



# Kingdom-Driven Living Based on Matthew 5-7

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## Abstract

The purpose of this study is to examine the life that is driven by the Kingdom of God based on Matthew 5-7, which must be implemented and realized in the daily life of every citizen of the Kingdom of God so that Jesus' prayer "Thy kingdom come, your will be done on earth as it is in Heaven" can be realized. The method used in this study was a qualitative method with a biblical and bibliographical literature study approach. This was through the science of exegesis because the research is based on the Bible and more especially on Matthew 5-7. This method of literature study is carried out to support the truth obtained through intensive Bible study. The research was conducted to better ascertain a life driven by the Kingdom of God which is characterized by various indicators, the character of the citizens of the Kingdom of God, the influence of the citizens of the Kingdom of God, the morality of the citizens of the Kingdom of God, the piety of the citizens of the Kingdom of God, the ambitions of the citizens of the Kingdom of God, the relations of the citizens of the Kingdom of God and the submission of the citizens of the Kingdom God.

**Keywords:** Kingdom of God, life, exemplary living, exegesis, Holy Bible.

## Introduction

The theme of the Kingdom of God is a central theme in the Bible and is a very important theme for God's people to study and investigate so that it can be understood properly and correctly as a guide in daily life for the glory of God's Kingdom on this earth. It is the duty and responsibility of every citizen of the Kingdom of God to present signs of the Kingdom of God in various dimensions of life, both personally, and in family, church, and society. In the Sermon on the Mount, Jesus describes the kinds of people who do and will inhabit the Kingdom of Heaven, namely those who are meek, the merciful, the peacemakers, and the pure in heart (Matthew 5:1-10). In Psalms 103:19 we read: "The Lord has established his throne in the heavens, and his kingdom rules over all." Here the word Kingdom means rule. It doesn't mean that God's kingdom rules over only His realm, it means that God's reign or rule governs everything.

Often citizens of the Kingdom of God do not properly understand the concept of the Kingdom of God which is taught by the Word of God both in the Old Testament and in the New Testament, so they are not motivated to realize the agenda of the Kingdom of God in their personal lives which is a demand from the King to be realized in various ways and in many aspects of life and also in answering the Jesus' prayer "Thy kingdom come, thy will be done on earth as it is in heaven". Even Jesus Himself realized the Kingdom of God in Himself as well as in His actions when He said: "If I cast out demons by the power of God, then the kingdom of God has come to you." (Luke 11:20). This implies that the power of Jesus over Satan is a demonstration of the power of the Kingdom of God and also shows that the nature of the Kingdom of God is all-powerful. The presence of Jesus is a manifestation of the presence of the Kingdom of God, this is seen in His answer to the question of the Pharisees



regarding the coming of the Kingdom of God, He said: "The kingdom of God is among you" (Luke 17:21). In Luke 19:11, Jesus proceeded to tell a parable as he nears Jerusalem, but the people believed that the Kingdom of God was going to appear instantly. But Jesus knew it was not coming then but and He repeatedly says, "The kingdom is at hand. Repent, for the kingdom of God is at hand."

An understanding of the Kingdom of God which is now and in the future, ready and not yet here is very important in answering the problems that arise, namely: when Jesus said "The Kingdom of God has come and is already in your heart. But on the other hand, when teaching the Lord's prayer, He taught "Thy kingdom come" and also "seek first the kingdom of God and His righteousness". If the Kingdom of God has come, why is it ordered to invite us again, and if it has not come, why is it said to have come? Clearly then the Kingdom of God refers to God's reign and His sovereign actions in the world to redeem and deliver all sinners and then at a future time He will finish it and renew his people or *laos* totally and the Cosmos (Nicolaidis, 2010).

The Church is the agent of the Kingdom to bring God's peace into a troubled world. In other words, the Kingdom of God operates through the Church because the Church is the servant of the Kingdom, operating in society and the world. On the other hand, the Kingdom of God guarantees that the Church can influence the world because the Church has power from above and is a vehicle for God to reach the world. This shows that the Church is a bridge between the Kingdom of God and the world

The Kingdom of God is not the Church and the Church is not the kingdom of God, because if you equate the kingdom of God with the Church, this means narrowing the essence of the Kingdom of God itself. If the Kingdom of God is the same as the Church, then the question that arises is: Are those who are not members of the Church, not under the rule of God and His Kingdom? Does God not work outside the confines of the Church? How can the Kingdom of God be separated from the creation of the entire universe, including all humans, if the Kingdom of God is limited in the context of the Church? This shows that the Church is not the kingdom of God and the Kingdom of God is not the Church. Therefore, Jesus preached not the gospel of the Church but the gospel of the Kingdom of God, so the apostles did not preach the gospel of the Church either but the gospel of the Kingdom of God (Acts 8:12; 19:8; 20:25).

Jesus' Sermon on the Mount in the Gospel of Matthew 5-7 is the rule of the game or the law in the Kingdom of God. The Sermon on the Mount must be seen in the context of the Kingdom of God. It describes repentance (*metanoia*, a complete change of heart and mind) and righteousness, elements of that Kingdom. That is, the sermon shows the face of human life and society, which is already under the mercy of God's rule. The Sermon on the Mount is an ethic of the Kingdom of God. About government in the Kingdom of God, the Sermon on the Mount can be divided as follows: Character of citizens of God's Kingdom (5:3-12), Influence of citizens of God's Kingdom (5:13-16), Moral of citizens of God's Kingdom (5:17-48), Piety of citizens of God's Kingdom (6:1-18), Ambition of citizens of God's Kingdom (6:19-34), Relationship of citizens of God's Kingdom (7:1-20) and Submission of citizens of God's Kingdom (7:21-27). Therefore, the purpose of this study is to examine the life that is driven by the Kingdom of God based on Matthew 5-7 which must be realized in the life of every citizen of the Kingdom of God.

