

The Sermon in Contrasts - The Sermon on the Mount and the Church

What did Israel expect when Christ arrived and began proclaiming the kingdom?

What Old Testament promises had God made concerning this kingdom?

I. The Promise of a child.

A. Isaiah 9:6 - a unique child.

1. The government is on his shoulders - He bears the government.
 2. He is the Wonderful Counselor (Micah 4:2) He is the source of instruction (cf. 40:13).
 3. He is the Mighty God - The authority and the power to bring Israel back (10:21).
 4. He is the Father of eternity - The one in control of time and space (65:17; 66:22).
 5. He is the Prince of Peace - The one who will bring real peace to this world (v. 7; 66:12).
 6. The government is His (v. 7).
 - a) He will rule on the throne of David (v. 7).
 - b) Isaiah 11:1-5 - a shoot from Jesse
 7. The Spirit of the Lord will be upon Him - anointing - Messiah (v. 2).
 - a) a Spirit of wisdom and understanding
 - b) a Spirit of counsel and strength
 - c) a Spirit of knowledge and fear of the Lord
 8. He will have accurate judgment (vv. 3-4a).
 - a) not with eyes
 - b) not with ears
 - c) with righteousness
 - d) with fairness (smoothness, straightness)
 9. He will carry out accurate judgment (vv. 4b-5).
 10. He will strike the earth with a word
 11. He will kill the wicked
 - a) Righteousness will assure these actions are right not unfair or arbitrary.
 - b) Faithfulness will assure these actions are done.
 12. The Promise of a renewed earthly environment
 - a) Animals will be changed (Isaiah 11:6-9).
 - (1) The predatory instinct will be gone.
 - (2) The former violence will be gone.
 - b) The Physical land will be changed (Isaiah 35)
 - (1) The dry land will be productive (Isaiah 35:1, 2, 7).
 - (2) The dry land will be well watered (Isaiah 30:23, 25).
 - (3) The mountains will be removed and the valleys raised (Isaiah 54:10; 40:4).
 13. The Promise of deliverance from the nations.
 - a) The remnant of God's people will be regathered from around the earth (Isaiah 12:11-12).
 - b) The remnant will be made to possess the land promised to their fathers (Jeremiah 30:3).
 - c) The restored nation will dwell in safety (Jeremiah 23:5-8).
 - d) The restored nation will be the head of the nations (Deuteronomy 28:23).
- B. When Jesus was born, what did the Jews expect?
1. Zacharias (Luke 1:67-79).
 - a) God had visited His people (v. 68).
 - b) God made a redemption of His people (v. 68).
 - c) God raised up a horn of salvation (v. 69).

- (1) salvation out from Israel's enemies (v. 71).
 - (2) salvation out from the ones who hate Israel (v. 71).
 - d) God did mercy with Israel's fathers (v. 72).
 - (1) He remembered the covenant He swore to Abraham (vv. 72-73).
 - (2) The covenant to give them land - (Genesis 15)
- 2. Simeon - (Luke 2:25-35)
 - a) He had seen the LORD's salvation (v. 29).
 - (1) This salvation was a light to the Gentiles (v. 32a).
 - (2) This salvation was a glory of the people Israel (v. 32b).
 - b) The child was set for the fall and rise of many in Israel (v. 34).
- 3. Anna - (Luke 2:36-38)
 - a) She spoke generally concerning Him (v. 38).
 - b) She spoke to those who were eagerly expecting redemption in Jerusalem (v. 38).
- 4. What redemption did they anticipate?
 - a) Psalm 25:21 - A request for God to redeem Israel from his troubles.
 - (1) A request that his enemies not exult over him (v. 2).
 - (2) A request to see his enemies (v. 19).
 - (3) A statement of his waiting for the LORD (v. 21).
 - b) Isaiah 49:7, 26 - Twice Jehovah describes Himself as Israel's redeemer. The Servant - Jesus Christ will raise up the preserved tribes of Israel (v. 6) and the Kings and princes will rise and worship (v. 7). The nations will uphold Israel, bringing the daughters of Israel on their shoulders (v. 22). The royalty of the nations will serve as nurses (v.23). Jehovah will
 - c) Isaiah 54:5, 8 God will cause Israel to burst forth and inherit the nations (v. 3) and no longer put to shame (v. 4) and ultimately established in righteousness (v. 14).
 - d) Isaiah 60:16 Jehovah is risen and His glory will be upon Israel (vv. 1, 2). All nations will come to Israel and bring their material wealth (vv. 3-13). The sons of those who afflict Israel will bow before them (vv. 14). Israel had been forsaken but God changed that for He is Israel's Savior and Redeemer.
 - e) Micah 4:10 In that day the Lord will assemble her, that is lame, driven out and afflicted (v. 6). Israel would go to Babylon but God would deliver her from her enemies.
 - f) Thus, the Jews understood redemption as political deliverance from enemy nations.

II. Distinguishing the Kingdom of God and the Kingdom from the heavens.

A. The Kingdom of God defined

- 1. Psalm 103:17-20 - an Old Testament view
 - a) Its constituents
 - b) It is over those who fear Jehovah (v. 17).
 - c) It is over those who keep His covenant and do His commandments (v. 18).
 - d) It involves angels (vv. 19-21).
 - e) Its time is from everlasting to everlasting (v. 17).
 - f) It involves salvation (v. 12).
- 2. Matthew 19:23-26 - a view during Christ's earthly ministry
 - a) It is impossible for the rich to enter (v. 24 cf. Mark 10:24).
 - b) It involves salvation (v. 25).
 - c) God is the only one who can make this salvation possible (v. 26).

- d) It is entered by the birth from above (where the Spirit was at that time) (John 3:3, 5).
- 3. A view during our present dispensation
 - a) It was the gospel Paul preached (Acts 28:23, 31).
 - b) It is not inherited by those characterized by the works of the flesh (1 Corinthians 6:9, 10; Galatians 5:21b).
 - c) It is characterized today by righteous, peace and joy produced by the Holy Spirit (Romans 14:17).
 - d) It is characterized by power (life lived out) not by words (how well one can talk, debate or reason; 1 Corinthians 4:19-20).
 - e) It is not a kingdom of talk but action (Romans 14:17; 1 Corinthians 4:20).
- B. The Kingdom of [from] the heavens
 - 1. A view given to Daniel
 - a) God rules in the kingdoms of men (4:17; 32).
 - b) God gives this realm of rule to whom ever He determines (4:25).
 - c) God sets up men as rulers over this kingdom, therefore, God rules mediately, remaining in sovereign control (4:17b).
 - d) It is a rule by the heavens, employing spirit beings.
 - e) The watchers even holy one (4:13, 17, 23).
 - f) Note Daniel's own revelation of a territorial spirit being ruler (10:11-13).
 - 2. A view given by John & Christ
 - a) John's message was repent for the kingdom of the heavens is near (Matthew 3:1).
 - b) John baptized in view of repentance (Matthew 3:9).
 - c) Jesus came into Galilee proclaiming the the kingdom of God (Mark 1:14-15).
 - d) After hearing that John was cast into prison, Jesus began to proclaim the kingdom of the heavens (Matthew 4:17).
 - e) Jesus proclaimed that in the kingdom of the heavens many would come from around the earth and sit with Israel's Fathers. This implies resurrection preceding the initiation of this kingdom [or this phase of the kingdom] as well as the literal fulfillment of the covenant promises to Israel's fathers (Matthew 8:11).
 - f) This passage also anticipates Israel's rejection of the King (v. 10).
 - g) The sons of the kingdom, were Israel (v. 12). They are cast out because they are mature in their disobedience.. They supremely reject the kingdom and for this reason, Gentiles will also share in the blessings of the kingdom, these are the ones coming from the east and west (v. 10).

III. The Sermon - The Proclamation of the Kingdom - The Beatitudes

- A. The inauguration of the sermon
 - 1. He saw the crowds. v. 1
 - 2. His disciples approached Him. v. 1
 - a) Why - "Opened His mouth?"
 - 3. He taught them. v. 1
- B. The Poor in Spirit
 - 1. Happy - "blessed" [AV] - This is a verbless clause as are the rest of the "Happy" statements. These can be presently happy if they know about a future fact in the Kingdom.

2. Poor in spirit - Does not refer to financial poverty. Does not refer to grief, which would be tied to the soul.
 - a) The spirit is the center of the rationale. The spirit is the realm in which a believer thinks. This poverty is in this sphere or realm. Why would they be happy because they were poor in the realm of their rationale? The Pharisees and Sadducees wrestled the scriptures to their own destruction. They reasoned to the point that they could turn almost anything to their favor. They used their intelligence to cheat others.
 - b) Malachi 2:12 - the one who stirs up and the one who answers - one stirs up thought or debate and the other has an answer. These have reasoned the ability to engage in the abominations of the Gentiles and still offer sacrifices on the altar to God. Vv. 7-8 the priests should have had knowledge but they corrupted and caused many to stumble at the Law. They didn't encourage obedience to the law.
 - c) Isaiah 66:2 - God delights in the man of a poor and crippled spirit. This is in contrast to those who delight in the abominations. V. 4 so God will employ against them their own delusion.
 - d) Joel 2:12-13 - The Lord would turn to those who did not stand proud but with a rent heart rather than just the external rent clothes. These will be in the tribulation just before the Lord's coming. They will need to look to God's truth not all the tradition and false teaching which Israel develops.
 - e) Matthew 15:14 - Blind leaders of the blind. The Pharisees' doctrine and teaching
 - (1) Luke 16:42-43 - The beam in the eye as compared to the sliver in another's eye.
 - (2) Matthew 15:17-19 - Defilement by what comes out as compared to what goes in the mouth.
 - (3) Matthew 23:13-17 - Swearing by the gold and gifts as compared to the temple and altar.
 - (4) Matthew 23:13-14 - shutting up the Kingdom of the heavens. They didn't want anyone to participate in the kingdom. They did this by their teaching.
 - f) Especially this last passage demonstrates that the Kingdom from the heavens would not belong to the Pharisees and scribes with their false teaching nor to any that came under the influence of these, paying attention to outer trappings and not to inner conditions. The Pharisees would not admit they had need in their rationale but took pride in their musings. But those who realized they weren't especially clever to undo all the Law and twists every scripture to their own meaning and tradition, these would be ready for the kingdom.
 - g) Are we to be poor in spirit?
 - (1) We aren't to be wise in the wisdom of this world system.
 - (2) We are one in spirit with the Lord (1 Corinthians 6:17).
 - (3) We are to be renewed by the spirit of our mind (Ephesians 4:23).
 - (4) We are to be enlightened from God to understand (Ephesians 1:18; 5:17).

