

THE MESSAGE OF THE MESSIAH KING

Matthew 5-7 Part 2

I. MEANING OF THE MESSAGE

- “Repent, the Kingdom of Heaven is at hand” Matthew 4:17
- “Gospel of the Kingdom” Matthew 4:23 (definition in Appendix A, Lesson 13)

A. Repent- change of mind toward God and His Anointed one evidenced in one’s life Matthew 3:8, 4:17

μετάνοια, from μετανοέω, **a change of mind**

- A change of mind toward God. - Acts 20:21 “Testifying both to the Jews, and also to the Greeks, **repentance toward God**, and faith toward our Lord Jesus Christ.” He is Holy and requires a change of mind toward God’s holiness.
- We are sinful requiring a change of mind toward your self-righteous “dead works”
“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of **repentance from dead works**, and of faith toward God” Hebrews 6:1
Our best works are disgusting to Him. “But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags.” Isaiah 64:6
- **One must change their mind about which righteousness is acceptable to God, theirs or His.** “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth.” Romans 10:3,4
- Repentance is not the turning from sin but will result in turning to God in faith. Then He produces righteous works through our yielded obedience. **REPENTANCE IS SIMPLY A CHANGE OF MIND ABOUT HIS HOLINESS RESULTING IN US ABANDONING DEPENDANCE ON OUR “GOODNESS” TO RECEIVE HIS RIGHTEOUSNESS.**
“The law of the LORD *is* perfect, converting the soul” (Psalm 19:7). **The comparison of our lives with the Holy Law of God is the means by which the Holy Spirit, produces repentance in the heart of the sinner. Holy Spirit produced repentance convinces us of our sin, convinces us of His righteousness and convinces us of our coming judgment. (John 16:8) Godly sorrow over sin leads to repentance which leads to faith resulting in salvation. Worldly sorrow over shame and or consequences is not repentance but merely regret leading to a downward spiral of despair and death. (2 Corinthians 7:8-10) Either faith or rejection follows. (Matthew 10:13-17; Hebrews 6:5,6)**
- “I tell you, Nay: but, except ye repent, ye shall all likewise perish.” Luke 13:3
- Continued by Messiah’s Apostles in Acts 26:20 “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should **repent and turn to God**, and do works meet for repentance.” Repentance is not turning to God but must precede turning to God.

B. “Kingdom of Heaven” Matthew 4:23 (definition in Appendix A)

- the Kingdom of Heaven is at hand” Matthew 4:17 It was preached as imminent to that generation

- “the Gospel of the Kingdom” Matthew 4:23 It was good news of God’s Kingdom come
 1. Literal kingdom on earth is yet to be established by the God of Heaven Daniel 2:44
 2. Literal kingdom anticipated by Israel Luke 2:36-38; Acts 1:6

C. The context of the three Kingdom discourses in Matthew

“In placing this discourse early in Matthew, the intent is plainly to set forth the main principles of Christ’s teaching, which are subsequently rejected in Matthew 8-12. This rejection in turn led to the second major discourse, in Mathew 13 on the Mysteries of the kingdom, or the age intervening between the first and second advents of Christ. Matthew’s third major discourse in Matthew 24-25, dealt with the end time preceding the second coming...Matthew’s gospel is, therefore, comprehensive in presenting the three major discourses relating to kingdom truth, and is, as Kelly expresses it, given in ‘dispensational’ order.”ⁱ

- Matthew 5-7 The Morals of Messianic Citizens
- Matthew 13 The Mystery Form of the Kingdom in the Interval
- Matthew 24-25 The Momentous Signs Preceding the Messianic Kingdom

The major controversy surrounding the interpretation of this discourse comes from the major difference of the understanding of the meaning of Kingdom between Covenant/Reformed theology and Dispensational theology. The former which interprets end times scripture allegorically sees the Church as the fulfillment of the kingdom replacing Israel’s literal kingdom. They see this discourse presenting the Gospel as a moral code to be lived up to for those who are saved, according to election and or as evidence of salvation through perseverance to practice these principles. Dispensationalism interprets all scripture literally, especially eschatologically, and sees both a literal kingdom of Israel as now postponed, and a mystery form of the kingdom in which the Church is alongside of Israel. Dr. John F. Walvoord quotes William Kelly’s *Lectures on St. Matthew’s Gospel*, “The sermon on the mount treats not salvation, but of the character and conduct of those that belong to Christ – the true yet rejected king.”ⁱⁱⁱ It is not... church truth as a delineation of justification by faith or equal to the gospel of the death, burial and resurrection, nor presenting a complete rule of life equal to the one later expounded in the epistles.”ⁱⁱⁱⁱ Churches who teach that this discourse shows that salvation is by moral achievement, find that Matthew 5:48 is a problem, errantly teaching that “sinless perfection” is the goal.