## Theory

Several important things need to be studied in this section regarding the Kingdom of God that every citizen of the Kingdom of God must understand so that they can manifest what they learn in their daily lives.

## In the Old Testament



Although the term "Kingdom of God" is not found in the Old Testament, it does not mean that the concept of the Kingdom of God is not taught in the OT. The word "kingdom" from the word "*Malkuth*" is a word similar to the word "*Basileia*" in the New Testament. Where the main meaning, of the word *malkuth* in the OT and the word *basileia* in the NT, is to describe the exercise of the authority and sovereignty of a king. In understanding the OT teaching about the Kingdom of God, it will be explained as follows in various terms presented below.

### **God as Creator**

The Word of God begins its report on God who created the heavens and the earth. Then Isaiah says that "Heaven is my throne and the earth is my footstool" (Isaiah 66:1). King David also said, "The Lord is the owner of the earth and all that is in it, and the world and those who live in it. For it is He who has founded it on the sea and established it on the rivers" (Psalms 24-12). These verses show that God is the Creator of all things. If so, who created or established the Kingdom of God? Of course no one, but God Himself, because He is the Creator of all things.

### **God as King**

Psalms 47:2-8 describes God who is the Great King who reigns over the whole world. The psalmist also acknowledges that the Kingdom of God is an everlasting Kingdom and His dominion extends from generation to generation (Psalms 145:13). Daniel also reveals that "You, O King, King of Kings, to whom God has given the kingdom, power, might and glory." (Daniel 2:37). His reach as King of today is the whole world (Psalms 103:19). In other words, God is King over all of human history in all generations of mankind, even beyond all places and times. Thus, God is the King in the Kingdom of God. If the word kingdom means the Kingdom of God, then it always means the government of God. The term 'Kingdom of God' is a demonstration that God has His position as King, His government, and his power. The concept of the Kingdom of God thus shows the proclamation of the power of God (Wiryadinata, 2019).

### **In the New Testament**

The Kingdom of God in the NT specifically in the Synoptic Gospels appears very differently in the OT because the Kingdom of God is a central theme in Jesus' teaching. There are several things to note about the NT teaching about the Kingdom of God:

### **Kingdom of God and Jesus Christ**

Jesus states that "the kingdom of God is within you" (Luke 17:20-21) and this emphasizes that His presence is the essence of the presence of the Kingdom of God. This shows that the personhood of Jesus Christ cannot be separated from the Kingdom of God because the Kingdom of God is also the Kingdom of Christ (Ephesians 5:5). Even Jesus Himself realized the Kingdom of God in Himself as well as in His actions when He said: "If I cast out demons by the power of God, then the kingdom of God has come to you." (Luke 11:20). This implies that the power of Jesus over Satan is a demonstration of the power of the Kingdom of God and also shows that the nature of the Kingdom of God is all-powerful. The presence of Jesus is a manifestation of the presence of the Kingdom of God, this is seen in His answer to the question of the Pharisees regarding the coming of the Kingdom of God, He said: "The kingdom of God is among you" (Luke 17:21).

### **Jesus' Teaching About the Kingdom of God**



The Kingdom is so central to Jesus: Jesus preached the Kingdom of God, not himself. In his teaching Jesus appears as the representative (Luke 17:20-21), the revealer (Matthew 11:25-26), the champion (Mark 3:27), the initiator (Matthew 11:12), the instrument (Matthew 12:28), the mediator (Mark 2:18-19), and the bearer (Mt 11:5) of the Kingdom of God (Siwecki, 2019). There are several important points regarding Jesus' teaching about the Kingdom of God, namely:

**First**, the Kingdom of God is now and in the future. The present Kingdom of God can be seen in Luke 11:14-22, specifically verse 20 which says: "If I cast out demons by the power of God, then the kingdom of God has come to you." Also in Luke 17:21, when Jesus said "the kingdom of God is among you." Thus, the Kingdom of God has indeed come along with the coming of the Lord Jesus. But that does not mean forgetting the Kingdom of God which is still to come.

The manifestation of the Kingdom of God is not only present but also in the future. The kingdom of God is a Kingdom that people can enter now (Matthew 21:31) but it is also a Kingdom that they will enter in the future (Matthew 8:11), together. The Kingdom of God is a gift from God that will be bestowed in the future (Luke 12:32) but which must be received in the present (Mark 10:15). This is seen in the Gospel of Matthew when he speaks of the coming of the Son of Man in His Kingdom with glory (Matthew 16:27-28). Also, the Gospel of Mark 9:1 speaks of the Kingdom of God coming with power. These verses show that the Kingdom of God is also to come.

**Second**, is the expansion of the Kingdom of God. The expansion of the Kingdom of God is seen in Jesus' parables such as the parable of the mustard seed and the parable of the leaven (Matthew 13:31-35; Mark 4:30-32; Luke 13:18-19; Matthew 13:33). These parables show us about the expansion and development of the Kingdom of God to its fulfillment in the future and demonstrate the power of the Kingdom of God which started from the smallest, but expanded throughout the world. The emphasis of the Lord Jesus on His disciples so that they would go out only to convey the gospel of the Kingdom of God and its centrality to repentance and the forgiveness of sins, casting out all evil spirits, healing all sicknesses (Andrian, 2020).

**Third**, Become a member of the Kingdom of God. About the Kingdom of God and those who are lost or lost, Jesus gave three parables, namely the parable of the lost sheep (Matthew 18:12-14; Luke 15:4-7), and the lost coin (Luke 15:4). 8-10) and the prodigal son (Luke 15:11-32). These parables show how much Jesus loves sinful (lost) humans and wants them to repent so that they become members/citizens of the Kingdom of God and a part of His nation or *laos* (Nicolaidis, 2010). The demands to repent and have faith so that they experience forgiveness of sins and the right to enter the Kingdom of Heaven are explained by Jesus in Luke 18:9-14; Matthew 8:3).