C. The Ones Who Mourn v. 4

1. These are experiencing some form of grief. Something has happened that has caused them to mourn. The New Testament word *pantheuo* refers to mourning over death or mourning over something that is removed or lost and is therefore akin to the Old Testament words. What would cause mourning?

- a) Christ came to comfort those who were mourning (Isaiah 61:2 - Luke 4:19). Christ came to proclaim the acceptable year of the Lord. He ends His message before the statement of vengeance because the vengeance wouldn't come until the Day of the Lord. It would be at that time that He would comfort those who mourn. The mourning would be tied to the dispersion of Israel and their desire for Messiah. (Isa. 32:12 - mourn v. 15 Spirit poured out)
 - b) Christ promised Israel that when He would return for them He would bring an end to their mourning {Heb. it would be completed} (Isaiah 60:20).
 - c) Jeremiah 31: 13 With His coming and bringing an end to their persecution among the world. Jacob would be ransomed from the hand of those who were stronger (v. 11).
 - d) Zechariah 12:11-12 - There will be great mourning when they see Him. It will be at that time they will fully recognize their Messiah and will mourn for His deliverance of them.
 - e) Revelation 7:17 - He shall comfort them that suffer during the tribulation period. Some through death and some through deliverance.
 - f) Isaiah 25:8 - He shall wipe away every tear from their eye
 - g) Matthew 9:15 - Mourning when the bridegroom is taken from them. Not the Church because in the context it is the bridegroom and the friend of the bridegroom. The Church will be the bride (Eph. 5:31). The friend of the bridegroom are Jews, the servants and guests invited to the wedding. They will mourn when the bridegroom is taken from them. This will relate immediately to those Jews who were His disciples and as Jews would mourn for Him and then for those Jews in the Tribulation that would mourn for His return.
2. They will be comforted by His coming and by the blessings of the Kingdom. Rachel in Ramah would be comforted as her children returned from their dispersion from the land.
 3. We are to have a balance in mourning and joy.
 - a) We are to rejoice always and in the Lord (1 Thessalonians 5:16; Philippians 3:1).
 - b) We are to recognize that the time is short (the Lord's return)(1 Corinthians 7).
 - (1) The ones weeping don't weep (not totally overwhelmed; v. 30).
 - (2) The ones rejoicing (over earthly things?) don't rejoice (v. 30).
 - c) We are to comfort those who are dealing with various hardships.
 - (1) Concerning those who have died (1 Thessalonians 4:18 (15-18)).
 - (2) Concerning the new work of the Spirit (John 16:20).
 - d) Joy, in contrast to grief, is a part of the fruit from the Spirit, which is to characterize our lives (Galatians 5:22-23).
- D. The Meek v. 5
1. These are those who are tame of mind. They are not ruled by their passions but by their minds. They are able to be objective even in light of persecution and especially that of the Tribulation.
 - a) Numbers 12:3 - Moses was the meekest [*anyon*] man on the face of the earth. Because God spoke by him and he did what God said. In Numbers 14 Moses demonstrated his objectivity by pleading for the people instead of being so wearied by them that he would ask God to kill the people and make a nation from himself.
 - b) Psalm 37:11 - The meek shall inherit the earth. V. 7 those who rest in the Lord. Those who do not give up on righteousness. Those who do not succumb to the

unrighteousness of the wicked and those who do evil. Those who do evil prosper in their evil. This prosperity entices the faithful to give up or to fret [charah - to make hot or kindle]. Despite the prosperity of the wicked they will be cut off (v. 9). The righteous are to expect and wait for the coming of the Lord (v. 9) and they, not the wicked who oppress them, will inherit the earth [eretz] (v. 18, 22, 29, 34) when the wicked are cut off.

- c) This is the background of the meek inheriting the earth. As long as Satan's Cosmos system is operating, the wicked will always seem to prosper and it becomes easy for the righteous to envy their success. But the righteous are to be objective [meek] this helps them keep their heads, knowing that they will inherit the land not the wicked.
- d) This is similar to the Grace believer's attitude toward the future. 2 Peter 3:11ff. since all these things will be dissolved what sort of people ought we to be?
2. The earth that will be inherited is the physical land promised to Israel.
 - a) Genesis 15:18 - Abraham was promised a specific quantity of land. This is the land which they have never possessed in full. They will possess this land in full in the kingdom.
 - b) Genesis 17:8 - This is the land which Israel possessed from Joshua to their dispersion.
 - c) The above passages are two distinct covenants. Neither covenant has been fulfilled. In the first case, they have never possessed all that land. In the second, their possession for ever has not yet taken place.
 - d) Deuteronomy 7:22 - Israel would not oust the enemy immediately. It would be little by little so that the land wouldn't be overrun with wild beasts. If Israel spread herself too thin, it would be impossible to manage the land. God's plan was for Israel to spread out as she grew.
 - e) Joshua 21:43-45 - Is the promise to Abraham? If it is then the promise was changed, because it hadn't been fulfilled. The Fathers refers to the fathers in Numbers 34 and prior who had come to the land. It was promised as their possession in Num. 33:53.
 - f) Israel's presumption at Sinai had placed them under a conditional covenant. The promises to Abraham, Isaac and Jacob remained an unconditional covenant. Therefore, the present possession of the land was not tied to those covenants but to their obedience under the Mosaic Covenant and the Palestinian Covenant (Deut. 29:1).
 - g) Ezekiel 37:11-14 - Israel is resurrected and brought into their land (v. 12). Amos 9:15 - I will also plant them on their land.
 - h) This is further supported in this message when Jesus commanded the people to pray, "Thy Kingdom come . . . on earth as it is in heaven." 6:10.
3. We are to be meek.
 - a) Meekness is part of the fruit from the Spirit, which is to characterize our lives (Galatians 5:22-23).
 - b) We can use meekness to deal with those caught in a trespass (Galatians 6:1).
 - c) We are to use meekness is trying to maintain peace in the body of Christ (Ephesians 4:2). This is so we don't become part of the problem; we keep our heads.
 - d) We use meekness to deal with those who are opposing themselves (2 Timothy 2:25; Titus 3:2).

4. We are not heirs of the earth, but of all things, as we are joint heirs with Christ (Romans 8:17; 1 Corinthians 3:21-22).
- E. The Ones Hungering and Thirsting after Righteousness
1. Is this personal hunger and thirsting? Is it a hunger and thirsting to have righteousness?
 - a) It is more likely that they hunger and thirst after righteousness which will exist in that kingdom. They want to see righteousness in the government and religion of Israel as opposed to abuse, etc..
 - (1) Isaiah 5:7 - During O.T. times there was a lack of righteousness among Israel. Rather than finding righteousness a cry was heard. V. 23 - (18-23) There were those who abused the law and took gifts to justify the wicked and turned the righteousness of the righteous.
 - (2) Their personal righteousness would need to exceed that of the Scribes and Pharisees that lacked this righteousness and took advantage of the people. 5:20
 - (3) 21:23, 31-32 - The priests and elders did not accept the righteousness presented by John the baptizer
 - (4) Even against Christ they plotted pretending to be righteous (Luke 20:20) but trying to find words to trap Him with.
 2. They will be fulfilled
 - a) Isaiah 11:4-5 - The Messiah that would come would judge in righteousness (Jer. 33:15)
 - b) Isaiah 16:1-5 - He will remove those who squeeze for money, who destroy and who tread down. Righteousness will be upon the throne of the judge.
 - c) Isaiah 26:7-10 - This is part of a song of Isaiah that expresses first Isaiah's feelings at the time he was writing and thus those who await Messiah. The wicked do not know righteousness, they deal crookedly with the straight. But the world (*eretz*) will receive his judgments and will learn righteousness.
 - d) Such statements could be multiplied but the idea is that righteousness was lacking in Israel's past but when their Messiah comes to set up His kingdom it will not lack in righteousness.
 3. Remember, "The fear of God is the beginning of wisdom." If Israel really knew who God was, they would have a fear of that same God. That fear did not destroy their understanding of God's love, lovingkindness, mercy and faithfulness to them. But that fear also reminded them that their faithful God would be faithful to punish the rebellious ones of Israel. Therefore, if you really saw the character of God, you would fear God and that would be the beginning of wisdom because you would apply your knowledge of the Law to your daily experience to enjoy the blessings of God rather than the curses of God (Deut. 30:19). Israelites who hungered and thirsted for righteousness in their land knew that the actions of others had effects upon the whole nation. Those who could remain meek [objective] could continue to wait for the Lord [the coming of their Messiah] so that they could anticipate the coming of that righteousness.
- F. The Merciful
1. With what we have already seen, it is easy to see that the Scribes and Pharisees were not merciful. But Jesus is not really addressing them. He preaching a good news to the poor, release to the captives, sight to the blind, to send out the ones being crushed in the sphere of release. Luke 4:18f.

