

6/1/14

Are You In The Kingdom of God?

Lk. 6:17-26

Jesus has been teaching throughout Galilee, both in the synagogues and out in the open, his fame is growing and the crowds are flocking to Him.

Luke gives us one of these occasions, as Jesus taught and healed many among the multitudes, at his sermon on the plain.

We want to look at a section of the sermon of the plain, which is characterized by three things: Lk. 6:17-26

- I. The signs of the kingdom of God. vs. 17-19
- II. The blessings of entering the Kingdom of God. vs. 20-23
- III. The warnings about rejecting the Kingdom of God. vs. 24-26

I. The signs of the kingdom of God. vs. 17-19

- A. The people were drawn to Jesus. vs. 17
 - 1. The setting of the gathering is depicted as a level place. vs. 17a
 - * “And He came down with them and stood on a level place.”
 - a. Jesus descended with His twelve apostles.

- 1) Jesus had proclaimed to be the Messiah, at the synagogues in Nazareth. Lk. 4:16-19
- 2) Jesus had gone up to a mountain to pray all night, then at day break He called His disciples and chose twelve apostles. vs. 12-16
- b. Jesus stood on a level area.
 - 1) The word level “pedinos”, means a plain, He had just come down from the mountain.
 - 2) The area was somewhere between Tiberias and Nazareth or a few miles south of Capernaum, for Jesus had been and was preaching, teaching, casting out demons and healing in the synagogues and among the crowds. Lk. 4:31-33; 5:1; 12; 6:6
 - 3) We were standing on a hill in the city of Capernaum 2 weeks ago in Galilee, as I taught the Beatitudes of the Sermon on the Mount.
- c. Some believe the teaching is the same Sermon on the Mount. Matt. 5-7.
 - 1) But there are major differences, starting with Jesus standing on a plain, versus a mountain. Matt. 5:1; Lk. 6:17
 - 2) The length of the sermons is quite different, Luke records 32 verses, Matthew 111 verses, 3 chapters.

- 3) The various declarations of Jesus are similar, but not exact in their meaning, as we will examine.
 - * I am sure that Jesus repeated many teachings altering them to the need of the people to hear.
 - 4) The record of Matthew is as an eye-witness, Luke by investigation and interviews, as directed by God.
2. The gathering of people was diverse. vs. 17a-b
 - a. Luke says that Jesus “stood with a crowd of His disciples.”
 - 1) Not the twelve apostles.
 - 2) These were the multitude of disciples that followed Jesus around Galilee.
 - b. Luke also tells us Jesus stood with “a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon.”
 - 1) Those from the south came up to Galilee, Judea and Jerusalem.
 - 2) Those from the north, came down to Galilee, the area of the seacoast of Tyre and Sidon, where Jesus healed the Syro-Phynician woman’s daughter was healed from her severe demon possession. Matt. 15:21-28

- B. The people were seeking Jesus for personal benefits. vs. 17c-19
 1. They came to be instructed by Jesus, “who came to hear Him.” vs. 17c
 - a. The word hear “akouo”, means to consider and understand what is said.
 - b. The revolutionary words of Jesus were full authority, not as the Scribes and Pharisees, declaring, “You have heard it been said, but I say to you”.
 2. They came to be touched by Jesus and be healed their diseases.” vs. 17c
 - a. Luke being a doctor focuses much on those Jesus healed, regardless if it was blindness, deafness, leprosy, etc.
 - b. The word healed “iaomai”, is used by Luke eleven times to cure or heal physically, one time for spiritual healing for salvation. Lk. 4:18
 3. They came to be delivered from demons, “as well as those who were tormented with unclean spirits.” vs. 18a
 - a. Jesus had delivered the demon possessed man in the synagogue at Capernaum. Lk. 4:31-33
 - b. The demons came out crying out, “You are the Christ, the Son of God!” And He, rebuking them did not allow them, did not allow them to speak, for they knew that He was the Christ.” Lk. 4:41

4. They were not disappointed, “And they were healed.” vs. 18b
 - a. They were delivered from the power of Satan and free to believe on Jesus and be saved.
 - b. Jesus will cast out seven demons from Mary Magdalene. Lk. 8:2
5. They were pressing all around Jesus, “And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.” vs. 19
 - a. The scene is an uncomfortable and anxious one, as individual in the crowd were attempting to touch Jesus.
 - * The word touch “haptomai”, means to fasten one’s self to, to cling to something or someone.
 - b. The reason is given, they recognized when someone touched Jesus healing power went out and they were made whole.
 - 1) The word power “dunamis”, means inherant power by virtue of His nature, being God Incarnate!
 - 2) The word is translated in the KJV “virtue”, it is the same word used for the endued power of the Holy Spirit to be poured out in the Day of Pentecost. Acts 1:8

Illustration

There has always been those who make signs and wonders as the focus of their ministries and often are false or become unbiblical in their teaching of.

