

10/29/17

**Children Of The Kingdom**  
**Matt. 5:13-20**

Jesus has finished expounding the Beatitudes that describe the characteristics of a Christian's character to His disciples directly, not the crowds. Matt. 5:3-12

The first four Beatitudes reveal our passive relation to God by grace through faith, the rest are active towards man, and all of them are "Beatitudes" not "Do-attitudes".

1. The law was based on doing, revealing man's inability to keep the law that every mouth may be stopped and the whole world guilty before God because the law is spiritual revealing the evil and sin of the heart! Rom. 3:19
2. The Beatitudes are based on being; revealing man's enabling to live life in the Spirit by being born again!

Matthew now turns from a believer's relation to God to their relation to the world, identified by three things. Matt. 5:13-20

- I.** The nature of the Kingdom of heaven. vs. 13-16
- II.** The authority of the Kingdom of heaven. vs. 17-18
- III.** The greatness in the Kingdom of heaven. vs. 19-20

**I. The nature of the Kingdom of heaven. vs. 13-16**

- A. Jesus proclaimed to His disciples they were to have a transforming influence on the sinful world. vs. 13
  1. The proclamation is a metaphor, "You are the salt of the earth", based on their being enabled to live out the beatitudes through the new birth by the Holy Spirit. vs. 13a
    - a. Having seen their own banruptcy, poor in spirit, to merit or deserve salvation.
    - b. Having mourned over the offense of their sin to God, the pain, misery and destruction towards man.
    - c. Having come to a state of humble meekness, as a servant of God.
  2. The illustration is after the characteristics of salt that is known for three key factors. vs. 13a
    - a. In the days of Jesus there was no refrigeration, so meat and other things would go bad quickly, salt would have a purifying affect.
      - 1) Meat would be salted to stop it from decaying and rotting.
      - 2) Soldier would be paid in salt giving us the saying, "he is worthy his salt" comes from.
      - 3) So the disciples of Jesus were to have a preserving affect on this sinful

- human world, just as we are by our transformed life in Christ.
- b. Salt causes thirst also, so our life as a believer should have an affect on sinners.
    - 1) Causing them to be inquisitive about the way we live and why!
    - 2) Causing them to see their bankruptcy before God and desire to be saved.
  - c. Salt causes food to taste better and so our lives as believers should give evidence to sinners that life can be enjoyed.
    - 1) That life can only have true and complete meaning by a personal relation with God.
    - 2) That life with all its troubles can be lived out by grace in a godly manner.
3. The caution to His disciples was that they become indiffent and not yield to the Spirit's influence on the sinful world. vs. 13b-d
- a. The possible potential is stated by Jesus, "but if the salt loses its flavor, how shall it be seasoned?" vs. 13b-c
    - 1) If the believer ceases the have the natural affect of the Spirits influence on the sinful world around them.
    - 2) What will happen to sinners in this lost world?
  - b. The horrible end result is stated, "It is then good for nothing but to be thrown out and trampled underfoot by men." vs. 13d

- 1) When salt became insipid or flat by being mixed or diluted, it was no longer "good for nothing" contrary to what it was meant to be.
  - 2) They would simply use it to be cast on walking paths to make them free of vegetation and weeds.
- B.** Jesus proclaimed to His disciples they were to have an illuminating influence on the sinful world. vs. 14-16
1. The proclamation is another metaphor, "You are the light of the earth", again based on being enabled to live out the beatitudes being born again. vs. 14a
    - a. Through the empowerment of the Spirit.
    - b. The believers are the light of the word indirectly, as the instruments of Jesus, for He is the light of the world. Jn. 9:5
  2. The illustration is after the characterics of light. vs. 14a
    - a. Light dispels darkness, so the life of a believer dispels the darkness of the sinful world by not approving or partaking of it.
    - b. Light reveals what is hidden, so the believer through his life offers those in darkness the light of the God's word knowing God knows all secret things.
    - c. Light guides, so the believer is to warn sinners through the gospel about the coming judgment pointing them to the

cross of Christ for the forgiveness of sins.