- a) 2 Samuel 22:26 - *Chesed* - The Lord is lovingly kind to those who are lovingly kind. Note this is not the Hebrew word for “mercy” or “merciful”. But it communicates the concept Christ is presenting to these downtrodden Jews.
 - b) Isaiah 55:7 - God held out mercy for those of Israel that would return to Him.
 - c) Jeremiah 31:20 - Though God had spoken against His son Ephraim, He will have mercy on him. Then in the following context God will bring them back to their land and will make a covenant with Israel.
 - d) Ezekiel 39:25ff - God will have mercy on the house of Israel and will restore them to their land.
 - e) Zechariah 7:9 - v. 1 God brought a word to the people and the priests through Zechariah. This word first looks back at how Israel arrived in her present predicament. God had told the people and the priests to dispense true justice and practice, kindness and mercy to their brother. They were not to oppress the widow, orphan etc.. 8:3 ff Jehovah would return and dwell in Jerusalem. At that time, Israel’s relationship to Jehovah would be very different.
 - f) Matthew 9:13 - When Christ was confronted with the company He kept, He responded that those questioning needed to understand what it meant that God did not really desire the sacrifice but would rather that Israel showed mercy [Gk *eleos*, and Heb. *chesed* as opposed to the usual *racham*].
 - g) Matthew 12:7 - This time Christ was questioned on His disciples’ activities on the Sabbath. Again, the Pharisees did not know that God was more concerned with being merciful to others than in empty meaningless sacrifice, while one had no mercy for others.
 - h) Matthew 23:23 - The Scribes and Pharisees had neglected the weightier matters of the law . . . mercy being one of them. They showed no mercy to the people in their charge. They rather weighted them down.
 - i) Luke 10:37 - Jesus was challenged by a lawyer with the greatest commandment. Responding to Jesus’ answer, the lawyer asked who his neighbor was. This leads Jesus to the story of the Samaritan who took care of the man beaten and left for dead by robbers (vv. 30-35). This Samaritan was called merciful. Jesus told him to go and do the same. For the Jews, they had released themselves from their responsibilities to anyone. But they were to show mercy.
 - j) Matthew 25:31ff - While the word mercy nor any form of it occurs in this section, mercy is described by the actions of the sheep who meet the needs even at their expense of those Jewish witnesses [my brethren]. During the Tribulation, these will show mercy to these 144,00 Jewish witnesses as they travel around the earth speaking the gospel. They provide food, water, clothing and company during distress. They receive mercy as they are gathered to this judgement and are sent to inherit the kingdom rather than to be consigned to the Lake of Fire.
2. At no time are we as Grace believers promised mercy in the place of mercy. We are to forgive because we have been forgiven. We are to deal with others kindly because God has already done so with us. This verse demonstrates nicely the contrast between the rule of grace and the rule of law. Law = You do and then you get. Grace = You do since you have. The contrast is very nice.

G. The Pure in Heart

1. While a few New Testament passages speak of our pure heart and the right use of such, we are never spoke of as being pure in heart. Pure always function as an

- adjective for an accusative form of the word heart. But in this verse, Christ says, “pure in the sphere of the heart”.
2. Old Testament backgrounds to purity
 - a) Psalm 24:4 - This Psalm refers to Messiah’s entering of the city (v. 7). Two times the gates are told to lift up that the King of glory might enter in. This final phrase is repeated without the charge to the gates. Thus this Psalm is looking to Messiah’s coming. It is in this context that the one with clean hands and a pure heart is able to ascend into the hill of the Lord and stand in the holy place. In the kingdom the Jews will be living on the earth but they will periodically go up to Jerusalem to see their King. But they must be pure in order to see Him at that time. All will see Him in judgement but that is no blessing.
 - b) Psalm 73:1 - This passage merely serves to demonstrate that God dealt with people in Israel according to their purity in heart. God will deal with Israel in this way again.
 3. Other statements by Christ during His earthly ministry with regard to the heart.
 - a) Matthew 5:28 - The man who looks on a woman for the purpose of lusting has already committed adultery in his heart.
 - b) Matthew 12:34-35 - The Pharisees were denounced as speaking words that were coming out of their hearts.
 - c) Matthew 15:8 - The Pharisees questioned why Jesus’ disciples didn’t practice the washings of the traditions from the elders. Thus they went through the ritual of their religion but their hearts were far from God.
 - d) Matthew 15:18-19 - These failed to realize that the external ritual didn’t make them right. For all the things coming out of the heart which are evil, these defile a man not eating with unwashed hands.
 4. What was the problem of the heart? Christ is challenging the people that the traditions of the Scribes and Pharisees were not the key. In fact the traditions had made them believe that these were sufficient. But God was more concerned with the state of the heart. These needed pure hearts. We are reminded of Jesus’ charge, unless your righteousness exceed that of the scribes and the Pharisees.
 5. They shall see God. - This reference to seeing God is for the kingdom. All the unsaved will see God in judgement but only the believer, like Job, can say, “My eyes shall see him looking out of my flesh.” A vague hint at resurrection.
 6. Revelation 22:11-17 - In v. 3 the Church [the servants] serves Him and they see Him. Why? Because they are with the Lamb on His throne. They make an offer as the bride with the Spirit to come to the New Jerusalem. Just as in Psalm 24 the pure are able to enter the holy Hill Zion [the earthly Jerusalem] during the kingdom. Likewise, only the pure enter the heavenly Jerusalem during the kingdom [This is the kingdom, because there are dogs, sorcerers, sexually immoral et al, that are not allowed to come to that heavenly Jerusalem v. 15. Additionally, there are trees with leaves that heal the Gentiles. Healing will not be needed in eternity but there will be a need for it during the kingdom for these Gentiles are still not in glorified bodies.]. The significance is, we are with the Lamb and see His face. But the pure in heart will also see Him because they will be able to periodically ascend to the New Jerusalem.
 7. In the kingdom, Israel will have access to God. Zechariah 12:9 - They will look upon me whom they have pierced. But then they will continue to see Him in that kingdom.

H. The Peacemakers

1. This is the only time in the New Testament that this word is used.
 - a) Isaiah 32:17-18 - V. 1 Behold a king will reign righteously. In that kingdom and under that time righteous work will be peace.
 - b) Isaiah 52:7 - V. 1 This is for a time when the unclean and the uncircumcised will not enter into the holy city. Jerusalem will be loosed from the chains v. 2. These will be those who will proclaim the good news of the king [not our gospel - though we do carry a gospel and in that way Paul refers to this verse though he doesn't apply it. Those who carry a good news are beautiful]. The good news that these carry is a message of peace. It is a call to conform to the rule of the kingdom (vv. 11-12).
 - c) Luke 2:14 - When Christ was introduced to the shepherds, they were told that by His coming and work peace would come into the earth among men of good will. Those that are of good will, they don't have evil intentions and thus they receive the peace which the Messiah brings in His kingdom.
 - d) Luke 10:5, 6 - When the 70 and the 12 were sent out with the message [2 parts - the kingdom of heavens, being the literal political kingdom promised in the O.T. (referred to only in Matt.) and the kingdom of God, being the sphere of salvation which was certainly as important as the political kingdom] they were to speak or say peace to the house and determine if those were sons of peace in the house. Matthew seems to make it clear that the sons of peace would provide for these messengers. They proclaimed a good news of peace! They also encouraged a state of peace by preaching this good news. If you knew that the kingdom was coming and the king would bring peace and those who were not peaceful in their life would not enter that kingdom, it would be an impetus to living at peace.
 - e) Matthew 5:21-26 - Christ addresses some specific situations in which they could be peacemakers. Unlike the Pharisees and Scribes who cared more about the ritual, these were to be concerned about peace. If they were going through the ritual of offering a gift and remembered a problem with a brother they were to make reconciliation first. They were not to call a person various names [because they were to glorify God] each of which would not make for peace.
2. They will be called sons of God.
 - a) This is a clear contrast between these and us. We are sons of God by being placed into Christ (Gal. 3:26-29). These are sons because of the character of being a peacemaker. Son emphasizes position and privilege while child emphasizes birth. In this context, the use of son emphasizes that these are mature in relation to God and especially as they are peacemakers. Note that in Ephesians 2:1-4, the sons of disobedience emphasizes that those are mature in their disobedience [they have made a science of being disobedient (cf Matt. 23:31)]. Sonship as also emphasizes inheritance.
 - b) There is also a distinction between the plural "sons of God" and the singular "Son of God". The plural emphasizes one who is the direct creation of God and as such is placed in a position of privilege. It is only applied to created beings. The "Son of God" is only applied to Jesus Christ and emphasizes the Son's position of privilege and equality with the Father.
 - c) In the kingdom, not today, one will become a son by his love for not only his neighbor but also his enemy (v. 45). In a similar message given at another time, Christ refers to this one as a son of the Highest (Luke 6:35).