**Fourth**, is the law in the kingdom of God. Jesus' Sermon on the Mount in the Gospel of Matthew 5-7 is the rule of the game or the law in the Kingdom of God. The Sermon on the Mount must be seen in the context of the Kingdom of God. It describes repentance (metanoia, a complete change of heart and mind) and righteousness, elements of that kingdom. That is, the sermon shows the face of human life and society, which is already under the mercy of God's rule. The Sermon on the Mount is an ethic of the Kingdom of God. About government in the Kingdom of God, the Sermon on the Mount can be divided as follows: Character of citizens of God's Kingdom (5:3-12), Influence of citizens of God's Kingdom (5:13-16), Moral of citizens of God's Kingdom (5:17 -48), Piety of citizens of God's Kingdom (6:1-18), Ambition of citizens of God's Kingdom (6:19-34), Relationship of citizens of God's Kingdom (7:1-20) and Submission of citizens of God's Kingdom (7:21-27 ).

## **Kingdom of God and Church**



This section will explain the crucial relationship between the Kingdom of God and the Church. Commenting on the essential relationship between the Kingdom of God and the Church, Ladd states: The church is the people of the Kingdom, but not the Kingdom itself. Jesus' disciples belonged to the Kingdom as the Kingdom was to them, but they are not the Kingdom. The Kingdom is God's government, while the church is human society. Thus, the church was created by the Kingdom of God, the church cannot be identified with the Kingdom of God. Because the Kingdom of God is more than the church, and the church is a witness to the Kingdom of God. For this reason, the church, which is a witness to the Kingdom of God, is called to demonstrate the totality of the Kingdom of God. The church is God's agent of mission for establishing the Kingdom of God on the earth" (Geychenko, 2020).

What is the real relationship between the Kingdom of God and the Church? Below, the author describes the essential relationship between the Kingdom of God and the Church, namely: **First**, the Kingdom of God is not the Church and the Church is not the Kingdom of God because if you equate the kingdom of God with the Church, this means narrowing the essence of the kingdom of God itself. If the Kingdom of God is the same as the Church, then the question that arises is: Are those who are not members of the Church, not under the rule of God and His kingdom? Does God not work outside the confines of the Church? How can the Kingdom of God be separated from the creation of the entire universe, including all humans, if the Kingdom of God is limited in the context of the Church? This shows that the Church is not the kingdom of God and the Kingdom of God is not the Church. Therefore, Jesus preached not the gospel of the Church, but the gospel of the Kingdom of God, so neither did the apostles preach the Gospel of the Church but the gospel of the Kingdom of God (Acts 8:12; 19:8; 20:25). Even though the Church is not the Kingdom of God, it does not mean that the Church is not a part of the Kingdom of God. The Church is part of the Kingdom of God, even an instrument of the Kingdom of God about God's mission to this world. The Church is thus a representative community of the Kingdom of God, and it represents the Kingdom of God in the world. Augustinus claim that the "Church actually represents the Kingdom of God itself" (Matijević, 2020).

**Second**, the Kingdom of God Establishes the Church and Works Through the Church. The kingdom of God is the redemptive activity and government of God in Jesus Christ, who founded the Church and it was through Jesus Christ who carried out the vital work of atonement for the sins of mankind, and through the work of the Holy Spirit the comforter or *Paraclete*, that sinners are summoned to experience the redeeming work of Jesus Christ through faith and repentance. Thus, the Church is the result of the coming of the Kingdom of God in the world through the mission of Jesus Christ. The Kingdom of God not only establishes or creates the Church but also works through the Church. In essence the Church is called out as an instrument of God to carry out the mandate of the Kingdom of God, by preaching the gospel of the Kingdom of God to all the nations of the world. The Church is not one of the tools to proclaim the gospel of the Kingdom of God, but the only tool of the Kingdom to spread and expand the Kingdom of God on this earth. The Church is thus the critical agent of God to proclaim that the Kingdom of God has come (Hadianto, 2018).

**Third**, the Kingdom of God is greater than the Church. An important and significant difference between the Kingdom of God and the Church is that the Church is finite whereas the Kingdom of God is unlimited. The Church is limited by time and place such as social, economic, political, and cultural conditions while the kingdom of God is not limited by time and place, so the kingdom of God is greater than the Church. The power of the Kingdom of God establishes or creates the Church and then the Church becomes the agent of the Kingdom to proclaim the gospel of the Kingdom of God and also plays a role through its life.

**Fourth**, the Church bridges the Kingdom of God and the World. The Church is the agent of the Kingdom to bring God's peace into the world. In other words, the Kingdom of God operates through the Church because the Church is the servant of the Kingdom, operating in society



and the world. On the other hand, the Kingdom of God guarantees that the Church can influence the world because the Church has power from above and is a vehicle for God to reach the world. Understanding the Kingdom of God will help to restore the church. This shows that the Church is indeed a bridge between the Kingdom of God and the world to present peace and truth to all. "The emphasis on the revealed truth assumes that the Kingdom of God is the source of an abundance of truth so that we can assume it as the kingdom of Truth" (Purwadi, 2013).

### Method used

The method in this study was a qualitative method with two study approaches adopted, namely biblical studies, and a literature review. Biblical studies was used because this research is based on the Holy Bible and specifically on Matthew 5-7, and also with library studies – a general literature study- because these provide supporting evidence from the findings obtained in the Holy Bible. There were several stages of analysis carried out by the author, namely: *First*, the author read and investigated the Bible texts specifically Matthew 5-7 by first paying attention to the context of the texts being investigated. *Second*, through the results of the analysis, the author ascertained and found the main ideas and he then divided the existing verses according to the main point of view so that the main topics and sub-topics and their supporting verses were obtained. *Third*, the author conducted a biblical analysis or legal interpretation with an emphasis on the original text of the Bible, namely from the Greek texts. *Fourth*, the author investigated relevant books and journal articles to support the findings obtained through biblical studies that was initially conducted. *Fifth*, the author described the findings and discussed these.