3. The elaboration of the metaphor of being the light of the world is stated by Jesus, “A city that is set on a hill cannot be hidden.” vs. 14b-15
  - a. The double metaphor emphasizes the presence and benefit of the light, a visible witness against sin, impossible to miss.
    - \* The word hidden “krupto”, means to escape notice.
  - b. The city might represent the church corporately, as a witness of grace and the power of the gospel to save.
4. The explanation of the proper use and purpose of the light is stated by Jesus, vs. 15
  - a. A person does not cover up a lit lamp, “Nor do they light a lamp and put it under a basket.” vs. 15a
  - b. A person places the lit lamp high, “but on a lampstand, and it gives light to all who are in the house.” vs. 15b-c
5. The application is declared by Jesus to His disciples. vs. 16
  - a. They are to live as saved and transformed individuals being a light to those in darkness, being who they are, “Let your light so shine before men.” vs. 16a
    - 1) This is an imperative command.
    - 2) Living a godly life before God.

- 3) Living a righteous life before man.
- b. They are to have as their purpose of life to point people to God, “that they may see your good works and glorify your Father in heaven.” vs. 16b
  - 1) The word good “kalos” means excellent, commendable and admirable deeds, things that are moral, ethical and useful to others by yielding and walking in the Spirit.
  - 2) The motive and intent is that people give God the credit and praise, the word glorify “doxazo”, means magnify, praise or give honor to the Father in heaven, not themselves.
    - \* The Scribes and Pharisee were always doing right things, but to be seen, white sepulchres full of dead men’s bones. Matt. 23:27

### Illustration

“Nebuchadnezzar spoke, saying, “Blessed be the **God** of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king’s word, and yielded their bodies, that they should not serve nor worship any **god** except their own **God!**” Dan. 3:28

### Application

1. The light of God’s knowledge and glory was given to Adam and Eve in an untainted state at creation.
  - a. But they chose sin and darkness.

- b. Their children inherited sin nature, Able chose to walk in the light of God, Cain in darkness.
  - c. God judged the entire world of Noah, except for eight people because the world chose to live in darkness knowing the light of God.
  - d. God began a new world with eight people that had the light and perfect knowledge of God, yet it ended up in the tower of Babel.
    - \* “Because, although they **knew God**, they did not glorify *Him* as **God**, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools.” Rom. 1:21-22
2. The problem is the heart of man.
- a. The heart of man is deceitful and desperately wicked. Jer. 17:9
  - b. The things that proceed from the heart defile a man. For out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Matt. 15:18-19
  - c. “Keep your heart with all diligence, For out of it *spring* the **issues** of **life**.” Prov. 4:23
  - d. “If *God* puts no trust in His saints, And the heavens are not pure in His sight, How much less man, *who is* abominable and filthy, Who **drinks** iniquity like water!” Job. 15:14-15
3. The fallen world loves darkness and sin.
- a. Jesus came to be that light, “The people who sat in **darkness** have seen a great **light**, And upon

- those who sat in the region and shadow of death **Light** has dawned.” Matt. 4:16
- b. “In Him (Jesus) was life, and the life was the light of men. And the **light** shines in the **darkness**, and the **darkness** did not comprehend it.” Jn. 1:4-5
  - c. “And this is the condemnation, that the light has come into the world, and men loved **darkness** rather than light, because their deeds were evil.” Jn. 3:19
  - d. “While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.” Jn. 12:36

*The nature of the Kingdom of heaven is spiritual!*

## II. **The authority of the Kingdom of heaven. vs. 17-18**

- A. Jesus proclaimed to His disciples the relation of the Old Testament Scriptures to Himself. vs. 17
  - 1. The proclamation of Jesus was that He did not come to void or abrogate the law or prophets, “Do not think that I came to destroy the Law or the prophets.” vs. 17a
    - a. This was what the Scribes and Pharisee were hearing and concluding as they heard Jesus correct their wrong interpretation of the Scriptures.

