enemies who will persecute for Christ's name — are the specific pressures of the fifth installment. Members of the body of Christ have their own doctrine from Romans through Philemon addressing analogous issues in the dispensation of grace. The principles illuminate the holiness of God and the nature of sin, but the corrective doctrine was engineered for Israel's remnant in a specific program context. Right division must be maintained.

Rewards, Not Salvation — The Consistent Theme

Every piece of corrective doctrine in Matt. 5:21–48 is connected to rewards in the kingdom, not to eternal life. The remnant members addressed are already justified unto eternal life by faith in the gospel of the kingdom. The Lord is teaching them what conduct will qualify them for kingdom participation at its establishment — being blessed in their deeds (James 1:25), being great rather than least, entering rather than being excluded. When the Lord says “for great is your reward in heaven” (v.12), when the Father rewards thee openly (Matt. 6:4), when the Lord says being called great or least in the kingdom (5:19) — all of this addresses the reward-dimension of Israel's program. The grace of God and justification by faith are not in view in these passages.

Key Scripture References

Matt. 5:21–26	Thou shalt not kill — comprehensive commandment; corrective doctrine on anger (in danger of judgment), Raca (in danger of the council), thou fool (in danger of hell fire); reconciliation before the altar — application of the corrective doctrine
Matt. 5:27–32	Thou shalt not commit adultery — corrective doctrine on lust in the heart (v.28); right eye/right hand (vv.29–30) — ruthless dealing with the heart-level source; divorce (vv.31–32) — unjust divorcement proceeds from the same covetous lust
Matt. 5:33–37	Oaths and forswearing — corrective doctrine: Swear not at all... let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil; Psalm 15:4 — he that sweareth to his own hurt, and changeth not
Matt. 5:38–42	Eye for an eye — corrective doctrine: Resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also; meekness and mercy over self-avengement; love expressed by foregoing legal rights
Matt. 5:43–48	Love your enemies, bless them that curse you — the all-encompassing fifth commandment; neighbor = anyone in contact, including enemies; Be ye therefore perfect, even as your Father which is in heaven is perfect (v.48)
Lev. 19:14–18	Thou shalt not hate thy brother in thine heart... thou shalt not avenge nor bear any grudge... thou shalt love thy neighbour as thyself — the comprehensive commandment backdrop for Matt. 5:21–26; what the law was always designed to teach
Matt. 15:18–20	Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man — confirms the heart-level nature of the comprehensive commandments;

	the wellhead concept
Matt. 23:16–22	The Pharisees' tiered oath system exposed — swearing by the temple is nothing; swearing by the gold of the temple is binding; the Lord corrects: all such distinctions are foolish and blind; your word is your bond
Ps. 15:4	He that sweareth to his own hurt, and changeth not — the kingdom-entry criterion linked to the corrective doctrine on oaths; the member of the Lord's royal entourage keeps his word regardless of cost
James 1:18–25	A kind of firstfruits of his creatures... receive with meekness the engrafted word which is able to save your souls... be ye doers of the word... he shall be blessed in his deed — James recaps the corrective doctrine imperative; connects to Section C throughout
Mal. 4:4	Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments — the Lord's final word before the 400-year silence; now being implemented as he magnifies the law and makes it honorable again in Israel

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