### Results and Discussion

Several important things are the results and discussion in this study, namely: Characters of Citizens of the Kingdom of God Matthew 5:3-12 explains the good life character of citizens of the Kingdom of God that must be lived in daily life.

#### Absolute Dependence on God

The word "Blessed" (vv. 3-11) is from the word "*Makarioi*" from the root "*makarios*" (adjective), meaning happy; the happy one; blessed; who is full of blessings." Makarios is used 50 times in the New Testament and is most often used in Matthew 13 times and Luke 15 times. "In translation it is often translated "happy" and often also translated happy, most happy, happier. According to Spiros, Makarios is in the world yet independent of the world. His satisfaction comes from God and not from favorable circumstances"(Zodhiates, 1993). Meanwhile, according to Brown "*makarios* means blessed, fortunate, happy; *makarizo* means call or consider blessed, happy; *makarismos* means blessing" (Brown, 1992). According to the book Theological Dictionary of The New Testament say that "*makarios* then describes that joy which has its secret within itself, that joy which is serene and untouchable, and self-contained, that joy which is completely independent of all the chances and the changes of life"(Brown, 1992).

The phrase "poor before God" from the Greek *oi ptokhoi* to pneumati means poor in spirit. In Greek, there are three words used for the word poor, namely *penes*, *penichros* and *ptochos*. The word *penes* means poor but able to help oneself through his labor or toil. This word is used only once in the NT, namely in 2 Corinthians 9:9 which says, "As it is written, "He distributes, He gives to the poor, His righteousness endures forever." Thus, the word *penes* refer to poor people who have to work to earn a living, people who have nothing, are not rich but also not poor. While the word *penichros* has the meaning of poor, it is also used only once in the NT, namely in Luke 21:2 which says: "He saw also a poor widow put two pence into the chest." In Matthew 5:3, the word used is *ptochos* which means absolute and touching poverty. The word *ptochos* is related to the origin of the word *ptossein* which means to bend or squat,



which describes and describes extreme poverty. According to William Barclay, the Jews have a special way of using the word poor. In Hebrew the word for poor is *ani* or *ebion*, these words have undergone four stages of meaning development, namely: (i) They began by meaning simply *poor*. (ii) They went on to mean, because poor, therefore having no influence or power, or help, or prestige. (iii) They went on to mean, because having no influence, therefore down-trodden and oppressed by men. (iv) Finally, they came to describe the man who, because he has no earthly resources whatever, puts his whole trust in God (Barclay, 2000).

Thus, according to God's Word, happy people are people who depend completely on God alone because they are the ones who will have the Kingdom of Heaven or the Kingdom of God.

### **Grief Against Sin**

In Matthew 5:4, the Greek word "grief" is *pentountes* from the root *pentheo* which means bewail, mourn, wail. While the word *penthos* means mourning and sorrow" (Vine, 1985). This word is a verb in the present tense with an active diathesis in the participle mode of the word *pentheo*. The present participle expresses an activity whose timing occurs simultaneously with the time indicated by the finite verb, and it emphasizes an action that is continuously taking place. While the conjunction *oti* (cause, because) serves to express a causal meaning/cause and effect, between the clause "blessed are those who mourn" and the clause "they will be comforted". That is, because they are sad, they will be comforted as a result. In other words, why people who mourn are called happy people because they will be comforted.

Grieving for sin, against injustice, and unrighteousness is a good character of life, which must be possessed by citizens of the Kingdom of God so that they can influence others not to sin, not to do injustice, and not to do unrighteousness. As citizens of the Kingdom of God who have been redeemed with very expensive blood at Calvary should have a heart that is always mourning for sin.

### **Be Gentle**

In Matthew 5:5 the word gentle, the Greek *praeis* is a plural masculine adjective in the nominative form of the word *praus*. This adjective is in the form of a substantive meaning that the adjective is used as a noun. While the word has, the Greek *kleronomesousin* is a verb in the future tense with an active diathesis in the indicative mode of the word *kleronomeo*. The indicative mode of this word indicates that will possess the earth is something that will come true or certain. According to Barnes "Meekness is *patience in the* reception of injuries. "It is neither meanness nor a surrender of our rights, nor cowardice; but it is the opposite of sudden anger, malice, or long-harbored vengeance" (Barnes, 1999). Meanwhile, according to Criswell "Meekness never implies weakness. In contrast to weakness, meekness is controlled strength. It is an attitude of heart in which all energies are brought into the perfect control of the Holy Spirit (Criswell, 1998). In his book *Expository Dictionary Of Bible Words*, Lawrence O. Richards says "The Greek word for "meek" is *praus*, and "meekness" is *prautes*. These words picture a humble, gentle attitude that maintains patience despite offenses and is untainted by vengefulness or malice" (Criswell, 1998).

While the phrase will have the earth in Greek *kleronomesousin ten gen*. The word *kleronomesousin* comes from the root word *kleronomeo* which is a verb meaning to be an heir; accept. According to John Wesley "to own the earth or inherit the earth" means "They shall have all things really necessary for life and godliness. They shall enjoy whatever portion God hath given them here, and shall hereafter possess the new earth, wherein dwelleth righteousness. Thus possessing the earth has the meaning as meant by Paul not belonging but can describe himself as the one who "has everything" (2 Corinthians 6:10). This can



happen because they have the character of being citizens of the Kingdom of God, which is a gentle character.

### **Hungry and Thirsty for Truth**

In Matthew 5:6 the Greek word hungry *peinontes* and the Greek thirst *dipsontes* are both verbs in the present tense with active diathesis in the participle mode. The present participles of the words *peinontes* and *dipsontes* express an activity whose timing occurs at the same time as the time indicated by the finite (main) verb, and it emphasizes an ongoing action. This means that hunger and thirst for the truth have the meaning of longing for a good relationship with God, and it also means longing to be able to live righteously before Him. But furthermore, this also means longing to be able to live pleasing to Him in this world and longing to see human relationships with Him restored.