Application

1. The Father is still drawing people to Jesus.
 - a. Some for salvation, as the gospel is proclaimed, in order to forgive them of their sins and from the shame and destruction of sin has brought to their lives.
 - * “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.” Rom. 5:1-2
 - b. Others to hear and obey His words and grow, develope and mature in Christ.
 - * “Be **diligent** to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” 2Tim. 2:15
2. The Lord Jesus still heals in spite of the illness.
 - a. We are to pray for the sick that the Lord might heal them by their faith, the faith of others or sovereignly by God.
 - * “Is anyone among you **sick**? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the **sick**, and the Lord will

raise him up. And if he has committed sins, he will be forgiven.” Ja. 5:14-15

- b. We are to know Jesus still delivers people from demon possession, not to be confused with deliverance ministries that blame their carnal living to demons, as the demon of “lust”, “greed”, “anger”, etc.

* “Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation. And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour” Acts 16:16-18

The signs of the kingdom of God verified Jesus was Messiah!

II. The blessings of excepting the Kingdom. vs. 20-23

- A. The believer has the true wealth. vs. 20

* “Then He lifted up His eyes toward His disciples, and said: “Blessed *are you* poor, For yours is the kingdom of God.”

1. Jesus lifted up His eyes towards His disciples to teach them.
 - a. These disciples “mathetes” means learner or pupil and were among the crowd. vs. 17a
 - b. The twelve apostles are distinct identified as “them”. vs. 17a
2. Jesus pronounced a blessing on them, “Blessed *are you* poor, For yours is the kingdom of God.”
 - a. These are known as Beatitudes.
 - 1) There are nine in the Sermon on the Mount. Matt. 5:3-11
 - 2) There are four in the Sermon on the plain. Lk. 6:20-23
 - b. The word blessed “markarios” means happy.
 - 1) This happiness is true lasting happiness, due to being saved.
 - 2) This happiness is related to being one with God.
 - c. The individual blessed in genuine happiness is the poor, a paradox.
 - 1) The word poor “ptochos”, means one destitute of wealth, influence, position and honor in this world.
 - 2) They often struggle in society to live from day to day, Luke has much to say about the poor.
 - 3) But Jesus is not saying that all poor or just because you are poor you are saved or blessed by God.

- 4) Matthew adds “poor in spirit”, the one seeing a bankrupt poverty of spirit to merit salvation. Matt. 5:3
- d. The happiness of the poor is substantiated by the words, “For your is the kingdom of God.”
 - 1) The proclamation does away with the paradox and makes the Beatitude an absolute truth.
 - 2) The poor disciples in the crowds born again by the gospel having access to the wealth of the kingdom of God.
 - 3) This was the declaration of Jesus in the synogogue at Nazareth and to John when he was in prison, “to the poor the gospel is preached.” Lk. 4:18; 7:22
 - 4) Jesus said, “The Kingdom of God is within you.” Lk. 17:21
- B. The believer has the right appetite. vs. 21a-b
 - * “Blessed *are you* who hunger now, For you shall be filled.”
 - 1. Jesus pronounced the second Beatitute on the beleiver. vs. 21a
 - a. Blessed are those who hunger now.
 - * The word blessed “markarios” means happy in the highest degree.
 - b. The blessed happiness is over those who hunger.

- 1) The hungry “peinao” can mean physical hunger or figurative for spiritual hunger.
- 2) The hunger is spiritual for the things of God, expressed in a present participle durative expressing quality or condition, that of hungerying constantly, for the hunger referred to not only continues but even increases in the very act of being satisfied. Lenski
- 3) They having repented of their sins, have lost their appetite for the world and the appeal of sin, but certainly are not perfect or sinless.
- c. The word now “nun” is emphatic.
 - 1) This indicates the church age, in contrast to the coming Millennium.
 - 2) This hunger is for God, His word, the things of God and forgiveness for ongoing fellowip, all due to the transformation of their heart, not the alteration of the world!
 - 3) Matthew says, “Blessed are those who hunger and thirst after righteousness.” Matt. 5:6
- 2. The blessed happiness of the disciples of Jesus is that their hunger will be satisfied by Jesus, “For you shall be filled.” vs. 21b
 - a. The tense is the future.
 - 1) When they hunger.