- b. The word destroy “katalusai”, means to dissolve or render vain.
    - \* The same word is used for our body as a tent to be taken down. 2Cor. 5:1
  - c. Two times in this verse is the personal pronoun “I”, Jesus is the ultimate authority of the Kingdom of heaven.
    - \* Jesus was the Word made flesh. Jn. 1:1, 14
2. The Law refers to the first five books of Moses, Genesis to Deuteronomy. vs. 17a
- a. The Law contained moral standards and principles in ordinances, statutes and judgment required by the law.
    - 1) Jesus did not violate one aspect of the law, only the twisted self-righteous interpretations and additions of the Scribes and Pharisees.
    - 2) Though we are not under the Mosaic Law we are responsible to be moral, ethical to the civil laws of society.
    - 3) We are liable to the punishment of the law if we break them, having to pay fines, make restitution or go to jail.
  - b. The Law contained ceremonial ritual.
    - 1) The entire book of the Law in particular the book of Leviticus spoke of Jesus in types, shadows, figures and prophetic of His coming to earth as a man. Heb. 10:1

- 2) All the tabernacle and its furnishings spoke of Jesus, all the sacrifices were prophetic of Jesus.
    - \* “Then I said, ‘Behold, I have come In the **volume** of the book it is written of Me- To do Your will, O God.’” Heb. 10:7
3. The prophets refers to the prophecies of the Coming Messiah, the God-Man. vs. 17a
- a. The first being the promise to Adam of the “Seed of the woman”, indicating without the aid of a man, born of a virgin. Gen. 3:15; Is. 7:14, Matt. 1:23
  - b. The prediction of being the prophet of prophets, requiring His words from all. Deut. 19:18-19
  - c. The prophecies that Jesus would die and rise from the dead to atone and justify sinners. Gen. 22; Ps. 22; Is. 53
4. The purpose of the First Coming of Jesus is stated by Him, “I did not come to destroy but to fulfill.” vs. 17b
- a. Jesus repeated for the second time that He did not come to destroy the Law or the Prophets for emphasis.
  - b. Jesus plainly said, “But to fulfill.”
    - 1) The word fulfill “pleroo”, means to fill up to the top, to render complete.
    - 2) Jesus fulfilled the law as the God-Man, the Last Adam, identical to the First Adam. 1Cor. 15:45

- B.** Jesus proclaimed to His disciples the reliability and trustworthiness of the Old Testament Scriptures was unquestionable. vs. 18
1. Jesus as the greatest authority declared, “For assuredly, I say to you.” vs. 18a-b
    - a. The word assuredly “amen” at the beginning of a sentence indicates absolute truth of greatest importance.
      - \* John is the only one who records the double proclamation for greater emphasis, “Verily, Verily” 25 times in the KJV, the NKJV translated it “Most assuredly”
    - b. When the word “amen” is placed at the end of the sentence it affirms and confirms what has been stated to be true.
      - \* So as to say, “so be it or let it be done!”
  2. Jesus declared not one thing will be left out or missed that is written in the Scriptures or about Him. vs. 18c-d
    - a. Jesus knew there are many more to be fulfilled in the future, “till heaven and earth pass away.” vs. 18c
      - 1) The gathering of His church.
      - 2) The fulfillment of seven years of the Tribulation and all the judgments.
      - 3) The remnant of Israel to be protected and preserved in the wilderness.
      - 4) The Second Coming to judge the world.
      - 5) The Kingdom Age.