- d) A son of God is not necessarily a son of the kingdom. Son of God implies a relationship to God involved in salvation. While Christ said that a son of the kingdom could be and will be thrown outside the kingdom into outer darkness [Gehenna] 8:12. The son of the Kingdom is a Jew that was to be heir of the Kingdom of the heavens but not of God. Because of his disobedience and rejection of the King, he can not inherit the kingdom. One could be both a son of God and a son of the kingdom (cf Mt. 13:38). The pharisees would be those who would inherit Gehenna (Matt. 23:15).
 - e) Luke 16:8 - Christ present a contrast between the sons of this world system and the sons of light [in keeping with Matthew 5:14 - they the Jews and sons were light with reference to the world]. The sons of the world system are wiser in relationship to that world system than the sons of light are. This means that the sons of the world system know better how to use this world system for their benefit than the son of light would. This makes sense, since the sons of the world system are Satan's and the world system is also his. It wouldn't be complementary to say that a son of God knew better how to use Satan's evil cosmos system.
 - f) Does this establish a works salvation? Not at all. Rather it is works demonstrating real salvation. Only a real believer will demonstrate this quality that is why this one is "called". A person becomes a son of light by believing (John 12:23).
- I. The Ones being persecuted [reviled and persecuted, pursued, overtaken] vv. 10-11
- 1. The next two verses form one full statement of happiness. In verse 11, the *este* sets this off as different from the rest and thus is a further statement of verse 10.
 - a) The persecuted on account of righteousness comprise two similar groups at two different times.
 - (1) First it refers to the immediate disciples - the twelve and likely the Seventy.
 - (a) In Matthew 10 Jesus commissioned His disciples. He sent them only to Israel (5, 6). They were to greet the houses they entered. If they were received with their message then they were to say peace upon that house. If not they were to shake of the dust. Then He warns them that they would be persecuted, drug before counsels and synagogues. But this same passage is extended by some of Christ's words to those who will be on the earth during the Tribulation.
 - (2) Second it refers to those witnesses during the Tribulation people who will carry the message throughout the whole earth.
 - (a) As Christ spoke of the persecution that would come upon His disciples he begins to extend this into the Tribulation period [Daniel's Seventieth Week]. During that time family relationships would keep someone from turning a disciple over even for death (vv. 21-22).
 - (b) Verse 23 really clarifies the time frame. They will be trying to go throughout all the cities of Israel but will not do so before the Son of Man comes. Christ states the high standard that only believers will meet and thus it is used because it distinguishes between the true disciple and the false [Remember, there will be many who will say "Lord, Lord . . ." that will be cast into Gehenna because He never knew them (7:22-23)]. What other clues extend this into Daniel's Seventieth Week? They will receive prophets (v. 41). During the Day of the Lord [Daniel's Seventieth Week] the Spirit will be poured out and sons and

- daughters will prophecy (Joel 2:28). One of the characteristic works - giving a cup of water - used in the judgment of the Sheep and goats at the End of the Great and Terrible Day of the Lord is mentioned here with the guarantee that this one will by no means lose reward (v. 42).
- (c) Revelation 6:9 - The souls [notice that in the context their words express their emotions] of those who were slain on account of the Word from God and on account of the testimony concerning the Lamb.
 - (d) Revelation 7:14 - These are also martyrs who are clothed in white and no longer suffer any of the tribulations of the Day of the Lord (v. 16 - 17).
2. Their reward is in the heavens and theirs is the kingdom of the heavens.
- a) Revelation 20:4 - These are martyrs. While the Church sits on the thrones and rules always intimately with [σὺν] Christ while these martyrs also rule but they rule loosely associated with [μετὰ] Christ.
 - b) Jehovah will have purged His people Israel by means of the Seventieth Week of Daniel so that at the end of that time, all Israel will be saved (Ezk. 20:38; Mal. 4:1-4). This last verse is especially important because it relates itself to the reward of these who are persecuted during that time. The sun of righteousness will rise upon them. They will see the kingdom as the King avenges them (Rev. 6) if they have suffered martyrdom or brings an end to suffering for those who have endured to the end (Matt. 10:22; 24: 13; Revelation 7:9, 10, [note they are coming out of the Tribulation, are never said to have died, are said to have washed their garments and hold palm branches - expecting the entrance of the King into Jerusalem] 14-17) and sets up His kingdom in righteousness.
 - c) The Reign of these and the rising of the sun of righteousness upon them is fulfilled with Christ's return and rewarding them (Matt. 16:24-27). Some will be rewarded to reign over multiple cities, some over a few but those who fail to carry out their responsibilities in His absence [salt and light, suffering for righteousness etc.] and therefore, never heralded the good news of the soon coming of the kingdom and its King, these are unsaved and are judge [in the Matthew 25 account, similar but not identical - the worthless slave is cast into outer darkness].
 - d) He also says, "Much or great is your reward in heaven." (v. 12). In Isaiah 42:10 and 62:11 it refers to the Lord coming and having His reward with Him. In Revelation 22:12 this is repeated. This is also during the Millennial kingdom. Notice that His coming [not the Rapture] is emphasized. He speaks of those who have washed their robes as happy (v. 14). Why? they have access to this city. They are allowed to go up and enter. Outside this city are those who due to their disobedience and lifestyle are not allowed access to the city (v. 15). Notice Christ's description of Himself in verse 16. He is the hope of Israel. Why do the Churches need to know this? Because knowing the end and the outcome of what is taking place for them in Rev. 2-3 encourages them. It also helps them to understand what Israel's relationship to God will be in the future. The Spirit and the Bride - we are there - are extending an invitation to those who haven't entered that they may come and drink of the water. Look at 21:24ff. The Kings of the earth will bring their glory to the New Jerusalem. What is their glory? It is the wealth, the produce of the land. It will be kept at the New Jerusalem (cf Isaiah 60:10-11; 61:5-6). This is part of their treasure in heaven but not the reward. The reward is the access to the New Jerusalem. It is important that

frequently Christ refers to heavens [plural] but in this instance He says, your reward is in heaven [singular]. In John 1:51 as well as Genesis 30:10-12 there is a statement of the Angels ascending and descending. The order is important, first going up then coming down. Angels are at the gates of the New Jerusalem which will be in a single heaven during the Millennium (Rev. 21:12). In Jacob's dream the angels went upon a ladder but in John they go upon the Son of Man. He is the access. The angels move back and forth during the kingdom probably upon the basis of the Son of Man. They are the conveyance to the New Jerusalem during the kingdom. The Son of Man is the basis of that conveyance.

- e) Certainly there are areas of similarity with the Grace believer. Grace believers have joy from the Holy Spirit (Gal. 5:22). They are to count it a blessing a happy thing if they suffer persecution for their right conduct (1 Pet. 3:14; 4:14). But we do not inherit the kingdom of the heavens. We do inherit the kingdom of God in some form. We have an inheritance that is reserved for us in heaven but we are never said to have a reward that Christ brings with Him. Rather we receive our reward following the Bema Seat of Christ which will occur in heaven or on the way to heaven.

IV. The Sermon - The Proclamation of the Citizens' Necessary Character -

A. They are the salt of the earth. -

1. Whom? - These Jews anticipating the kingdom. Those Jews who will ultimately go through the Tribulation and enter the kingdom. This is clarified in similar passages.
 - a) Mark 9:42-47 - These desire to enter the kingdom. They will not let anything distract them from entering or disqualify them from entering. In this instance, Christ refers to the kingdom of God, the sphere of salvation in contrast to the kingdom of the heavens which is a political rule. These are those who will be seasoned with fire and function as a sacrifice. They will be salted with salt - it gives it savor (Nu. 18:19; 2 Chr. 13:5) and preserves (Job 6:6; Col. 4:6).
 - b) Luke 14:33-35 - These fall into the both the immediate context of His disciples and those who will go through the Tribulation. He tells of the marriage supper which extends the offer beyond the Jews immediately to those Gentiles who will hear the gospel of the kingdom during Daniel's 70th week. Immediately they must take up their cross which again involves leaving family behind and following Him (v. 33). Salt is good. It preserves and enhances flavor. But if these will not forsake all then they have neither real savor or preservative nature.
2. Of what? - The earth - physical land [γῆ]
 - a) Their promise preserves the earth. They were promised land and thus it is preserved because of them for them.
 - b) Since Christ used the word *gae* as opposed to *kosmos*, they probably don't have a flavoring affect in this context. How would they flavor the physical earth?
3. What about those who have no saltiness?
 - a) They are not able to preserve the physical earth because they will not inherit the kingdom.
 - b) They are cast and trampled underfoot. This is not a real believing Jew.