- 2) As often as they hunger.
 - 3) The more they are hungry, the more God satisfies the believer.
 - b. The phrase you shall be filled “chortasthesesthe” is a strong verb.
 - 1) It is used for feeding and fattening cattle with fodder and grain.
 - 2) It is also used for feeding men with great abundance.
- C. The believer’s sorrows will be turned to joy.
vs. 21c-d
 * “Blessed *are you* who weep now, For you shall laugh.”
- 1. Jesus pronounced the third Beatitude on the believer. vs. 21c
 - a. Blessed are those who weep.
 - 1) The word blessed “markarios” happy in the highest degree.
 - 2) True lasting happiness, through the new birth.
 - b. The blessed happiness is over those who weep.
 - 1) The word weep “klaio”, means to mourn, lament or to sob.
 - 2) The idea is one of pain and grief being experienced and expressed.
 - 3) The present participle again denotes people constantly sobbing and lamenting for the evil in the world, the rejection of the gospel.

- 4) Lenski says, “But we must of course, include every other grief that is due to the power of sin in this world as it inflicts blows, losses, and pain upon the godly. It includes every wrong done to us as well as every painful consequence of our own wrongdoing.
- c. The word now “nun” again emphatic.
 - 1) This indicates during our present life as believers in the fallen world.
 - 2) For our own failures as believers, in contrast to the Millennium.
 - 3) This weeping and sobbing is due to the transformation of our heart, first of all for hurting God by our sin and attitudes.
- 2. The happiness of the disciples of Jesus is that their weeping will be consoled by Jesus, “For you shall laugh.” vs. 21d
 - a. The tense is the future.
 - 1) When they lament or mourn.
 - 2) As often as they are grieve for the world or their sins.
 - 3) The more they are hungry, the more God satisfies the believer.
 - b. The phrase “shall laugh” is another paradox that is done away by the divine comfort of God.
 - 1) Turning to God with the deep concern for other, sobbing over

their lostness, He will comfort, strengthen and speak to us.

- 2) Turning to God with a sincere heart of confessing one's sins He is faithful to forgive us our sins and renew our joy.

D. The believer's suffering for Jesus will be recompensed in heaven. vs. 22-23b

* "Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake."

1. Jesus pronounced the fourth Beatitude on the believer. vs. 22

a. "Blessed are you when men hate you. vs. 22a

- 1) The word blessed "markarios" for the last time indicates happy in the highest degree by the new birth.
- 2) The word hate "miseo" means to detest and pursue with hatred.
- 3) The tense is the subjective aorist active indicating they are constantly to be expected and will come frequent.

b. Blessed are you when they exclude you." vs. 22b

- 1) The word exclude "aphorizo", means to mark off from others by boundaries.

2) The idea is separate or ex-communicate a person.

3) The tense again is the subjective aorist active this will be constant and to be expected frequently.

c. Blessed are you when they revile you. vs. 22c

1) The word revile "oneidizo", means to reproach or upbraid, with the idea is of criticizing in an abusive, angrily insulting manner.

2) The tense again is the subjective aorist active this will be constant and to be expected frequently.

d. Blessed are you when they cast out your name as evil. vs. 22d

1) The phrase cast out "ekballo", means to reject with contempt your name with evil.

2) The word evil "poneros", means to not only do evil, but to enjoy corrupting others, it is used for Satan. 1Jn. 5:18-19

d. For the Son of Man's sake." vs. 22e

1) The suffering and persecution is always due to being associated and following Jesus, the Son of Man.

2) The blessedness of the disciple of Jesus is in suffering for Jesus.

3) Jesus told and warned His disciples and apostles constantly that they would suffer for His name's sake.

much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold we live; as chastened, and *yet* not killed; as sorrowful, yet always rejoicing; **as poor, yet making many rich;** as having nothing, and *yet* possessing all things.” 2Cor. 6:4-10

- e. Jesus gave the parable of the rich fool, “But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’ So *is* he who lays up treasure for himself, and is not rich toward God.” Lk. 12:20-21

2. The believer as a disciple is to ever crave the study of the word of God.

- a. “Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord *is* gracious.” 1Pet. 2:1-3
- b. “And He Himself gave some *to be* apostles, some prophets, some evangelists, and some

pastors and teachers, for the equipping of the saints for the work of ministry...to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ... according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.” Eph. 4:11-16