First, the church did not exist yet, nor could it have even been imagined. Second, the listeners were Jewish people with correct Messianic expectations based on the message of the Jewish prophets. The Gospel of the Kingdom is not the same as the Gospel of the death, burial and resurrection (see Appendix A Lesson 13). Jesus the prophesied King is presenting the prophesied literal kingdom. The first-century Jews were primarily looking for a political, military deliverance with material blessings by the Messiah. They wanted a Messianic rule of peace to the neglect of a Messianic rule of righteousness in their hearts. Their Rabbis had focused on that external peace and external righteousness to the exclusion of an internal spiritual change of their sinful nature. That is the definition of religion. Their emphasis on the external observable expressions of righteous practice had ignored a great spiritual void of an internal relationship with God. Christ offered – a new heart as Jeremiah 31:31 foretold, and a pouring out of God’s spirit into their lives as Joel prophesied. Walvoord views this text both eschatologically for the future national kingdom citizens as well as practically for the individual disciple. “A careful reading of what Christ said makes it obvious, however, that the principles of the kingdom are far more than merely rules for a future millennium ...This address can hardly be viewed as only prophetic, and it is clear that Jesus expected an immediate response from his hearers... The study of each text yields it’s treasures, determining its general meaning, its present application, and its relationship to the future kingdom.

Chapter 5...presents the Beatitudes (vv. 3-12) and the spiritual influence of true disciples (vv. 13-16). P 3
 Beginning with Matthew 5:17 the laws and principles of the kingdom are related to the Mosaic Law, to contemporary problems, and to the future judgment of God as well.”^{iv}

MORAL CHARACTERISTICS OF THE KINGDOM CITIZENS

“The Greek word translated “blessed” is *makarios*, which means to be favored, fortunate.

A. Internal attitude	B. External & eternal results
<ul style="list-style-type: none"> vs 3 poor in spirit Gk – <i>ptochos</i> destitute, helpless, contrasted with <i>penes</i> – poor but able to work 	<ul style="list-style-type: none"> kingdom of heaven
<ul style="list-style-type: none"> vs 4 mourn Gk – <i>pentheo</i> grieve 	<ul style="list-style-type: none"> comforted
<ul style="list-style-type: none"> vs 5 meek Gk – <i>praus</i> gentle or mild 11:29; 21:5 	<ul style="list-style-type: none"> inherit the Earth
<ul style="list-style-type: none"> vs 6 hunger and thirst for righteousness a consuming spiritual desire for 	<ul style="list-style-type: none"> filled Gk – <i>chortazo</i> complete satisfaction
<ul style="list-style-type: none"> vs 7 merciful Gk - <i>eleemon</i> - compassionate forgiving 	<ul style="list-style-type: none"> obtain mercy
<ul style="list-style-type: none"> vs 8 pure in heart Gk - <i>katharos</i> - unsoiled, clear 	<ul style="list-style-type: none"> shall see God
<ul style="list-style-type: none"> vs 9 peacemakers Gk – <i>eirenopoios</i> Used of an ambassador who brings peace 	<ul style="list-style-type: none"> called the children of God in His likeness representing Him
<ul style="list-style-type: none"> vs 10-12 rejoicing in persecution Gk – <i>chairō</i> exult 	<ul style="list-style-type: none"> rewarded in heaven

The Beatitudes pronounce the ones who fulfill these kingdom characteristics as “blessed,” proper disciples and subjects of the kingdom. Verse 3-10 addresses them as “they.” Verses 11-12 address them as “ye” specifically who have chosen to live by the principles that were offered to all - “they.” “Ye” who have now begun to be persecuted can rejoice because, in addition to experiencing future kingdom blessings, they are soon to become part of the Church made up of Jews and Gentiles and will be also rewarded in Heaven (Rev. 4:10).

C. Two analogies of the influence of moral practices of the disciples characterized by these virtues.

1. salt 5:13
2. light 5:14-16

II. COMPARISONS BETWEEN THE LAW OF MOSES AND THE LAW OF CHRIST.

According to Dr. Arnold Fruchtenbaum, “In its context in the Jewish frame of reference in which it was spoken the Sermon on the Mount is the Messiah’s interpretation of the standard of righteousness which the Torah (Law of Moses) demanded, put in contrast with some of the Pharisaic interpretations. A better title for this “sermon” would be “The Messiah’s Interpretation of the Righteousness of the Torah.” Simply stated, the difference is between mere external conformity in contrast to internal conformity that naturally lends itself to external conformity.”^v Righteousness comes from the inside out not visa-versa.