B. They are the light of the world

1. Isaiah 42:6; 49:6; Luke 2:32; Acts 13:47; 26:23; John 9:5

V. The Sermon - The King's Relation to the Mosaic Law 5:17-20

- A. The Supposed opposition of Christ to the Law. v. 17a
- B. The Clarified position of Christ to the Law. v. 17b

1. He did not come to destroy.
 - a) Destroy - *kataluo* - to dissolve, to cause to cease, ruined from intent and use.
 - b) Therefore, He would not dissolve the law. He would not ruin it from its intent. He would not cause it to cease.
 - (1) He is the end of the law for the Grace believer for our daily righteousness (Romans 10:6).
 - (2) We are not under law but under Grace (Romans 6:14).
 - (3) The law will be in force during Daniel's 70th Week period.
 - (a) Matt. 24:20 - Sabbath rule will be in force.
 - (b) Dan. 9:27 - Sacrifice will again be taking place.
 2. He came to fulfill.
 - a) Fulfill - *plaraō* - to fill up a lack or deficiency.
 - b) Implies that some aspect of the law had yet to be filled up.
 - (1) God had promised blessings and curses (Deut. 30:19).
 - (2) Israel is presently cast into another land (Deut. 29:25-28).
 - (3) Israel will return to the Lord and re-enter the land (Deut. 30:1-6).
 - (a) v. 3 literally - And Jehovah your God will return your captivity and will pity you and He will return and gather you from all the peoples where Jehovah your God has scattered you.
 - (b) This is the second coming. He returns!
 - c) Jehovah has yet to return Israel's captivity, to return personally Himself and to bring them back into their land. So the Law has not yet been fulfilled! There is one part lacking.
 - d) The righteousness is ended but God's actions in response to the people have been completed.
 3. He states the Law's duration. v. 18
 - a) It lasts until the heaven and the earth pass away. (Rev. 20:11; 21:1)
 - b) It lasts even in its smaller parts.
 - (1) *yod* - the smallest letter in the Hebrew alphabet, looks like an apostrophe.
 - (2) *tittle* - the part of a Hebrew letter which hangs over a vertical member and distinguishes it from other letters.
 - (3) A \daleth from a \beth .
 - c) It lasts up to ($\epsilon\omega\varsigma$) the time that all things come to be! i.e. all things pertaining to the Law.
 - d) He states the Law's consequences. v. 19
 - (1) The people involved.
 - (a) Those who break the law will be called least.
 - (b) Those who teach others to break the law will be called least.
 - (c) Those who do the law will be called great.
 - (d) Those who teach others to do the law will be called great.
 - (2) The time involved.
 - (a) These are in the kingdom of the heavens.
 - (b) They are acting in the kingdom of the heavens.
- C. The Justified reason for law keeping. v. 20
1. The Scribes and Pharisees had a righteousness.
 2. Their righteousness was insufficient to enter the kingdom from the heavens.
 3. An individual's righteousness needed to exceed that of the scribes and pharisees.
 - a) Why? 23:28 - They were not really righteous. They acted righteous but were not.

VI. The Sermon - The King's Contrast of His Law and the Mosaic Law 5:20-48

This statement correlates in the backward flow of the remainder of this sermon, to the 7th Beatitude - "Happy are the peacemakers." (v. 9).

- A. Christ contrasts His Law to the Sixth Commandment. 5:21-26
 - 1. This is the Sixth commandment given in Exodus 20:13. v. 21
 - a) The act of killing - **φονευσω** - to murder to kill senselessly (Gal. 5:21). **רצח** - to dash in pieces, thus, to kill, homicide.
 - b) The liability to judgment -
 - 2. Christ's requirements are greater, dealing with words, thoughts and debts not just acts of murder. v. 22
 - a) Wrathful anger.
 - (1) The one who is angry without a cause [txt prblm- good evidence for inclusion].
 - (2) The liability of judgment.
 - b) Derogatory name calling.
 - (1) The one who says to his brother - "Raka" = "empty headed"
 - (2) The liability of a council - Sanheddrin.
 - (3) The one who says "Fool" "moronic"
 - (4) The liability of Gehenna fire.
 - c) Unreconciled disputes. vv. 23-24
 - (1) The remembrance of something a brother has against you.
 - (2) The need to be reconciled to the brother.
 - (3) The altar in the kingdom involves the offerings in Ezekiel 38ff
 - d) Unpaid debt. vv. 25-26
 - (1) Be thinking good toward you enemy.
 - (2) The danger of being cast into prison.
 - (3) The liability to make full restitution.
- B. Christ contrasts His Law to the Eighth Commandment. 5:27-30
 - 1. This is the Seventh commandment given in Exodus 20:14.
 - a) Sex between two people where at least one is married.
 - (1) Deuteronomy 22:22 - A man lying with a woman married to a husband - death penalty.
 - (2) Deuteronomy 22:23-24 - Even for an engaged woman.
 - (3) Deuteronomy 22:25-27 - The man only dies for rape, not the woman.
 - (4) Deuteronomy 22:28-29 - To unmarried and unengaged people - The man makes restitution to the woman's father and they marry and he is never allowed to divorce her.
 - b) The punishment for such a transgression was stoning (22:21; John 8:3-5).
 - 2. Christ's requirements are greater, including looking and lusting. 5:28-30
 - a) **βλεπω** - To look at but not necessarily to scrutinize. Thus it can be a glance or it can be a watching as in Acts 1 when the disciples were looking, probably expecting Christ to return in only a minute or two.
 - b) **προς** with the infinitive indicates purpose. **επιθυμια** - Lust, an intense craving or desire for, whether good or bad. In this context it is obviously bad. He has an intense craving for this woman. He looks facing the purpose to lust.
 - c) He has already adulterated her in his heart.
 - (1) This could not have been commanded under the Law. The penalties under the law dealt with actions which could be proved because they could be seen.

- (2) When Christ would reign as King over this kingdom, He would not judge by externals Isaiah 11:3-4.
- (3) Christ said that a man is defiled or made common by the things coming out of the heart, one of which is adulteries. Matthew 15:18, 19
- d) The proper response to such lusts.
 - (1) The removal of members which stumble or scandalize the individual. 29-30
 - (a) The eye - with which he looks. 29
 - (b) The hand - with which he uses to secretly lust some more? 30
 - (2) The danger of not removing is being cast into Gehenna fire. 29, 30.
 - (3) Do we take this removal literally?
 - (a) If we spiritualize away the removal, then along with the liberal we have laid the ground work in this very passage to spiritualize away Gehenna fire.
 - (b) In Matthew 13, Christ gives the parables concerning the mysteries concerning the kingdom of the heavens. Twice He describes the action of angels in the end of the age, the *sunteleia* - summation of the legal age which will continue through the kingdom but will then be coming to its summation. The angels are collecting out of His kingdom all the things which scandalize and the ones doing lawlessness (there is still law) and separating the malignantly evil ones from the midst of the righteous ones. 13:41, 49.
 - i) This is not the judgment of the sheep and goats, where all are gathered together at one place and separated for what they didn't do, not for what they did do.
 - ii) This is not the end of the Millennial kingdom, for all unsaved go up to surround the earthly Jerusalem and are consumed by fire, not individually picked out and cast into Gehenna.
 - (c) Therefore, we have strong Biblical support for believing that this removal could be very literal. If one saw others being removed by angels and being cast into Gehenna, that one would do whatever necessary to survive, even removing an eye or hand - the things in Matthew 13:41.
 - (4) Does this refer to believers?
 - (a) If it does then a believer could be saved and lost. This flies in the face of too many clear scriptures.
 - (b) There will be sinners in the kingdom who will die at a hundred years of age. Isaiah 65:20
 - (c) Believing Israelites coming out of the Tribulation and going into the Kingdom will have their hearts changed by having the stony heart removed and the law written in their hearts. Jer. 31:33; Ezk. 36:26-29 "cause you to walk in my statutes."
 - (d) So, only unbelievers will fall under this indictment. This agrees with the text, for most of those to whom Jesus is speaking are unbelievers.
- C. Christ contrasts His law to that of divorce under Moses. 5:31-32
 - 1. The Mosaic rule for divorce (Deuteronomy 24:1-4).
 - a) The husband find נָטוּף - a matter of nakedness that is not grace / favor. v. 1
 - (1) This can not be adultery or premarital infidelity because both of those resulted in the death penalty.

- (2) Some Rabbis interpreted it to be a deformity or skin disease, some felt it was menstrual trouble (possibly like the woman with an issue of blood - Luke). We don't know!
- (3) The point is, that something private was known to the husband by which she didn't find favor in his eyes. This led to abuse in the realm of marriage so that men divorced for almost any cause. Malachi 2:14-16 - God hated divorce because in it men dealt treacherously {deceitfully} with his companion and wife. God made them one!
- b) He writes her a writing of divorcement and sends her out of his house. v. 1
- c) She is allowed to marry another man. vv. 3-4
- d) If her first husband dies, then the first husband is not allowed to marry her. v. 4
- 2. Christ's rule is more specific, limiting the cause for divorce. 5:32
 - a) He can only divorce her in the case of fornication.
 - b) If he does otherwise, he causes her to commit adultery.
 - c) He causes the one who marries her to commit adultery also.
 - d) This would put the woman and her new husband in a position which would prevent them from going up to the New Jerusalem. During the kingdom, people characterized as dogs, sorcerers (drug abusers? Religiously superstitious), sexually immoral, murderers, and idolaters and those who love and do a lie will remain outside the New Jerusalem and will not be allowed to enter that city (Rev. 22:15) and it is in that city that the river of life flows and the tree of life exists. They as Gentiles in unglorified bodies will need that tree to sustain their physical life and to heal them.
 - e) Christ addressed the Pharisees' question about divorce in Matt. 19 and Mark 10. In Matt. 19 Christ uses the word "permit" and in Mark 10 "commanded". He knew their point was to test or tempt Him. He went past Moses' command to God's design laid down in the Garden.
- D. Christ contrasts His Law concerning oaths to that under Moses (5:33-37).
 - 1. He may have had in mind the passage in Deuteronomy directly preceding the command concerning divorce (Deut. 23:21-23).
 - a) A vow [נדר] or promise to do something usually in return for an immediate benefit; cf Jacob [yet unsaved] promising to give a tithe [never does] to Jehovah if Jehovah helps him survive (Gen. 28:20). Likewise Number 21:2 Israel asked God to deliver their enemy into their hand and then they would destroy the cities.
 - b) The one who made the vow was to make peace שלם - make restitution, reconcile the debt.
 - c) God would seek the fulfillment of the vow.
 - d) If he failed to repay, then it was a sin. v. 21
 - e) But if he ceased, [חדל] from making a vow (v. 22) then there is no sin.
 - f) Therefore, God did not forbid the making of vows but the people were expected to fulfill their vow if it passed out of their lips.
 - 2. He lays down the rule of making no vows. 5:34-37
 - a) ομνυσω - to swear a vow. "Don't swear wholly - at all."
 - (1) They weren't to vow by heaven - it's not theirs but God's throne. v. 34
 - (2) They weren't to vow by earth - it's God's footstool. v. 35
 - (3) They weren't to vow by Jerusalem - it is the great King's city. v. 35
 - (4) They weren't to vow by their head - they had no power over the hairs on their head, so as to change or determine their color. v. 36