3. The believer is welcomed to come before God to maintain fellowship.

- a. Sin hinders our fellowship and prayers. Is. 59:1-2; Ps. 66:18
- b. Listen to David, “Against You, You only, have I sinned, And done *this* evil in Your sight-- That You may be found just when You speak, *And* blameless when You judge. Behold, I was brought forth in iniquity, And in sin my mother conceived me. Behold, You desire truth in the inward parts, And in the hidden *part* You will make me to know wisdom. Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow. Make me hear joy and gladness, *That* the bones You have broken may rejoice. Hide Your face from my sins, And blot out all my iniquities. Create in me a clean heart, O God, And renew a steadfast

spirit within me. Do not cast me away from Your presence, And do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, And uphold me *by Your* generous Spirit.” Ps. 51:4-12

- c. “And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account. Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.” Heb. 4:13-16

4. The greater part of the church has always suffer tremendously at the hands of religious men, atheist, agnostics and humanist.
- a. From the first to the third century, until Constantine.
 - b. From the Catholic Church through the Crusaders, the Inquisition and the retaliation against the Reformation.
 - c. From the Communist, Socialist and Islamic countries of our day.
- 1) “These things I have spoken to you, that in Me you may have peace. In the world you will have **tribulation**; but be of good

cheer, I have overcome the world.” Jn. 16:33

- 2) “If the world hates you, you know that it hated Me before *it hated* you. “If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.
 “Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. “But all these things they will do to you for My name’s sake, because they do not know Him who sent Me. “If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. “He who hates Me hates My Father also.” Jn. 15:18-23

The blessings of excepting the Kingdom of God come through suffering for Jesus the Messiah!

III. The warnings about rejecting the Kingdom of God. vs. 24-26

- A. The unbeliever has the false wealth. vs. 24
 * “But woe to you who are rich, For you have received your consolation.”
1. The clear contrast is marked by those who have declared to be blessed by God

and now those who have no part with God. vs. 24a

- a. There are four woes that match the four Beatitudes.
- b. They will correspond to each other.
2. The first woe is addressed to the wealthy, “But woe to you who are rich.” vs. 24a
 - a. The word woe “ouai” is an exclamation and interjection of the Lord’s judgement.
 - b. The judgement is for their lost spiritual condition and rebellious attitude against God.
 - c. The particular individuals are indicated as the rich.
 - 1) The rich “plousios”, means wealthy, having an abundance of material resources.
 - 2) These stand in sharp contrast to the poor. vs. 20c
3. The evidence against them is stated, “For you have received your consolation.” vs. 24b
 - a. The word consolation “paraklesis” means comfort or solace.
 - 1) The idea being a sense of satisfaction and accomplishment.
 - 2) The word received “apecho”, to have wholly or in full, in the indicative present active, ongoing.

- 3) They are proud, arrogant and very content with themselves and their abilities to increase their wealth.
- 4) They have all they need and see no need in their life for the kingdom of God.
- 5) They see themselves in no need to trust Christ for salvation.
- b. This consolation of their wealth would not help them before God.
 - 1) Their riches would not help or console them at their death.
 - 2) Their riches would not help nor console them at God’s judgment.
- B. The unbeliever is satisfied having a wrong appetite. vs. 25a-b

* “Woe to you who are full, For you shall hunger.”

 1. The second woe is addressed to the those who are well satiated and satisfied with the things of the world, “Woe o you who are full.” vs. 25a
 - a. The word woe “ouai” is an exclamation and interjection of the Lord’s judgement.
 - 1) The judgement is for their self-absorption, seeing no need of God, nor do they have room for God.
 - 2) Their lost condition and rebellious attitude against God is insulting and unacceptable.

- b. The word full “empiplemi”, means to take one’s fill of or glut ones desire.
 - 1) The perfect participle passive implies that they continue indefinitely in this condition.
 - 2) They are complacent and content with what the world has to offer.
 - 2. The reason is given, “For you shall hunger.” vs. 25b
 - a. The abundance of their content cravings at the present times would not bring them true satisfaction through life.
 - b. The cravings and pleasures at the present would disappoint them at the end.
 - c. The opposite of the poor. vs. 21a-b
- C. The unbeliever living for self will see it turned into sorrow. vs. 25c-d
- * “Woe to you who laugh now, For you shall mourn and weep.”
- 1. The third woe is addressed to those who just live for pleasure, “Woe to you who laugh now.” vs. 25c
 - a. The word woe “ouai” is an exclamation and interjection of the Lorrð’s judgement.
 - 1) The judgement is for their self-absorption, seeing no need of God, nor do they have room for God.