The word righteousness (v. 6) from *dikaionun* is used 92 times in the NT to mean righteous deeds; justice; God's provisions; justification; right status or relationship; religious obligations; donation." According to William F. Arndt, in a moral and religious sense, truth or righteousness has two meanings, namely: 1. Righteousness in the sense of fulfilling the divine statutes; 2. Righteousness, and uprightness as the compelling motive for the conduct of one's whole life"(Arndt, 1964).

While the phrase "to be satisfied" from the verb *khortasthesontai* with the future tense in the passive form of the root word *khortazo* means to fill; satisfying. This shows that when believers have a deep longing (hunger and thirst) for the truth then they will experience the satisfaction of what they long for. As citizens of the Kingdom of God, we must always have a heart that hunger and thirsts for the truth, that is, always longs to read, investigate, meditate and practice God's Word in daily life.

### **Generous**

In Matthew 5:7 the word "generous" (v.7) from the adjective *eleemones* which comes from the word *eleemon* which is only used twice in the Bible, namely Matthew 5:7 (translated "generous") and Hebrews 2:17 (translated "put mercy"). The word *eleemon* means merciful, while the verb *eleeo* means to have mercy, and the noun *eleos* means mercy, grace. According to Barclay, the word *eleemon* has the equivalent of the Hebrew word *khesed* which means the ability to put oneself properly in the person of another person, to be able to see things with other people's eyes, think things with his mind, and feel things with his feelings"(Barclay, 2000).

The phrase "because they will find mercy" Greek text *oti autoi eleethesontai*. The translation is "because they will be merciful." The word "get mercy" from the third person plural verb *eleethesontai*, in the future tense with passive diathesis in the indicative mode, namely the mode that presents the action as a certainty. This means that getting mercy is certain to happen and not something that is only possible. Clarke in commenting on this passage said: Mercy is not purchased but at the price of mercy itself; and even this price is a gift of the mercy of God. What mercy can those vindictive persons expect, who forgives nothing, and are always ready to improve every advantage they have of avenging themselves? Whatever mercy a man shows to another, God will take care to show the same to him" (Clark, 1999).

Thus, generosity has the understanding of a heart that has compassion or sympathy for others who are experiencing difficulties or suffering or in a state of sorrow, such people will be happy because they will also obtain mercy.

### **Sacred Heart**





In Matthew 5:8 the Greek word “holy” *katharoi* is a plural masculine adjective in the nominative case. This adjective is in the form of a second form of attributive construction where both adjectives and nouns are highlighted, the adjective is placed as an affirmation of the noun that follows it.

The word “pure in heart” (v. 8) in Greek is *katharoi te kardia*. “The word “holy” from the word *katharoi* which is an adjective from the root word *katharos* means clean; pure; clear; lawful; holy. According to Thayer, the word *catharos* ethically means *free from corrupt desire, from sin and guilt; free from every admixture of what is false, sincere*” (Thayer, 1989). People who have a pure heart will see God, which means seeing God with the eyes of faith and all His glory in heaven later. A pure heart is a character that must be possessed by citizens of the Kingdom of God.

### **Bringing Peace**

In Matthew 5:9 the word “brings peace” (v.9). from the word *eirenopoioi* from the root word *eirenopoios* meaning *one who makes peace*” (Bromiley, 1985). “Literally, the word *eirenopoios* means peace-makers”(Vincent, 1996). Related words for this word are: *eireneuo* means to live in peace; keep the peace. This word is used 4 times in the NT Bible. The word *eirene* means peace; peace; order; peace and prosperous. This word is used 92 times in the NT. The word *eirenikos* means peace; peace-loving. This word is used twice in the Bible. The word *eirenepoieo* means to reconcile, this word is used only once in the Bible, namely in Colossians 1:20.

Thus, bringing peace does not only mean people who reconcile, but also means people who make peace with others. Commenting on this passage, Morris said: that Jesus did not say: “Blessed are the pacifists,” but rather, “Blessed are the peacemakers,” meaning those who make peace. This is the first occurrence of “peace” in the New Testament, and this verse has special significance since Jesus is the only real Peacemaker” (Morris, 1995).

The Greek clause "will be called children of God" *uioi Theou klethesontai* is more accurately translated as "will be called children of God". In the New Testament, there are two terms used to describe "children" namely *teknon* and *uios*. The word *teknon* refers to a child born into a family through ordinary birth. While the word *uios* refers to a legal child, according to the law declared an official child. This is often referred to as adoption. Adopt literally means *placing as a son*” (Thiessen, 1956). Theologically, people who believe in Christ as their Lord and Savior are personally adopted (adopted) into legal children (*uios*) in the family of God. So as a result, believers who are children of God can call God O Abba, O Father. According to Paul Enns “The word adoption (*Yunani huiotesia*) means “placing as a son” and describes the rights and privileges as well as the new position of the believer in Christ” (Paul, 1989). This shows that adoption is related to the position or position of believers about Christ. According to Evans in his book say “Regeneration has to do with our change in nature; justification, with our change in standing; sanctification, with our change in character; adoption, with our change in position” (Evans, 1974). Meanwhile, according to Millard J. Erickson “In the formal sense, adoption is a declarative matter, an alteration of our legal status. We become God’s children. This is an objective fact. In addition, however, there is the experience of being favored of God” (Erickson, 1985). Citizens of the Kingdom of God must have a peacemaker character in all areas of life.