- A. Preface to the comparisons in 5:17-20 v. 18 “verily” Gk – *amane* = Amen used 31 times in Matthew
- B. Laws governing relationships of people to one another. Jesus was saying that the righteousness that they were being taught to seek – that of the Pharisees was insufficient for entrance into His Kingdom. True inner righteousness is based on faith in God’s Word (Romans 3:21-23). Six times Jesus contrasted what they had heard from the Pharisees with “But I say unto you”
 1. concerning murder 5:21-22; Exodus 20:13 Anger will send one to hell

2. concerning adultery	5:27-30	Lust will send one to Hell	P 4
3. concerning divorce	5:31-32	Jesus limited it to Torah –definition-fornication/adultery Pharisee’s Oral Torah had broadened it to uncleanness ^{vi}	
4. concerning oaths	5:33-37	Honesty not swearing confirms one’s words	
5. concerning forgiveness	5: 23-26; 38,39	Forgive 3 times - Talmud <i>Yona</i> , Jesus – unlimited times (18:21-35)	
6. concerning enemies	5:43-44	Jesus taught them to love Tax collectors!	

It is crucial to clarify that Jesus and His Jewish listeners were still under the Covenant Law of God for Israel issued at Mt. Sinai. He was obligated as were they to uphold every letter of the Law or else he would not be sinless and blameless thus unqualified to save anyone else from their sins. A “jot”, יוד the smallest letter in the Hebrew alphabet [see section heading of Psalm 119:73] and *tittle* a stroke of a pen. ׀ ׀ His statement “I am not come to destroy (Gk – *kataluo*) the law,” indicates that the Law did not end with His coming, but it is clear from many scriptures that the Law did end with His death and not a second before. (Romans 7:1-6; 10:4; Galatians 3:23-4:7;6:2; Ephesians 2:14,15; Hebrews 7:18-22) Jesus was making it clear that obedience to the Law of Moses had been reduced through their tradition to letter keeping of the Law while violating the spirit of the Law. Therefore, He equated lust with adultery and hate with murder. For those that “constantly claim that the Law of Moses is still in effect and/or that it is the same as the Law of Christ, while ignoring the details of that same law, is inconsistent and a theological fallacy.” As for the meaning of fulfill, the Greek term *pleroo* is consistently used by Matthew in reference to fulfilling prophecy and so bringing it to an end. (Matthew 2:17; 26:54; 27:9) Matthew 1:22,23 brought Isaiah 7:14 to a complete end. “To fulfill meant to accomplish what prophecy demanded while to “abolish” meant to fail to fulfill it. Rather than using Matthew 5:17-19 to argue that the Mosaic Law is still operative today as a rule of life, it is better to understand Christ’s words as teaching the inerrancy of scripture.”^{vii} The next two verses equate breaking the least commandment as being just as wrong as breaking the greatest commandment.

C. Contrasting the eight beatitudes of Matthew 5:3–12 and the eight woes of Matthew 23:13–33^{viii}

True Messianic Kingdom Citizens

False Pharisaic Kingdom Rabbis

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|---|---|
| 1. The poor, in spirit (Matt 5:3), | Hypocrites are prideful and exclusive (Matt 23:13). |
| 2. Those who mourn (Matt 5:4), | Hypocrites bring grief to those they control (Matt 23:14). |
| 3. The meek (Matt 5:5) | Hypocrite proselyte seekers, will inherit hell (Matt 23:15). |
| 4. Those who hunger and thirst for righteousness (Matt 5:6) | Hypocrites twist God’s word (Matt 23:16–22). |
| 5. The merciful (Matt 5:7), | Hypocrites major in minor things and overlook mercy (Matt 23:23–24). |
| 6. The pure in heart (Matt 23:8), | Hypocrites put on an outward show of “purity (Matt 23:25–26). |
| 7. Peacemakers (Matt 5:9) | Hypocrites divide from all who do not follow their rules (Matt 23:27–28). |
| 8. Persecuted (Matt 5:10–12) | Hypocrites, persecute the righteous (Matt 23:29–33). |

ⁱ John F. Walvoord, The Moody Bible Institute of Chicago Press, 1974, PP 43,44

ⁱⁱ Ibid., P 44

ⁱⁱⁱ Ibid., P 45

^{iv} Ibid., P 46

^v David H. Stern, The Complete Jewish Study Bible, Hendrickson Publishers Marketing, LLC. 2016, P 1389

^{vi} A. Cohen, Everyman’s Talmud, Shoken Books, E.P Dutton, Inc., 1949, PP 162 - 170

^{vii} Israelology, Fruchtenbaum, p. 623,624

^{viii} The Eight Beatitudes Versus the Eight Woes | Hoshana Rabbah Blog