

## **“The Norms of the Kingdom” – Matthew 5:3-12**

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*[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, [www.sobc.net](http://www.sobc.net).]*

Take out your Bible and turn with me to the fifth chapter of Matthew.

Last Sunday we began our study of the Sermon on the Mount by looking at how it fits into the theological framework of the book as a whole. We saw how the Matthew’s presentation of the “new exodus,” “new creation,” and “new covenant” should influence how we understand and apply the Sermon. One of the major lessons we highlighted last time was that it is what Jesus accomplishes for us and in us that enables us to increasingly live obediently to His teaching. If left to ourselves, we could never be obedient to the way of life characterized in the Sermon on the Mount. But God has not left us to ourselves. He has done what is needed for us to have new hearts and He has given what is needed for us to have and live new lives. Today we will begin the content of Jesus’ famous sermon and we’ll see this same lesson reinforced in a new way.

Jesus begins with a block of teaching that is known as the Beatitudes. Over the last dozen years or so, I think I have preached through the Beatitudes on two occasions, once to each church that I pastored. It took me at least 9 weeks to do it on each occasion. The reason for this is because these 8 beatitudes capture so much of the Christian life. We could spend weeks on any one of them. The truth conveyed in each one is echoed throughout the pages of God’s Word, in the Old and New Testaments.

This time, however, I think we will get through them in just two weeks. That means we will not have time to say everything that could be said on any one of the beatitudes we cover. But, in some ways, the rest of the Sermon on the Mount gives illustration of the kind of lifestyle that’s communicated in the Beatitudes. So we will be coming back, again and again, to the Beatitudes throughout this sermon series. But today our goal will be to cover the main idea of the first four and to see how they relate to one another.

To that end, let’s do the most important thing—read the text. Let’s go ahead and read the whole section. Start in chapter 5, verse 3. This is God’s Word...

*“Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.” (Matthew 5:3-12)*

These are the Beatitudes. The term “beatitude” comes from a Latin word, *beatus*, which means “happy” or “blessed.” The word that Matthew uses though is not Latin, but Greek, and that Greek word is usually translated into English as “blessed.” There has been a more recent trend towards translating it “happy,” but I think that rendering is misleading. In our culture, we think of happiness as a feeling that’s subjectively driven by our circumstances or emotional health or psychological considerations. But Jesus is making objective statements here. He’s declaring who is *now* “blessed” by God, who is approved by God.<sup>1</sup> Whether or not that approval translates in the *immediate* experience of happiness is beside the point. One day Jesus is

coming back and on that day it will ultimately be well for the person described in the Beatitudes because God has promised certain things to that individual. That seems to be the point of the beatitudes, here in this context.<sup>ii</sup> They are describing the ones God's favor is upon and what He has done for them or committed to do for them.<sup>iii</sup>

What's interesting though is the virtues that describe these folks are usually associated with the affliction. So, for example, if you saw someone who was poor, or someone who was weeping, or someone who was insulted by others, you wouldn't say, "Wow, that person is so blessed!" No! You would say, "that person's got it rough," or maybe, "I'm glad I'm not that person." These are not the typical virtues that our world aspires to. But Jesus says these people in God's eyes are "blessed." They are recipients of God's grace. It's important for us to see that the Beatitudes are counter-cultural and counter-intuitive.

It's also important for us to see that the Sermon on the Mount begins with God's blessing. This is huge! One commentary captures the implications like this:

"The beatitudes are first of all blessings, not requirements. So by opening the sermon on the mount they place it within the context of grace, and their function is very similar to the function of 4.23-5.2: just as healing comes before imperative, so does blessing come before demand. The precedence of grace could not be plainer. The hard commands of Mt 5-7 presuppose God's mercy and prior saving activity."<sup>iv</sup>

Does that make sense? These are not virtues that get you into the Kingdom of God or virtues that somehow merit for you salvation. They begin the Sermon on the Mount, no doubt, to communicate to us that "the righteousness described in the sermon is a result of divine blessing rather than a requirement for divine blessing."<sup>v</sup> These Beatitudes are describing "the character of God's kingdom," and should not be reduced to "*conditions* of salvation."<sup>vi</sup> They are not a works-based righteousness. They are describing what the person who has experienced God's saving grace looks like.