### **Willing to sacrifice**

In Matthew 5:10 the Greek word "persecuted" *dediognenoi* is a verb in the perfect tense which means an event that has occurred in the past but is still present today. This means that persecution has occurred, but it could happen again. The word *eneken* (because; because) indicates the reason for being persecuted, namely because the truth (*dikaiousnes*) means the



right action. Happiness is not only for those who are persecuted for the sake of righteousness, but also for those who are reproached, persecuted, and slandered all that is evil for Christ's sake (verse 11). Those who are reproached, persecuted, and slandered for Christ's sake, are commanded by Christ to rejoice and be glad (v.12). The Greek word "rejoice" *khairete* is an imperative verb (command) in the active present tense, meaning that this is an order that must be carried out continuously. Likewise, the Greek word "rejoice" *agallasthe* is an imperative verb in the present tense so that the emphasis is on something that must be done continuously. Why rejoice and rejoice, must be done constantly? Because (oti) your reward is great in heaven. The phrase "your reward is great in heaven" (*misthos umon pollus en tois ouranois*), is best translated as "your reward is abundant in heaven".

### **Influence of Citizens of God's Kingdom**

Matthew 5:13-16 which is part of Jesus Christ's Sermon on the Mount explains the good and positive influence, which must be played by citizens of the Kingdom of God as a real manifestation of a life that is driven by the Kingdom of God.

### **Serves As The Salt Of The World**

In Matthew 5:13 the phrase "salt of the earth" is in Greek *to pedestal tes ges*. The Greek word "salt" is used 8 times in the NT Bible and all of them are translated as salt. Hal.as word means, a). literally salt, b); figuratively, as having a quality of effectiveness (Friberg, 2000). In its use throughout the NT Bible, salt has a figurative meaning, that is, a good quality of life, which influences others.

The word "world" in Greek *ges* from the word *go* meaning land; earth; land; country; (humans in) the world. This word is used 260 times in the NT Bible, which is translated with various variations.

The phrase "if the salt becomes tasteless" in Greek *ean to alas moranthe*. The Greek word "became tasteless" from the Greek *moranthe*, which is an aorist (past) form of the verb and should therefore be translated as "has become tasteless". The word *moranthe* from the word *moraino* means 1) *make foolish, show to be foolish; passive become foolish; (2) of the seasoning effect of salt lose its strength, become tasteless; metaphorically become ineffective.*(Friberg, 2000) According to Thayer's dictionary, the word *moraino* means 1. in classical Greek *to be foolish, to act foolishly*. 2. in Biblical Greek a. *to make foolish*: passive Rom. 1:22; equivalent to *prove a person or thing to be foolish*: b. *to make flat and tasteless*: passive of salt that has lost its strength and flavor (Thayer, 1989).

Thus, if you want to have an influence on other people or even this world then you have no other choice but to serve as salt that salts the world. During the life of Jesus and until now, salt has always been associated with 3 things: 1. Salt has always been associated with purity. 2. Salt is always associated with a preservation function. 3. Salt is always associated with the function of giving a certain taste.

### **Functioning as the Light of the World**

In Matthew 5:14 the phrase "light of the world" is in Greek *to phos tou kosmou*. The Greek word "light" *phos* means light; Bright; torch; bonfire. That is, if you want to influence others, the citizens of the Kingdom of God are required to function as a light that illuminates this dark world. Jesus said, "While I am in the world, I am the light of the world" (John 9:5). When Jesus commands believers to be the light of the world, He is commanding us to be like Jesus Himself. What did Jesus mean when he said "you are the light of the world"? 1. The purpose of light is to be seen. That's why in v.14b "A city that is on a mountain cannot be hidden". Also in v. 15



"Moreover, people do not light a lamp and put it under a bushel, but on a lampstand so that it gives light to everyone in the house."

As citizens of the Kingdom of God who has been called out of the system or rule of this broken and chaotic world, we must dare to be different from people who are not citizens of the Kingdom of God. Our lives will always be observed and judged by others, therefore we must have a good way of life in this world so that they see our lives as citizens of the Kingdom of God that are completely different from others. 2. Light is a guide. In large rivers or at sea and also in ports, navigation lights are often installed which serve as guides for each ship or boat so that they can sail or dock safely at the pier. Christians must be examples and examples in all things, so that they become guides and guides for others, in good and right ways. This world is full of darkness, so it needs lights that can illuminate the journey of human life. Christians must be shining lights to illuminate a world full of darkness so that they can reach their destination safely. This is the influence we can make on others and even on this world. What will happen if citizens of God's Kingdom function as the light of the world? Verse 16 answers, namely: Others should be able to see good works and glorify the Father in Heaven. In other words, when the citizens of the Kingdom of God function as the light of the world, then others will see the good deeds and ultimately glorify the Father in heaven. The word "good" in Greek is often translated from two words, namely, *agathos* which means something good quality, and the word *kalos* which means something that is not only good but also beautiful, attractive, and attractive. The word used in v.16 is *kalos*. Good deeds from citizens of the Kingdom of God are not only good in terms of quality but must also be attractive and have attractiveness. Good deeds like this will bring praise and glory to the Father in heaven.

### **The morality of Citizens of the Kingdom of God**

Matthew 5:17-48 provides a basis as well as an explanation of the morality of the citizens of the Kingdom of God, which will be studied in the explanations provided which follow below.

#### **Don't Kill**

In Matthew 5:21, Jesus reaffirmed the Word of God in the law, specifically the sixth commandment (Exodus 20:13). In verse 22, it shows that the notion of killing is not just taking another person's life, but also anger because of hatred or revenge is included in the category of "killing". Therefore, verse 22a says "But I say to you, Everyone who is angry with his brother must be punished". The Greek word "angry" is *orgizomenos* the verb presents the passive participle of the word *orgizo* means to be angry. The noun *orge* means anger or punishment. In the NT Bible, several Greek words can mean anger, namely: First, *Orge*. The word *orge* was used when the Lord Jesus was angry and overturned the tables used by the money changers in the temple (Matthew 21:12) and this word is also used in Ephesians 4:26 which says: "you may be angry but do not sin." *Orge* is burning anger at sin as well as against unrighteousness or sin. This anger, is anger without hatred, without revenge, and can be controlled because the goal is to correct mistakes. Second, *parogism*. The word *parogism* can be interpreted as hurt or offended. This word is used in Ephesians 4:26. If we allow these feelings to persist within us, Satan can use them as an opportunity for us to sin (Ephesians 4:27). Third, *Thumos*. The word *thumos* refers to indignation or anger that overflows because of hostile feelings. This word is used in Ephesians 4:31. As citizens of the Kingdom of God, we must learn and strive to have good morality, which is manifested in the form of not killing or getting angry with hatred or revenge against others.