- (5) What is the problem with making vows. - Usually one makes a vow when a “yes” isn’t good enough and that at times because the person’s word is not trust worthy. You don’t make a vow at all, because the very things they vowed on that made the vow of value were things in which they had no authority.
- b) Let your word be yes or no. v. 37a
- c) An abundance from these simple answers come from the evil one. v. 37b
 - (1) Since Satan is a liar, his word is not dependable and he must swear vows to convince his hearers. cf. James 5:15 but don’t swear 5:12.
- E. Christ contrasts His law to the law of vengeance under the Mosaic system. 5:38-41
 1. This is in response to the law of punishment for various minor personal offenses as given in Exodus 21:23-25 - just recompense. In Leviticus 24:20 even to the point of a bruise or physical blemish.
 2. Christ’s rule for the kingdom - don’t withstand against/to the evil. vv. 39-42
 - a) If you are slapped - let him slap the other one also. v. 39
 - b) If you are sued to take your tunic, give him your outer coat also. v. 40
 - (1) A law suit will be handled fairly in the kingdom.
 - (2) You will have need of nothing in the kingdom.
 - c) If you are compelled [αγγαρεω - used of Simon of Cyrene who was compelled to carry Christ’s cross.]to go a mile, go two. v. 42
 - d) If one asks you to give and to borrow don’t turn them away. v. 42
- F. Christ contrasts His law to the rule of love for one’s neighbor and hate for one’s enemy under the Mosaic Law. 5:43-48
 1. This command combined with tradition comes from different Old Testament Scriptures.
 - a) The command to love - Leviticus 19:17-18
 - (1) Love for one’s neighbor - a fellow Israelite, the Egyptian and the Edomites
 - (2) God distinguished between a brother/ neighbor and a foreigner. Israel was allowed to exact interest, etc. from foreigners but not other Israelis. Deuteronomy 15:2, 3; 23:19-20
 - (3) God distinguished who was allowed to come into the congregation and who was to be abhorred. Deuteronomy 23:3-8
 - b) David’s statement of hate. - Psalm 139:21-22
 - (1) He hates those who hate Jehovah. v. 21 - אֲנִי
 - (2) He hates them with a perfect hatred. v. 22
 - (3) They have become יֵיטֵם enemies of David. v. 22
 2. Christ’s law demands love for even enemies. 5:44-47
 - a) Say a good word to the ones cursing you. v 44
 - b) Do well for [dat.] / toward [loc.] the ones hating [μισεω - a non-violent hatred] as opposed to εχθρια - [a violent hatred]. Christ used μισεω for how one was to relate to his family if he wanted to be suited for the kingdom of the heavens.
 - c) worship in place of those who don’t treat you well.
 - (1) Those who insult or make threats upon you.
 - (2) Those who persecute you.
 3. This is how they become sons of their Father, the one in heaven. v. 45
 - a) They become those who are mature and privileged (by doing, cf Rom. 8).
 - b) The Father is in the heavens. During the kingdom the Father remains on the New Jerusalem and does not come to earth so He is in the heavens.

- c) They are demonstrating or living out a characteristic of the Father.
 - (1) The Father makes the sun rise over both evil ones and good ones.
 - (2) The Father makes it rain upon both righteous and unrighteous.
 - d) If they only love the ones who love in return, they are no different than anyone else but they are not like the Father. v. 46
 - e) If you only greet friends - what abundance are you doing? That is, you are supposed to have works that abound beyond the average person. How is that true when you act like the average person? This is the tax collectors' custom.
 - 4. They are to become perfect [mature or reaching the divinely designed end] even as the Father in the heavens is perfect.
- VII. The Sermon - The King's Contrast between Kingdom Righteousness and that of the Jewish Leaders 6:1-18
- A. Don't do your mercy gift to be seen. [Note txt. prb. between righteousness and mercy gift - There is good support from mercy gift - good spread.]
 - 1. Their purpose is to be seen [passive verb] - this is in contrast to letting them see your good works and glorifying God who is in heaven. v. 1
 - a) If you do it in this manner there is no reward alongside the Father. v. 1
 - (1) Note the place of the reward. During the Kingdom, the people on the earth will have the right to enter the Heavenly Jerusalem where they will be able to eat of the Tree of life (Rev. 22:2, 14; Zechariah 8:23).
 - (2) Note that the Father is in heaven during the Kingdom, because He is in the Mew Jerusalem.
 - b) The hypocrites announce their doing of mercy. v. 2
 - c) They have their reward, here - glory from men rather than a reward alongside the Father. **απεχω**- to have in full, with the idea of being paid in full thus nothing else is owed. They have already received in full what they are owed and God owes them nothing else.
 - 2. The citizen of the kingdom ought to do his mercy gifts in such a way that his right hand doesn't know what the other is doing.
 - a) This is a metaphor or analogy to illustrate how secretly they ought to give their mercy gift.
 - b) The gift is given in secret, no one needs to know. Luke 21:1-4
 - c) The Father sees in secret. Since, He is the rewarder, He is the only one that needs to see. He rewards openly [**εντω φανερω**- this is again supported by a wide spread of mss.] in a manifest manner.
 - B. Don't pray in order to be seen by men. 6:5-15
 - 1. Don't pray like the hypocrites. v. 5
 - a) The word prayer [**προσευχη**] does not have its specialized meaning of worship only as found in the epistles.
 - b) They pray standing in public places.
 - c) They pray to be manifest to men.
 - d) They receive the reward in full - again, God owes them nothing. They are manifest before men and that is all they get.
 - 2. The citizens of the Kingdom are to pray in private. v.6
 - a) They are to enter their room.
 - b) They are to shut their door.
 - c) They are to pray to the Father in secret.
 - d) The Father will repay them in the open of the manifestation.

3. Don't pray in the endless repetition of the Gentiles. v. 7
 - a) They believe that they will be heard by many words.
 - b) The citizens of the Kingdom need to know that their Father knows what they need before they ask [αἰτέω] Him. v. 8
4. The Citizens are to pray after the model Jesus gave. v. 9
 - a) His disciples asked to be taught how to pray. (Luke 11:1, 2)
 - (1) Because the leaders [priests] prayed on behalf of the people and individuals.
 - (2) Because Old Testament Jews did not normally pray directly to God, but through the priests [*cohen* - one who goes before on behalf of another].
 - b) Οὕτως- emphasizes not the repetition of these words but the manner or structure of their prayer. In other words, Jesus is not saying, "Pray this prayer." rather He is saying, "These are the **types** of things you ought to pray or the way in which you are to pray about these things."
 - c) The Father is in the heavens - true at that time and will be so during the kingdom. v. 9
 - d) The Father's name is holy.
 - e) They are to ask for the Kingdom to come. This demonstrates that this prayer is prior to the full coming of the kingdom. No where are we instructed to do so, and neither do any of the apostles ever communicate thusly.
 - f) They are to ask for God's will to be done. God's desirous will. It is done in the heaven and they are to desire it to also be done on earth.
 - g) They are to ask for God to give them their daily bread.
 - h) They are to ask forgiveness as or in comparison to how they have forgiven others.
 - (1) Here it is debts.
 - (2) In Luke 11:2-4 it combines debts with sins. The correlates with the previous issues of what people owe to others and leaving gifts at the altar and paying up their full due.
 - (3) We are to forgive because we are forgiven. Colossians 3:14 not as a basis of our forgiveness.
 - i) They are to ask not to be led into temptation. v. 13
 - (1) No where are we instructed to do so. In fact, 1 Corinthians 10 tells us that when we are tempted it is not by or from God.
 - (2) James 1:3 tells us to count it joy when we are tempted.
 - (3) James 1:10-13 tell us to bear temptation.
 - j) They are to ask to be rescued away from the evil one.
 - (1) This prayer will literally be answered by Satan being bound for most of the thousand years during the kingdom. Their temptations will only be from the flesh (see 5:21-48).
 - (a) The evil one [πονηρός] is the malignantly evil one.
 - (b) The request to be "kept" is to be rescued [ῥυσμαί] used by Paul of God rescuing him from the mouth of the lion and every evil work in 2 Timothy 4:17, 18.
 - (2) We are not delivered from the evil one.
 - (3) We are guarded [τηρέω] out of [ἐκ] the evil one (John 17:15). Satan is allowed to attack us but we do not belong to him and he is not able to touch us (1 John 5: 18)