They are, what D. A. Carson calls, "the norms of the kingdom." You'll notice that the word "blessed" occurs nine times in these verses, which has led some to conclude that there are nine beatitudes total. But actually it's probably better to view verses 10 to 12 as one beatitude that has some extra commentary. The language in verses 11 and 12 deviates from the pattern in the previous verses, most obviously in shifting from third-person pronouns (i.e., "they" and "theirs") to second-person pronouns (i.e., "you" and "your").

Therefore, we really have eight beatitudes. When you compare the first and the last, you notice that they end with the same statement—"...theirs is the kingdom of heaven" (5:3, 10). Those are the bookends of the beatitudes. So, as Carson explains, "To begin and end with the same expression is a stylistic device called an 'inclusio.' This means that everything bracketed between the two can really be included under the one theme, in this case, the kingdom of heaven."<sup>vii</sup> This is why he coined the phrase—"the norms of the Kingdom"—to describe the beatitudes as a whole. They are describing what citizens of the Kingdom of Heaven look like. Thus they are describing the character of those who have been saved by God and brought into His Kingdom.

So then, what do these folks look like? Well, first of all...

### **Kingdom People Are Poor in Spirit**

The word that's translated "poor" comes from a verb that means "to cower" or "to bow down timidly." It's the posture that we would expect a beggar to adopt. So the adjective that is used here means "to be destitute" or "impoverished" or "beggarly."<sup>viii</sup> I don't know what comes to mind when you hear the word "poor," but you need to think "beggar." So the one who is "poor in spirit" is the one who literally has

nothing to bring to the table spiritually. They are spiritually destitute and realize that the only hope for salvation is the grace of God. They have nothing to bring. They are spiritually bankrupt. They are unworthy. And they realize, therefore, that salvation has to be given or it will never be had. As one writer put it, they are those “without pretense before God, stripped of all self-sufficiency, self-security, and self-righteousness.”<sup>x</sup> They are spiritual paupers who know their only hope is to cry out to God for grace and mercy.

It’s like the Augustus Toplady hymn, “Rock of Ages,” put it:

Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace.  
Foul, I to the fountain fly;  
Wash me, Saviour, or I die.<sup>x</sup>

Yet despite their poverty of spirit, Jesus declares that they are blessed. Why? “...*for theirs is the kingdom of heaven*” (5:3). The “kingdom of heaven” is a huge theme in the book of Matthew and arguably *the* theme of Jesus preaching. We will say a lot more about it in the weeks to come. But suffice it to say that “*theirs is the kingdom of heaven*” means that Jesus is their King and that they are part of God’s Kingdom that Jesus inaugurated in His first coming and will consummate in His second coming. The people of God are citizens of the Kingdom.

Let me give you two implications that we must see here. First, Jesus is saying is only the “poor in spirit” belong in the Kingdom. There is no one in the Kingdom who is not poor in spirit. *They* are the ones who belong in the Kingdom. That means that anyone who is trying to earn God’s favor and earn entry into His Kingdom is not part of the Kingdom. You will never experience God’s salvation until you are at that point where you realize you are spiritually bankrupt. You have nothing to bring to the table to earn or buy or tilt the scale in your favor for salvation. The only thing you get to bring is your sin and guilt. And until you get that, you will never cry out to God for salvation and throw yourself on His mercy and grace. It won’t happen.

But here is a second implication: if it is the poor in spirit who are in the Kingdom, then Kingdom entry must be a gift. Salvation must be a gift. Do you see that? If it’s the beggars who are the insiders, then it has to be a gift. And indeed it is. That’s why Jesus came to the earth. You are a sinner whose sin had separated you from God and, apart from God’s grace, will separate you from God forever. Your spiritual bankruptcy prevented you from doing anything to change that condition. So Jesus came to do what you couldn’t do. He lived the life you should have lived and on the cross He died the death that you deserved. He took upon Himself the consequences that we deserved for our sins so that we could be forgiven and spared those consequences. He did this so that those who believe in Him, who turn from their sin and self, who acknowledge their poverty of spirit and need for a Savior, and trust in Jesus to save them would be saved. That salvation is a free gift of God’s grace that comes to us through faith in Christ and only through faith in Christ.