#### **Don't commit adultery**

According to Matthew 5:27-32, we find three kinds of adultery that citizens of the Kingdom of God should not commit, namely: First, physical adultery. In verse 27 it says "You have heard the saying: You shall not commit adultery." Through this verse, Jesus reaffirms the law, specifically the seventh commandment. Adultery according to this verse is having sex outside



of legal marriage (church marriage) or having sex with another person's husband or wife. Second, adultery in the heart. In verse 28 it says "But I say to you, everyone who looks at a woman and desires her has already committed adultery with her in his heart." Thus, committing adultery in the heart is desiring someone with lust. Third, adultery is due to marrying someone who has been divorced. In verse 32 it says "But I say to you: Anyone who divorces his wife except for adultery makes his wife commit adultery, and whoever marries a divorced woman commits adultery. The adultery referred to in this verse is adultery due to marrying someone who has been divorced. This means, that when a divorce occurs, you should not remarry because if you remarry, it is categorized as adultery unless there are strong reasons (Nicolaidis, 2015).

### **Don't Swear False**

In Matthew 5:33 the Greek phrase "swearing falsely" is *epiorkeseis* from the word *epiorcheo* meaning to swear perjury; breaking an oath, is used only once in the Bible. Obviously, this verse emphasizes the prohibition of perjury, but Jesus not only forbids perjury but also forbids swearing. This can be seen in verse 34 which says "But I say to you, never swear, either by the heavens, for the heavens are the throne of God" (Matthew 5:34 ITB). The Greek phrase "never swear" *me omosai olos* means don't swear at all.

### **Don't Reply to Evil**

Matthew 5:38 is a quote from Jesus on Exodus 21:24; Leviticus 24:20 and Deuteronomy 19:21, which essentially is what one person has done to another, so must be done to him. But Jesus taught another as it says in verse 39: "But I say to you, do not resist the one who does evil to you, but whoever slaps you on the right cheek, turn to him your left also. The phrase "Do not fight against those who do evil to you" is Greek *me antistenai to ponero*, the translation is "Do not fight against evil people". The word *me* is a negative particle that points to a prohibition, namely a prohibition against fighting bad people. The Greek word "against" *antistenai* from the word *anthistemi* means to *set oneself against, oppose, resist, withstand* Luke 21:15; Romans 13:2; Galatians 2:11; James 4:7; *stand one's ground* Ephesians 6:13" (Gingrich, 1992). In other words, citizens of the Kingdom of God are required not to repay evil with evil.

### **Loving Others**

In Matthew 5:43 the word "love" from *agapese* is the second person singular verb in the future activity is indicative of *agapao* meaning to have a love for someone or something, based on sincere appreciation and high regard - 'to love, to regard with affection, loving concern, love. While the Greek phrase "hate thy enemy" is *miseis ton ekhthron sou*, it is not in OT teaching. Jesus quoted this verse from Leviticus 19:18 which says "Do not seek revenge, nor hold a grudge against your countrymen, but love your neighbour as yourself; I am God."

### **The Piety of the Citizens of the Kingdom of God**

Matthew 6:1-18 gives an explanation of godly living as citizens of the Kingdom of God. In connection with the pious life of the citizens of the Kingdom of God, it is not permissible to imitate the hypocritical behavior of the Pharisees and unbelievers who always want to carry out religious demands to be seen or to be praised. This is seen in verse 1 which says: "Remember, do not perform your religious duties before people so they can see, for otherwise, you will not receive a reward from your Father who is in heaven." The word *prosechete* from the word *prosecho* means a nautical term, it means to hold a ship in a direction, to sail towards" (Zodhiates, 1993). In the Gospel of Matthew, the word *prosecho* is used 6 times, 5 times translated as "beware" and 1 time translated as "Remember" (6:1), therefore, the word "remember" is translated as "beware". As citizens of the Kingdom of God, we must not display



the piety of life for others to see or to get praise from others because it will not bring rewards from God. On the other hand, the pious life of the citizens of the Kingdom of God must be done with the motivation of love for God. The pious life of the citizens of the Kingdom of God is manifested in terms of:

### **Giving Alms**

In Matthew 6:2 the word "alms" in Greek *eleemosunen* means good works, then, especially almsgiving. This shows that in a broad sense it does not only mean alms/alms but also refers to good deeds. As Verkuyl says: "Actually the word "give alms" in Greek has a broader meaning than just giving alms. The meaning of the word is to do good in the broadest sense."

The phrase "You shall not proclaim that" in the Greek text *me salpises emprosthen sou*, literally translated as "Do not blow the trumpet in front of you". The Greek word "declare" *salpises* from the word *salpizo* is used 12 times in the Bible, 10 times in the book of Revelation, and all of them are translated as "blowing the trumpet" 1 time in I Corinthians 15:52 translated as "the trumpet will sound". The literal translation "don't blow the trumpet" has a figurative meaning of "don't attract people's attention". In Greek, it was blowing the trumpet in the Temple at a time when the people were collecting alms for special purposes. Giving alms by way of proclaiming or boasting is the same as that of hypocrites. The word "hypocrite" in Greek *upokritai* is from the word *hupokrites* which means one who likes to pretend. A hypocrite is a person who appears to be good when in fact he is otherwise or a person who pretends to be good when in fact he is very bad. Thus those who give alms by proclaiming it or boasting about it, are included as hypocrites. Giving alms by proclaiming it and getting praise from people, will not get a reward from God because praise from people is already the reward.