- (4) We are given the Armor of God by which we can resist him, having submitted to God, Ephesians 6:10-18.
 - k) They are to state truth about God - worship. v. 13b
 - (1) The Kingdom is the God's
 - (2) The power is God's
 - (3) The glory is God's
 - (4) None of these are limited to the kingdom for they extend into the ages.
 - l) The citizens are given the reason for praying in this manner. v. 14
 - (1) God will forgive if they do.
 - (2) God will not forgive if they do not. v. 15
 - (3) They are forgiving trespasses. Not sins, for sin is against God. But we do offend others and thus we are to forgive their offenses against us.
 - (4) Compare Matthew 18:21-35.
- C. Don't fast in order to be seen by men. 6:16-18
 - 1. Don't fast like the hypocrites. v. 16
 - a) They are gloomy.
 - b) They disfigure their faces.
 - c) They do this to make it plain that they are fasting to men.
 - d) They receive their full reward now.
 - 2. The citizens of the Kingdom are to fast properly. vv. 17-18
 - a) They are to anoint their heads. v. 17
 - b) They are to wash their face. v. 17
 - c) They are not to appear fasting to men. v. 18
 - d) They will appear fasting to their Father - in secret. v. 18
 - e) The Father will repay openly.
 - 3. The fasting purpose.
 - a) O.T. worship involved physical actions whereas the Grace believer is to worship in spirit and truth (John 4:24).
 - (1) Part of the O.T. worship or communication with God involved the bringing of sacrifices and offerings.
 - (2) In this instance, fasting was to be towards God, not for men to see (Zechariah 7:5).
 - (3) Fasting was intended to be for the purpose of showing the sincerity of one's communication with God. (Isaiah 58:4 -the whole chapter; Jeremiah 14:12). David fasted and was reproached by men but was not fasting for their sake but in prayer to Jehovah (Psalm 69:10-13).
 - (4) Fasting was done most often as a part of confession or the expression of guilt or intense request to God due to a grievous circumstance such as the death of the Jews by Haman (Esther 4:16); David over the life of his child conceived in adultery (2 Samuel 12, 16, 21, 24); at the death of Saul and his sons (2 Samuel 1:12); in confession of Israel's presumptuous sin of handling the ark (1 Samuel 7:6) et al.
 - b) Fasting in this sermon follows immediately the instruction concerning prayer. Fasting and prayer were considered to go hand in hand.
 - c) Jesus' disciples did not fast while He was on earth. (Mark 2:18-20).
 - (1) The Bridegroom was with them.
 - (2) They would fast when He was absent. This is a reference to their brief kingdom message in Acts as well as the disciples during the Tribulation period. This does not refer to the fast of the Church saint but of the sons of

the bride chamber. The Church rather is the espoused bride of Christ (2 Cor. 12:2), not the sons of the bride chamber. We need to be careful not to confuse instructions to the Jews for the Kingdom with those to the Church.

- d) Paul only refers to fasting in his epistles three times.
 - (1) For the unique situation of the Corinthians [this unique situation affects many things in 1 Corinthians 7:29-31]. Husbands and wives would mutually agree to abstain from relations and by the same agreement to come back together. vv. 1-6
 - (2) Paul twice refers to his fastings in 2 Corinthians. 6:5; 11:27.
- e) The Church in Acts is referred to as fasting in chapters 13 and 14.
- f) In both Paul's epistles and Acts it is still connected with communication with God.
- g) We have no conclusive proof that it is to be the regular habit of the Grace Believer. The Grace Believer knows that no amount of fasting can demonstrate to God the sincerity of his communication to God. The Grace Believer is never to view his communication as an attempt to twist God's arm, gain extra spiritual insight, or convince God. This also applies to fasting.

VIII. The Sermon - The King's Contrast between Possessions in the Kingdom versus those on earth such as the leaders of Israel encouraged and practiced

- A. 6:19-They were not to treasure up treasures upon the earth.
 - 1. Treasure - aor. impv. - don't store up. [Note: Luke 12:33 uses heavens in the plural? In Matthew 6:20 heaven is in the singular.]
 - 2. The people during the time of the kingdom were not to treasure up on earth. During the kingdom they would need to bring their material wealth to New earthly Jerusalem where it would be taken to the Heavenly Jerusalem - Zion- and distributed as needed.
 - a) Revelation 21:24-26 - The nations will bring their glory and honor.
 - b) Isaiah 60:11 - The gates of the city will be open so that the wealth of the Gentiles will be brought into the New Jerusalem.
 - c) Isaiah 60:5-7 - The content of the wealth. v. 6 - camels, gold, frankincense, v. 7 - flocks, rams. See also 61:6; Zechariah 14:14; Haggai 2:7-8.
 - d) These people are this side of the Millennial Kingdom. Christ combines the rule in the kingdom with the way of life for these Jews anticipating the kingdom. The Jews were concerned about their material possessions. This had affected their ability to be meek and keep their heads clear and focus on the future.
 - e) Luke 12:13ff involves a question of dividing an inheritance (v. 13 - a brother, probably the sole heir - the one talking to Jesus wants what he under the law of primogenitary had no right to. V. 15 - they were to beware of greed. Christ gives the parable of the rich man that in his wealth found security but would have nothing of those things after death. In this way or manner is the one [a Jew] who will treasure up for himself but not unto God. (v. 21). They were more concerned about the success of the rich and evil over the poor and righteous. But they needed to be meek and realize that God's plan would deal with these things.
 - f) Luke 10:4 - The disciples were instructed not to take a money purse. When Christ looked back at that instruction and the disciples' obedience to it He asked if they had any need (22:35). But He changed the charge with the coming of His death (v. 36).

3. They were to lay up [vb. of treasure] treasures in heaven. It has two focuses. v. 20
 4. For those living in the Tribulation, it involved the rightful use of the material wealth in anticipation of the Kingdom. As in Luke 12:33; 18:22; Mark 10:21 Christ told these to give to the poor, to use of their wealth to meet the needs of others. During the kingdom there would be treasure in heaven. When the kingdom would arrive, they would be those who would have access to the treasure in the New Jerusalem.
 5. In the Kingdom, no one would store up for himself. It wouldn't be allowed. If a nation refused to come up to the New Jerusalem with their material wealth they would be ruined.
 6. The place of their treasure would also be the place of their heart. This was really a dividing factor for those anticipating the Kingdom. v. 21
- B. Some had a good eye, that is, what they looked for or at but others had an evil eye that resulted in the whole body being dark. v. 22
1. Christ is trying to communicate to these Jews who were looking forward prosperity in the kingdom. John 6:26 on one occasion the Jews came to Him because they had been filled with the bread. Their response the day before, having eaten was to make him King (v. 15).
 2. Christ communicates that the eye is the lamp of the body. It is what gives light to the body. In Luke 12:35 they are told to let their light burn. In Luke 11:36 they are to let that light shine. This is akin to chapter five. What they looked for and how they respond affects significantly their whole being. As seen in chapter five, it affects even how people see and perceive these Jews.
 3. The eye needed to be whole. see b.i. below
 4. This communicates that one of Christ's charges against the Jews had to do with formalism even at the expense of taking from others who had a need or neglecting the need of others. This would not be in the Kingdom and those who did so would have no access into the Kingdom.
- C. They could not serve two masters v. 24
1. Anyone would be divided over the two masters. v. 24 This is the idea of the eye being whole. It could not be divided to look one way and then the other.
 2. They would serve [slave to] God.
 3. Service is equated with love or hate.
 4. They would serve [slave to] Mammon.
 - a) Mammon is money or even more importantly, wealth..
 - b) Mammon was also a Syriac Deity or idol.
- D. They were not to worry in reference [Dat. of Ref.] to their physical life. v. 25
1. Physical life is soul [ψυχη] the animating principle of the body.
 2. The things pertaining to physical life are not to be their concern.
 - a) What to eat.
 - b) What to drink.
 3. The things pertaining to the body.
 - a) What to put on.
 4. There was more to the life and body.
 5. They were to look at the creation in reference to the life and body. vv. 26-30
 - a) God feeds the sparrows though they don't sow, reap and gather. v. 26
 - b) No one can change his height by worry. v. 27
 - c) The Lilies of the field don't worry about clothes. v. 28
 - d) Solomon wasn't clothed like these. v. 29

- e) The grass is only temporary. v. 30
- 6. They were not to worry about these things. v. 31
- 7. The Gentiles seek after these things. v. 32 They wanted this kingdom but they wanted it for the wrong reasons. They wanted material things. They were seeking after the same things the Gentiles were.
- 8. Their heavenly Father knows they have these needs and is able to deal with them. [It is a matter of priorities.]
- E. They were to seek the Kingdom of God and His righteousness. v. 33
 - 1. The Kingdom of God is the sphere of salvation. Matthew 19:23-25
 - 2. The Kingdom of God could not be seen apart from being born again. John 3:3, 5
 - 3. These were unsaved Jews who needed salvation but were more concerned about the physical aspects of the Kingdom of the heavens [which were legitimate]. They were seeking all these other things, but were not seeking salvation in the Kingdom of God. They did not have God's kind of righteousness.
 - 4. N.T. Grace believers are in the Kingdom of God. We can see the Kingdom of God when we see others and ourselves living righteousness, joy and peace by the Holy Spirit Romans 14:17.
 - a) We are made God's kind of righteousness in Christ 2 Corinthians 5:21; 1 Corinthians 1:30.
 - b) The N.T. Grace believer doesn't seek the Kingdom of God. He is in it. To instruct believers to seek that Kingdom is to misinterpret this passage which is a hortatory statement concerning salvation.
 - c) They needed to seek the kingdom of God because no one would initially enter that future aspect of the Kingdom of God if they were not saved. As we have seen, all the rebels in Israel will have been purged before Christ returns. Christ will separate the believing Gentiles from the unbelieving. Only believers, those in the kingdom of God, will enter that aspect of the Kingdom of the heavens referred to as the Millennial Kingdom. If these were seeking that kingdom but not the Kingdom of God, they wouldn't be allowed to enter the kingdom of the Heavens.
- IX. The King Contrasts Judgment While Anticipating and In the Kingdom of the Heavens to Judgment as Practiced Under the Law and While He Was on Earth. 7:1-6
 - A. The Practice of passing judgment on others was common during Christ's earthly ministry.
 - 1. This judgment was done primarily by the religious leaders.
 - 2. They judged according to appearance John 7:25
 - 3. They judged according to the Law, having heard a man John 7:51
 - 4. They judged according to the flesh. John 8:15
 - B. Jesus instructs His followers concerning judgment of others. v. 1
 - 1. They were not to judge. v. 1
 - 2. They would be judged. v. 1
 - a) They would be judged by the judgment they used. v. 2
 - b) They would be measured by the measurement they used. v. 2
 - 3. They were not to be hypocrites in their judgment. vv. 3-5
 - a) They were looking at the chaff or little splinter of wood in their brother's eye. v. 3
 - b) They were not considering the beam [the thing which had to be carried] which was in their own eye. v. 3