But there is even more here. When Jesus says, “*blessed are the poor in spirit, for theirs is the kingdom of heaven*,” He is echoing Isaiah 61:1, which begins, “*The Spirit of the LORD God is upon me, because the LORD has anointed me to bring good news to the poor...*” With the first beatitude Jesus is doing this. He is announcing good news for the poor. You might remember that when Jesus began His ministry in Nazareth, He goes to the local synagogue, when it was time for the Scripture reading He stood up, took the scroll, and unrolled it to Isaiah 61 and read this verse and the next one. These are verses that describe the coming Messiah. Then He says to the people there, “*Today this Scripture has been fulfilled in your hearing*” (Luke

4:21), and He drops the mic (okay that last part didn't happen). But that was how Jesus introduced Himself to the people of Nazareth. He essentially says, "Yeah, that Messiah who Isaiah was talking about is standing right in front of you." He also alludes to Isaiah 61 in Matthew 11 too. So if Jesus has Isaiah 61 in mind here in the first beatitude (and, as we will see, there are good reasons to think He does), then He may also be pointing to the fact that He is the promised Messiah, He is the suffering Servant that Isaiah foretold. The one who would lay down His life that we might be saved.

Now, let's shift our focus to the second beatitude. It communicates that...

### **Kingdom People Are Mourners**

Look again at verse 4—"Blessed are those who mourn, for they shall be comforted." Don't you love that verse? I think there is a logical connection between the first and second beatitudes. What does poverty of spirit lead to? What is it accompanied by? Does it not lead to mourning? And, particularly, mourning over sin? I think in this context, mourning our sinfulness is what is in view.

Like the first beatitude, this one probably echoes Isaiah 61 as well. Those same opening verses of Isaiah 61 don't just mention good news for the poor, but also describe how the Messiah was sent "*to bind up the brokenhearted...and...to comfort all who mourn; to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit*" (Isaiah 61:1-3). In the context of Isaiah, the mourning was prompted by Israel's exile, which was God's punishment for their stubborn sinfulness and rebellion. "This mourning was thus an expression of grief from those suffering the consequences of sin and constituted an attitude of repentance."<sup>xi</sup> That's the same mourning that Jesus has in mind, I think, in the second beatitude. It's the mourning over sin. The grief that accompanies repentance and poverty of spirit.

So when Jesus says that they will be comforted, He means that God will comfort them by restoring them. Their exile from God will be ended. He will bring them into His comforting presence. Their mourning will be replaced by worship and the rejoicing that accompanies God's salvation. They will be able to say, with the speaker in Isaiah 61, "*I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation...*" (Isaiah 61:10). Isn't that beautiful?

Believers experience that in some measure in the present age, but the fullness of that comforting will come to us when we the Kingdom fully comes and we are in the fullness of God's presence when Jesus returns. That's why Jesus shifts to the future tense in this verse. And it reminds us of the words of Revelation 7:17,<sup>xii</sup> which anticipate the day when "*God will wipe away every tear from [our] eyes.*"

The third beatitude reminds us that...

### **Kingdom People Are Meek**

Look at verse 5—"Blessed are the meek, for they shall be comforted."

There is a lot of debate on how to understand the concept of meekness. Some of the confusion arise from the fact that the word occurs frequently in the Greek Old Testament and when you look at the Hebrew words that stand behind it, you discover it is two Hebrew words that are often translated elsewhere with the Greek word for "poor," used in the first beatitude. So this raises the question—is there any substantive difference between being "poor in spirit" and being "meek"?

How scholars have answered that question varies. For D. A. Carson, “Poverty of the spirit has to do with a person’s assessment of himself, especially with respect to God, while meekness has more to do with his relationship with God and with men.” He goes on to write,

“Meekness is a controlled desire to see the other’s interests advance ahead of one’s own. Think of Abraham’s deference to Lot: that was meekness. According to Numbers 12:3, Moses was the meekest man who ever lived, and his meekness is supremely demonstrated in that chapter by his refusal to defend himself, by his controlled self-commitment to the Lord when his person and privilege were under attack. But it is Jesus himself who is the only one who could ever say with integrity, ‘Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble in heart, and you will find rest for your souls’ (Matt. 11:28f).”<sup>xiii</sup>