- b. Jesus stated that before heaven and earth are dissolved with fire everything written will be fulfilled, “One jot or one tittle will by no means pass from the law till all is fulfilled.” vs. 18d
  - 1) The “jot” is the smallest Hebrew letter.
  - 2) The “tittle” is a horn hook projection, a mark over a letter to distinguish it.
- c. Jesus fulfilled over 300 prophecies in His First Coming, not one was missed, Christ is the end of the law, a tutor to bring us to Christ. Rom. 10:4; Gal. 3:24
  - 1) Many of them as He was on the cross.
  - 2) None were left out for He said from the cross, “It is finished “teleo”, that means to complete or fulfill. Jn. 19:30

### **Illustration**

A.W. Tozer in his devotional Renewed Day By Day, September 24:

“I observe with pained amusement how many “water boys” of the Pulpit in their efforts to be prophets are standing up straight and tall and speaking out boldly in favor of ideas that have been previously fed into their minds by the psychiatrists, the sociologists, the novelists, the scientists and the secular educators.

“A new Decalogue has been adopted by the neo-Christians of our day, the first word of which reads, “Thou shalt not disagree”; and a new set of

Beatitudes too, which begins “Blessed are they that tolerate everything, for they shall not be made accountable for anything.”

### **Application**

1. Do you believe God gave all of the books in the Bible or do you exclude some?

\* If you don't believe it then who will determine the ones of God and the ones that are not?

\* “All **Scripture** *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” 2Tim. 3:16-17

2. Do you have complete confidence the Scriptures are infallible and inerrant, in both the Old and New Testament?

\* If you do not how can you in all good conscience proclaim the word of God with authority?

\* “And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private

**interpretation**, for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.” 2Pet. 1:19-21

3. Do you realize there has never been one piece of evidence of history, archeology that has ever contradicted or proven the Bible wrong but only

confirmed it, a great testimony that the Scriptures are the very word of God!

\* “For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe”. 1Thess. 2:13

***The authority of the Kingdom of heaven is the Scriptures!***

### **III. The greatness in the Kingdom of heaven. vs. 19-20**

A. Jesus proclaimed to His deiciples there are two classes of men in the Kingdom of heaven. vs. 19

1. The proclamation of Jesus first pointed out those that disobeyed and taught other to do the same, “Whoever therefore breaks one of the least of these commandments, and teaches men so.” vs. 19a-b

a. The Pharisees and Scribes were the main culprits, though there were exceptions.

1) Jesus will go on to give six examples of how they violated the law and taught others to do so.

2) The repeated phrase is, “You have heard that it was said to those of old,

- but I say unto you". vs. 21-22, 27-28, 31-32, 33-34, 38-39, 43-44
- b. These were religious men interested and motivated by a desire to be seen of men as righteous.
    - 1) They believed the outwards keeping of the law fulfilled the law.
    - 2) They utterly failed in not seeing the law being spiritual to deal with the evil of the heart, revealing that though one may not have committed adultery physically they were guilty of it by the lust in their heart.
  2. The proclamation of Jesus declared His judgment over one who disobeys and teaches other to do so, "shall be called least in the kingdom of heaven." vs. 19c
    - a. The word least "elechistos", refers to least in importance, authority, rank or excellence here on the earth, even though they declare to know God.
      - \* This does not mean they will be in heaven as the least!
    - b. The phrase Kingdom of heaven remember indicates God's rule over the earth with reference to the prophecies of the Old Testament concerning the coming of the King from heaven to set up a kingdom on this earth with heaven's standard. Dan. 4; 7:14, 27

3. The proclamation of Jesus declared His judgment over the one who obeys and teaches other to do the same, "but whoever does and teaches *them*, he shall be called great in the kingdom of heaven." vs. 19d-e
    - a. The word great "megas", refers to a person's importance, value, authority and virtue here in the earth, a true child of God.
      - \* This means they will be rewarded in heaven!
    - b. The Kingdom of heaven again indicates God's rule over the earth with reference to the prophecies of the Old Testament concerning the coming of the King from heaven to set up a kingdom on this earth with heaven's standard. Dan. 4; 7:14, 27
- B.** Jesus proclaimed to His disciples how to enter the Kingdom of heaven. vs. 20
1. The proclamation of Jesus is as the ultimate authority. "For I say to you." vs. 20a
    - a. This again stand in contrast to the authority of the Scribes and Pharisees.
    - b. This also stands for correcting the wrong and false teaching of the Scribes and Pharisees through the six example of the law. Matt. 5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44
  2. The proclamation of Jesus is a sharp warning to His own disciples. vs. 20b-c