- 2) Their lost condition and rebellious attitude against God is insulting and unacceptable.
- b. The idea behind laughter is living for one’s own amuzement and pleasure.
 - 1) The person of God is not in their minds nor plans.
 - 2) The absurd idea that they are sinners in need of salvation is ridiculous to them.
 - 3) They consider God and the gospel a wast of time.
 - 4) Rather then weeping and sobbing over their lostness.
- c. The word now “nun” again is emphatic.
 - 1) This indicates during the church age, in contrast to the coming Millennium.
 - 2) They are living for today!
- 2. The reason is given, “For you shall mourn.”
 - a. The time will be in the future.
 - 1) The tense is the indicative future active.
 - 2) The day is certain.
 - b. They will regret their living for pleasure and amuzment.
 - 1) The word mourn “pentheo”, meant to lament, in the indicative future active.

- 2) The word weep “klaio”, means to mourn, lament or sobbing, same as in verse twenty-one.
- 3) The idea is one of pain and grief being experienced and expressed.

D. The unbeliever’s praise by man are condemned before God. vs. 26

* “Woe to you when all men speak well of you, For so did their fathers to the false prophets.”

1. The forth woe is addressed to those who are men-pleasers, “Woe to you when all men speak well of you.” vs. 26a
 - a. The word woe “ouai” is an exclamation and interjection of the Lorr’s judgement.
 - 1) The judgement is for their self-obsorption, seeing no need of God, nor do they have room for God.
 - 2) Their lost condition and rebellious attitude against God is insulting and unacceptible.
 - b. The word well “kalos”, means beautifully or excellently.
 - 1) The idea being so that there is no room for blame.
 - 2) They don’t stand for anything, so they go along with everything.
 - 3) The disciple of Jesus must also have the right kind of enemies.

2. Their judgment is for being traitors to God, “For so did their fathers to the false prophets.” vs. 26b
 - a. Their father went along with the false prophets, compromising.
 - b. This woe parallels the four Beatitudes. vs. 22-23

Illustration

Young person talking to Satan: I don’t believe in sin, its OK. I don’t believe in hell, its OK. I don’t believe in Satan, its OK!

Application

1. The riches of this world can not buy heaven.
 - a. “Command those who are **rich** in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.” 1Tim. 6:17
 - b. “*Let them* do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.” 1Tim. 6:18-19
 - c. “But those who desire to be **rich** fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.” 1Tim. 6:9
 - d. “Listen, my beloved brethren: Has God not chosen the poor of this world *to be* **rich** in

faith and heirs of the kingdom which He promised to those who love Him?" Ja. 2:5

- e. "For the love of money is a **root** of all *kinds* of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows." 1Tim. 6:10

2. Those living for amusement and pleasure are very shallow and pays a heavy price in life.

- a. We are to understand the reality of living for mere pleasure, "But she who lives in **pleasure** is dead while she lives." 1Tim. 5:6
- b. We learn more from hard time, than good times, "Better to go to the house of **mourning** Than to go to the house of feasting, For that *is* the end of all men; And the living will take *it* to heart." Eccl. 7:2
- c. We are to be preparing all our life for the final exam, "Remember now your Creator in the days of your youth, Before the difficult days come, And the years draw near when you say, "I have no **pleasure** in them" Eccl. 12:1
- d. We are to know and communicate the heart of God for sinners, "For I have no **pleasure** in the death of one who dies," says the Lord GOD. "Therefore turn and live!" Ezk. 18:32

3. The pressure to be "politically correct" today is enormous, as America and the world has become an amoral world, no objective truths all subjective.

- a. The indoctrination is in the public education.
- b. The reinforcement is in the news media.

- c. The confirmation is from the politicians.
- d. The intimidation comes from the legislation of our laws.

* "Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! Woe to *those who are* wise in their own eyes, And prudent in their own sight! Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink, Who justify the wicked for a bribe, And take away justice from the righteous man! Therefore, as the fire devours the stubble, And the flame consumes the chaff, *So* their root will be as rottenness, And their blossom will ascend like dust; Because they have rejected the law of the LORD of hosts, And despised the word of the Holy One of Israel." Is. 5:20-24

The warnings about rejecting the Kingdom of God means being rejected by Jesus the Messiah!

Conclusion

The sermon on the plain is characterized by:

- I. The signs of the kingdom of God varified Jesus was the Messiah!
- II. The blessings of excepting the Kingdom of God come through suffering for Jesus the Messiah!

- III.** The warnings about rejecting the Kingdom of God meanss being rejected by Jesus the Messiah!