So whether we are thinking of Abraham, Moses, or Jesus, these people are truly meek. But they were not necessarily weak, tame, or lacking in courage. So a biblical understanding of meekness should encompass the idea of “power under control.” Or, maybe better, “power under God’s control.” It’s not that meek people don’t assert themselves. It’s that they don’t tend to assert themselves for themselves, but for others. And they don’t think more highly of themselves than they should.<sup>xiv</sup>

The late, Dr. D. Martyn Lloyd-Jones put it this way,

“The man who is truly meek is the one who is amazed that God and man can think of him as well as they do and treat him as well as they do... Finally, I would put it like this. We are to leave everything—ourselves, our rights, our cause, our whole future—in the hands of God, and especially so if we feel we are suffering unjustly.”<sup>xv</sup>

I think Lloyd-Jones understood Psalm 37:11, which this beatitude is, no doubt, patterned after. There the Psalmist says, “*The meek shall inherit the land...*” If you read that Psalm, it seems as though the “meek” in that context are those who seek to live righteously in a world where it seems like the wicked alone prosper and those following the Lord are afflicted. The meek ones are called to “*trust in the LORD*” (37:3, 5), “*delight...in the LORD*” (37:4), and to “*patiently wait on the [LORD]*” (37:7). In the end, God comes through for them.

But I also think this beatitude, again like the others, has some echoes from Isaiah 61 as well. In verse 7 we read, “*Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy.*” So inheriting the land is in view in that passage as well. In fact, in the Greek translation of Isaiah 61, which was widely used in Jesus’ day, it literally says, “they will inherit the land,” the exact same wording as Matthew 5:5. If that allusion is intended, then again Jesus is claiming that He is the promised Messiah who Isaiah said would bring good news for the poor, and comfort the mourners, and give them the inheritance of the land.<sup>xvi</sup>

Many Jews would have heard that as a promise relating to the Promised Land in Canaan, but there is evidence, even from the previous chapter in Isaiah, that the prophets were already seeing that God’s promises would extend beyond that territory and encompass the entire earth.<sup>xvii</sup> The New Testament writers are certainly thinking in terms of a new heavens and new earth that will be occupied by the people of God. The early church thought of the inheritance of the third beatitude in these terms.

Finally, let’s consider the fourth beatitude, which will be the last one we cover today. What we learn there is...

## Kingdom People Hunger and Thirst for Righteousness

Verse 6 says, “*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*”

This likely would have been a more potent image for Jesus’ hearers than it is for most of us Americans. We get hungry when a church service lasts an hour and 15 minutes and describe ourselves as “starving.” Oh the agony! But many of Jesus’ hearers actually knew what “starving” means, in a way that most, if not all, of us do not. “Few modern Americans have ever experienced true hunger and thirst. Few first-century Jews had not.”<sup>xviii</sup>

The language of hunger and thirst is also used in the Old Testament for spiritual things. The most famous example for us would be Psalm 42:1-2, where it describes the Psalmists thirst for God being akin to a deer panting for the water of a stream. A similar idea is at work in the fourth beatitude, only here it’s a hunger and thirst for righteousness.

Now, in the Bible, the word “righteousness” can refer to a variety of things. Not surprisingly, there is a debate over what Jesus is referring to. Some say He’s talking about hungering and thirsting to live the righteous life (i.e., “personal righteousness” or “moral righteousness”). Others argue He is talking about what Paul talks about when he describes Christ’s own righteousness to be imputed to us (i.e., “alien righteousness”) and giving us right-standing before God. Still others have argued that this is a longing to see righteousness transforming society (i.e., “social righteousness”) or a longing for the Lord’s return when He will make things right in the world (i.e., eschatological righteousness).<sup>xix</sup>

All of these are dealt with in the Bible and all of them will be fulfilled by God, but I’m fairly certain that Matthew has in mind the first of those option—the righteous life. The term “righteousness” in the Sermon on the Mount consistently use for personal righteousness (cf. 5:10, 20; 6:1, 33), a life characterized by righteous deeds. That’s what Kingdom people long for. They long to see their lives transformed in such a way that they look increasingly like the righteous life of Jesus, their Lord. Their poverty of spirit, leads to mourning for their lack of righteousness and meekness in disposition, so it should not surprise us that they would hunger and thirst for that which they lacked in and of themselves—righteousness.