- a. The warning of Jesus is against false righteousness of the Scribes and Pharisees, “that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees. vs. 20b
  - 1) The hypocrisy and duplicity of their life style!
  - 2) The corrupt and false teaching of the Law by the Scribes and Pharisees!
- b. The judgment of Jesus to His disciples is that if they do not heed the warning, they will end up like the Scribes and Pharisees, “you will by no means enter the kingdom of heaven.” vs. 20c
  - 1) This is the “key verse” to the Sermon On The Mount.
  - 2) The warning and proclamation is to every person who calls themselves a Christian and thinks only outward obedience matters, while ignoring the motive and intent of the heart contradicting the Scriptures.

### Illustration

Attempting or declaring that you can live out what Jesus taught on the sermon of the mount on your own goodness or human ability, is equivalent to saying that you can jump out of a plane with your backpack because it will open up like a parachute!

### Application

1. Listen to Paul’s autobiography as he confesses his attempt to obey in his own strength and ability, only to result in “willful defeat”, not warfare as indicated in Galatians and Ephesians. Rom. 7:7-25  
 \* “What shall we say then? *Is* the law sin? Certainly not! On the contrary, **I** would not have known sin except through the law. For **I** would not have known covetousness unless the law had said, “You shall not covet.” But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead. **I** was alive once without the law, but when the commandment came, sin revived and **I** died. And the commandment, which *was* to *bring* life, **I** found to *bring* death. For sin, taking occasion by the commandment, deceived me, and by it killed *me*. Therefore the law *is* holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. For we know that the law is spiritual, but **I** am carnal, sold under sin. For what **I** am doing, **I** do not understand. For what **I** will to do, that **I** do not practice; but what **I** hate, that **I** do. If, then, **I** do what **I** will not to do, **I** agree with the law that *it is* good. But now, *it is* no longer **I** who do it, but sin that dwells in me. For **I** know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good **I** do not **find**. For the good that **I** will *to do*, **I** do not do;

but the evil **I** will not *to do*, that **I** practice. Now if **I** do what **I** will not *to do*, it is no longer **I** who do it, but sin that dwells in me. **I find** then a law, that evil is present with me, the one who wills to do good. For **I** delight in the law of God according to the inward man. But **I** see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that **I** am! Who will deliver me from this body of death? **I** thank God--through Jesus Christ our Lord! So then, with the mind **I** myself serve the law of God, but with the flesh the law of sin.”

\* The problem is evident, 31 times the personal pronoun “I” appears!

2. God has provided the way and ability through Jesus.

\* “*There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the **likeness** of **sinful** flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.” Rom. 8:1-4

3. Nothing less than this will enable each of us to live out the teaching of the Sermon on the mount, no abilities of our flesh can enable us to obey it!

- a. Jesus said to the twelve, “If anyone desires to come after Me, let him **deny** himself, and take up his cross daily, and follow Me.” Lk. 9:23
- b. Paul came to understand this, “I have been **crucified** with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” Gal. 2:20

***The greatness in the Kingdom of heaven is living in the Spirit!***

### **Conclusion**

Matthew turned from a believer’s relation to God to their relation to the world, identified by three things.

- I.** The nature of the Kingdom of heaven is spiritual!
- II.** The authority of the Kingdom of heaven is the Scriptures!
- III.** The greatness in the Kingdom of heaven is living in the Spirit!