- c) How could they tell their brother they would cast the piece of chaff out of their brother's eye, while, behold, their was a beam in their own eye. v. 4
 - d) They are hypocrites. v. 5
 - e) They should cast the beam out of their own eye, then they could see well enough to cast out the piece of chaff from their brother's eye. v. 5
 - 4. The contrast of judgment in the Dispensation of Grace.
 - a) We do not judge motives (Romans 14:4, 10, 13; 1 Cor. 4:5; 5:3, 12-13).
 - b) We do judge in matters visible (1 Cor. 5:3, 12-13; 6:1-3).
- C. Jesus instructs His followers concerning judgment committed to pigs and dogs. v. 6
 - 1. The matter of judgment -
 - a) The holy thing - the product of judgment.
 - b) The pearls -
 - 2. The people judging - He uses the terms the Jews used of the Gentiles.
 - a) The dogs - a beast which returns to its own vomit.
 - b) The swine - the epitome of uncleanness
 - 3. The reaction -
 - a) They trample
 - b) They rend you - **ρηξωσιν**- to tear or burst. Used of new wine in old wine skins, of Sarah giving birth, of the demoniac tearing himself.
 - 4. They were not to turn judgment over to these others, neither were they to give to them the result of their thorough seeing - the judgment.
 - 5. Christ will judge in the future those who have judged by the same standard they used. Luke 19:22
 - 6. Those who had not believed were already in a state of being judged [Perfect Pass.] John 3:18
- X. The King Further Explains the Ability to Ask the Heavenly Father. 7:7-12
 - A. He instructs them on how to proceed in their approach to the Father
 - 1. He instructs them to ask - **αιτεω** - to make a simple request.
 - a) While Christ was on earth they could ask in this manner.
 - b) Christ said that a time was coming "in that day" when they would **αιτεω** ask Him nothing. John 16:23.
 - c) Christ said they would ask the Father in the name [character] of Christ. John 16:23b
 - d) Christ said they had asked nothing in His name [character] up to the point He was speaking. John 16:24.
 - 2. He instructs them to seek -
 - a) Were they seeking for God?
 - b) Were they seeking for a particular gift?
 - 3. He instructs them to knock -
 - a) What door are they knocking at?
 - b) What are they seeking for?
 - 4. Each instruction has an iterative emphasis - "keep on asking . . . seeking . . . knocking"
 - a) This agrees with Luke 18:1-8 - men ought always to pray and not to faint. This was new for Jews, but if they really anticipated the Kingdom, they would keep on praying.
 - B. He instructs them concerning the benefit. v. 8
 - 1. They would receive.

2. They would find.
3. They would have the door opened for them.
- C. He instructs them by way of contrast to human fathers. vv. 9-11
 1. Earthly fathers don't give evil gifts in answer to requests from their children. vv. 9-10
 2. Earthly fathers are evil and yet give good [ἁγαπᾶω that which makes for happiness] gifts. v. 11
 3. The Father in the heavens will give good things to the ones asking. v. 12b
 - a) The good things [plural] would refer to the requests in 6:11-12.
 - (1) daily bread - they worried about what they would eat and now are told to ask the Father for these needs rather than worry about them.
 - (2) forgiveness - the more important issue - they were to forgive and if they could do so, God would forgive in kind.
 - b) Luke records the gift given as singular - the Holy Spirit. Luke 11:13
 - (1) This is in the context of the example prayer for the kingdom as in Matthew. 11:3-4
 - (2) This is preceded by an illustration of one friend asking another for food with which to feed a visitor (11:5-8).
 - (3) During Christ's earthly ministry, the Holy Spirit was along side the disciples, not in them (John 14:17).
 - (4) The disciples were given the opportunity to ask for the Holy Spirit during Christ's earthly ministry.
 - (5) John 20:22 indicates that the disciples had not received the Holy Spirit during the earthly ministry.
 - (6) John 20:22 also ties the activities of the disciples to the forgiveness of others, which agrees with the "Golden Rule" of Matthew 7:12. Since the disciples carried the message of forgiveness, if they forgave or retained it would have already be done by God - the disciples with the special gift of the Spirit would have a special discernment.
- D. He instructs them that there is a direct relation between how they deal with others.
 1. You do to men what you desire them to do to you. v. 12a
 2. The Law and Prophets communicated this instruction. v. 12b
 3. While asking, seeking and knocking they needed to consider how they were dealing with others. Would God answer a request for food when they had denied food to others? Would God offer them forgiveness if they refused to forgive others? Keep in mind, Christ is addressing unsaved Jews who were anticipating the Kingdom. This can not be applied to us in the dispensation of Grace - there are sharp contrasts even with the mild similarities.
 4. Christ instructed His disciples to ask in prayer and they would receive. Mark 11:24
 - a) When they stood praying they were to forgive others and the Father would do to them likewise. v. 25
 - b) If they did not forgive, the Father would not forgive them. v. 26
 5. Christ instructed the disciples to pray for the ones who mistreated [harassed] them.
- XI. The King Explains How One May Enter the Kingdom and the Dangers Which Such an One Will Confront. 7:13-27
 - A. Christ instructs concerning two gates and ways. vv. 13-14
 1. The Wide Gate v. 13
 - a) The Gate is wide.

- b) The Way leading to the Gate is spacious [ευρυχωρος] well spaced or well open. It isn't confined and uncomfortable but spacious and roomy.
 - c) The Gate and Way lead to destruction [απωλειαν] ruination.
 - d) Many are the ones entering through this gate.
2. The Narrow Gate and Way v. 14
 - a) The Gate is narrow
 - b) The way is hemmed in [or tight].
 - c) This Gate and Way lead to life.
 - d) Few find this Gate and Way.
 3. **Note:** No where in this instruction is there indication that this is immediately salvation. This is with reference to the Kingdom of the Heavens (7:21), therefore, the physical Kingdom as opposed to the Kingdom of God which would be the sphere of salvation. There are similarities and only those who enter this narrow Gate will find salvation because only believers will initially enter the Prophesied form of the Kingdom of the heavens which will exist in the Millennium.
 4. A Comparison of Matthew 7:13 & 14 with Luke 13:23-24
 - a) Christ's similar but not identical statement in Luke 23 is clearly with reference to salvation. v. 23
 - b) Christ tells them to agonize to enter through the narrow gate. v. 24a
 - (1) Compare Luke 18:24; Matthew 19:23 in which hardly or with great difficulty a rich man might enter the Kingdom of the heavens and one that hath a quality of riches in Luke and Mark. While the rich man could not enter the Kingdom of God in Matthew 19. One that had riches could with difficult enter the Kingdom of God - the difficulty being that Christ told him to sell all and give to the poor, then he would be poor and could enter the Kingdom of God.
 - c) Christ said many will seek to enter through the narrow gate. v. 24b
 - d) Christ said many would not be able to enter through the narrow gate. v. 24b
 - e) Christ said the master will not permit them to enter nor will he open the door. v. 25
 - f) In Matthew 7, Christ said nothing about agonizing, or a door being shut.
 - g) In Matthew 7, Christ did speak of a way and said nothing about many seeking to enter the narrow gate but rather that few would go that way. These are powerful contrasts.
 5. Christ's instructions charge these Jews to take the way and go the gate that few would. Few would go this way because He has just about finished laying out the summary constitution of His kingdom which entails far greater requirements than those given in the Mosaic Law, therefore, few would give heed to these instructions. Christ is about to clarify this in the remaining verses. In those remaining verses Christ instructs these Jews to do what He has said, to give heed to His words and to build on the foundation of rock.
- B. Christ warns concerning the false prophets who would mislead those attempting to enter the Kingdom of the heavens. vv. 15-20
 - C. Christ instructs concerning doing the Father's will. vv. 21-23
 - D. Christ instructs concerning doing what He has said. vv. 24-27
- XII. The People Respond to the King's Instruction 7:28-29
- A. Jesus has finished His words. v. 28a
 - B. The Crowd was astonished. vv. 28b
 1. Astonished upon the basis of His instruction for practice [διδαχη]. v. 28b

2. Astonished because He taught with authority. v. 29a
3. Astonished because He didn't teach like the scribes. v. 29b