Matthew uses two participles for “hunger” and “thirst,” which are in a tense that conveys action in process. So the idea is that kingdom people constantly long for this. They constantly hunger and thirst for this until the day that God finishes His work in us and we fully possess the righteous character that God desires for us. That day will not come in this life, but the next. But our loves are increasingly changed, building up to that day.

The phrase “*they shall be satisfied*” is written in the passive voice in Greek. Jewish writers tended to use the passive voice when God was the subject due to a reluctance to explicitly reference God for fear that they might take His name in vain. So, if it was clear that God is the subject of a verb, they would often write the verb in the passive voice and not state the subject. Grammarians call this phenomenon the “divine passive.” That’s what is happening here.

It says that the ones who long for righteousness “*shall be satisfied*” or “shall be filled,” but it doesn’t say who will do the satisfying or filling. That would have been obvious to the Jewish reader in the first century. God is the subject. God will fill that righteousness that He has given us a longing for. God will satisfy that longing. This is crucial for us to grasp. Charles Quarles teases out the implication in this way...

“The grammar clearly demonstrates that the righteousness for which Jesus’ disciples aspire is not something that they achieve on their own...[it is] an act of God. God, and God alone, imparts the righteousness for which the disciple hungers and thirsts. This promise is crucial to an understanding

of the theology of the SM. Jesus made radical demands of His disciples in this sermon. He required them to have a righteousness that led them to keep the least of the commandments (v. 19) and that surpassed the righteousness of the scribes and the Pharisees (v. 20). He even commanded to ‘be perfect, therefore, as your heavenly Father is perfect’ (v. 48). Such demands could easily denigrate into a false theology in which righteousness becomes a personal achievement. This, however, is foreign to the teachings of Jesus. The righteousness the SM demands is a divine gift graciously wrought in the heart and life of the Christian disciple by God Himself. If the disciple were personally responsible for his righteousness, he would deserve glory for it. However, Jesus insisted that the good works of disciples bring glory to God (v. 6) since God is the source and author of them. A tiny infant can hunger and thirst, but that infant is utterly incapable of satisfying those longings alone. Similarly, a believer can never satisfy his hunger or quench his thirst for righteousness. Only a gracious God who transforms mind, heart, character, and behavior can do so. The lifestyle described by the SM is not the product of mere human effort. It is the result of transforming grace.”<sup>xx</sup>

That was the point of last week’s sermon. Here that point is being made in a new way.

Before we close today, you may be wondering if the fourth beatitude has any point of contact with Isaiah 61, after all the first three beatitudes did. Well, indeed it does. In Isaiah 61:3 describes those comforted mourners in this way: *“they may be called oaks of righteousness, the planting of the LORD, that he may be glorified.”* The image describes God’s people as spiritual trees that produce the fruit of righteousness. And who gets the glory for that fruit? The one who planted the tree and made it grow—God. In verse 11, Isaiah adds, *“For as the earth brings forth its sprouts, and as a garden causes what is sown in it to sprout up, so the Lord God will cause righteousness and praise to sprout up before all the nations.”* In the previous chapter, God puts it this way, *“Your people shall all be righteous; they shall possess the land forever, the branch of my planting, the work of my hands, that I might be glorified”* (60:21). Jesus is communicating these kinds of ideas in the fourth beatitude.

Next time, I want to show you some really important things about how the last four beatitudes relate to the first four. There is so much more I want to say today, but I have to hold back until we see a few more things that will help us to see some important things about the beatitudes as a whole. You won’t want to miss next week! So be here and bring a couple friends with you.

Today, I’ll close with that cliffhanger and a question—How is your appetite? There is this running joke around the church office that has to do with me and a bowl of candy in the office of Brenda, our church financial secretary. You see I have to go through Brenda’s office to get to my own. So every time I go in or out I somehow find myself in that candy bowl, usually taking a starburst or two. I unwrap it, eat it, experience some satisfaction, and then find myself wanting more. Of course, this is no big deal, I go in and out of the office enough to get plenty throughout the day. But it’s this constant paradox of being satisfied by the candy I’m chewing on and longing for another.

In your diet that could be a dangerous cycle, but when it comes to longing for righteousness it’s a welcome one. The paradox of that beatitude is that the one’s who have this ongoing hunger for righteousness are yet being filled, or satisfied. Have you noticed that tendency in your spiritual life too? *“The more one conforms to God’s will, the more fulfilled and content one becomes. But that in turn spawns a greater discontent”*, writes Kent Hughes, *“Our hunger increases and intensifies in the very act of being satisfied.”*<sup>xxi</sup> The more God’s children come to know of Christ and His righteousness the more satisfied we are by Him and it and the more we long for them. Bernard of Clairvaux sang of that cycle in one of his songs,

We taste Thee, O Thou living Bread,  
And long to feast upon Thee still;  
We drink Thee, the Fountainhead,

And thirst our souls from Thee to fill.

Do you hunger and thirst for righteousness? How do you enter in to that cycle? How do you take the first candy from the bowl, so to speak? As Hughes points out, we have to follow the logic of the Beatitudes.

- We must begin with the first Beatitude, true poverty of spirit, realizing that there is nothing within us that commends us to God. We must affirm our spiritual bankruptcy.
- Next, we must graduate to the second Beatitude, truly mourning our sins as well as the sins around us.
- Then we must ascend to the third Beatitude, by allowing our spiritual bankruptcy and mourning to instill in us a truly meek and gentle spirit.
- Finally, as we live the logic of the Beatitudes, we will be able to desperately hunger and thirst for righteousness.<sup>xxii</sup>

I can't wait to pick this up next week...but we have to stop here for today.

Let's pray...

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<sup>i</sup> So D. A. Carson, *Jesus' Sermon on the Mount and His Confrontation with the World: An Exposition of*  
<sup>ii</sup> Craig Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids: Eerdmans, 1999), 166-167.  
<sup>iii</sup> Similarly, Scot McKnight, *Sermon on the Mount* (SGBC; Grand Rapids: Zondervan, 2013), 36.  
<sup>iv</sup> W. D. Davies and Dale C. Allison, Jr., *The Gospel According to Matthew* (ICC; Edinburgh: T&T Clark, 1988), 1:466.  
<sup>v</sup> Charles Quarles, *Sermon on the Mount: Restoring Christ's Message to the Modern Church* (NACSBT; Nashville: B&H Academic, 2011), 42.  
<sup>vi</sup> Haddon Robinson (Ed.), *Matthew through Acts* (TWBC; Peabody: Hendrickson Publisher, 2014), 9.  
<sup>vii</sup> Carson, 17.  
<sup>viii</sup> Quarles, 43.  
<sup>ix</sup> Robert A. Guelich, *The Sermon on the Mount: A Foundation for Understanding* (Waco, TX: Word, 1982), 98. Also quoted in Quarles, 43.  
<sup>x</sup> Quoted by John R. W. Stott in *The Message of the Sermon on the Mount (Matthew 5-7)* (Downers Grove: InterVarsity, 1978), 39.  
<sup>xi</sup> Quarles, 61.  
<sup>xii</sup> *Ibid.*, 53-54.  
<sup>xiii</sup> Carson, 20-21.  
<sup>xiv</sup> Robinson, 12-13.  
<sup>xv</sup> D. Martin Lloyd Jones, *Studies in the Sermon on the Mount*, 2 vols. (Grand Rapids: Eerdmans, 1959-60), 1:69-70. Quoted in Carson, 21.  
<sup>xvi</sup> Quarles, 56-57.  
<sup>xvii</sup> R. T. France writes, "There is a general tendency in the NT to treat OT promises about 'the land' as finding fulfillment in nonterritorial ways, and such an orientation seems required here too." France, *The Gospel of Matthew* (NICNT; Grand Rapids: Eerdmans, 2007), 166-167. Cf. W. D. Davies, *The Gospel and the Land* (Berkeley, CA: University of California, 1974), 366.  
<sup>xviii</sup> Quarles, 58,  
<sup>xix</sup> Daniel Doriani, *The Sermon on the Mount: The Character of a Disciple* (Phillipsburg, NJ: P&R Publishing, 2006), 22-23.  
<sup>xx</sup> Quarles, 61.  
<sup>xxi</sup> R. Kent Hughes, *The Sermon on the Mount: The Message of the Kingdom* (Wheaton: Crossway Books, 2001), 42.  
<sup>xxii</sup> *Ibid.*, 44.