### **Pray**

Matthew 6:5 says, "And when you pray, do not pray like the hypocrites. They like to say their prayers standing in the synagogues and at the corners of the highway, so that they may be seen. Truly I say to you, they have got their reward." There are two prohibitions in this related to prayer, namely: *First*, do not pray like a hypocrite. This is seen in the phrase "do not pray like hypocrites" (v. 5a). *Second*, do not pray long-windedly. This can be seen in verse 7, "Moreover, in your prayers, do not be long-winded as is the custom of people who do not know God. Some assume that because of their many words their prayers will be answered."

### **Fast**

In Matthew 6:16 the Greek word "fast" *nesteuete* is a second person plural verb, in the present tense with active diathesis in the subjunctive mode of the word *nesteuo* which means to fast as a cultic rite" (Gingrich, 1992). Fasting is not simply refraining from physical pleasures (such as food or sleep). We must also surrender ourselves completely to God and worship Him. Without the surrender of the heart and also the right life in the eyes of God, there will be no eternal spiritual benefit.

### **The ambition of Citizens of the Kingdom of God**

Matthew 6:19-34 explains the ambitions of the citizens of the Kingdom of God which will be studied in the following discussion. The ambition of the citizens of the Kingdom of God is not to do things that are worldly or material but to an effort to expand the Kingdom of God and His righteousness.

### **In terms of collecting treasure**



As citizens of the Kingdom of God, there are several pieces of advice about wealth, namely: First, do not accumulate treasure on earth (v.19). In v. 19 it says: "Do not store up treasures on the earth; in the earth moth and rust destroy it and thieves break in and steal it." The word "don't" from the word *me* is a negative participle that refers to a prohibition. The prohibition is "do not accumulate treasure on earth". The word "gather" from the second person verb *thesaurizete* is plural in the active present tense so that the emphasis is on something continuous or continuous. That is, do not focus too much on collecting treasures on earth. *Thesaurizete* from the word *thesaurizo* means: (1) literally *lay up, store up* as treasure; of offerings of money *lay by, put or set aside*; (2) figuratively; (a) of spiritually valuable things accomplished *store up, cause to be recorded*; (b) of divine wrath *make more intense, cause to be more extensive*; (c) of God's plan for the future of the heaven and earth *reserve, keep, save up*" (Friberg, 2000). The word "treasure" from the *thesaurous* is a plural noun (plural) so it should be translated as treasures. The word *thesaurous* from word *thesaurus* means a place to store; treasure box; warehouse; treasure. In the context of this verse, it refers more to wealth and not a place to store treasure. While the Greek word "on earth" *epi tes ges* can be translated as "on earth". The reason why it is not permissible to accumulate treasure on earth is that moths (*ses*) and rust (*broxis*) destroy it (*aphranizei*) and thieves (*kleptai*) steal it (*kleptousin*). In other words, do not accumulate treasures on earth, because treasures on earth can be damaged and can be lost or not eternal.

Second, Accumulating treasures in heaven (vv. 20-21). In verse 20 it says: "But gather up for yourselves treasures in heaven; in heaven moth and rust do not destroy it, and thieves do not break in and steal." The Greek word "but" *de* is a very sharp contrast to make a distinction between verses 19 and 20. The Greek word "gather" *thesaurizete* the imperative verb in the active present tense, which means the emphasis on something that must be continually done, meaning to muster continuously. What to collect constantly? That is a treasure in heaven. Why must you continually accumulate treasures in heaven? There are two reasons, namely: 1. Because the treasures in heaven are eternal (v.20b). Why are treasures in heaven eternal? Because moth and rust won't damage them and thieves can't steal them. That is, the treasures in heaven are eternal and nothing can destroy them or take them away. 2. Because wealth determines the heart (v.21). In verse 21 it says "For where your treasure is, there your heart will be also."

Third, the eye is the lamp of the body (vv. 22-23). In verse 22 it says "The eye is the lamp of the body. If your eyes are good, your whole body will be bright." The Greek word "lamp" *luknos* means a light made by burning a wick saturated with oil contained in a relatively small vessel" (Louw, 1989). In the context of this verse, the lamp is more figurative in its nuances, such as a lamp/lamp that serves to illuminate as well as the eye which is the lamp of the body which functions to illuminate the body.

Fourth, one cannot serve two masters (v.24). In verse 24 it says "No one can serve two masters. For if so, he will hate the one and love the other, or he will be loyal to the one and pay no heed to the other. You cannot serve God and Mammon." The Greek word "to serve" *douleuein* the verb in the active present tense of *douleuo* is used 25 times in the NT Bible to mean: 1. properly, to be a slave, serve, do service: absolutely, 2. metaphorically, to obey, submit to; a. in a good sense: absolutely, to yield obedience. Thus, no one can serve two masters, meaning that no one can serve two masters or masters, cannot serve God and serve mammon at the same time.

### **In case of worry**

In Matthew 6:25 the Greek word "therefore" shows that there is a causal relationship between v.25 and the verses above it. That is, if the citizens of the Kingdom of God are more focused or prioritize accumulating treasures in heaven and only serve God and not mammon, then the result is "don't worry about your life." This is a guarantee from a king to his citizens.



The Greek phrase "don't worry" *merimnates*, the word *me* is a form of negative particle that points to a prohibition. While the word *merimnate* is a verb in the active present tense so that the emphasis is on something continuous, it should be translated as "don't worry constantly". Why can't you worry? There are several reasons given by Christ, namely: *First*, because life is more important than worrying (v. 25b). *Second*, because humans are God's most precious creation (v.26). *Third*, worrying is useless (v.27). But there are conditions, namely: But first, seek the kingdom of God and his righteousness, then all of that will be added to you (v. 33)" The word "seek" from the word *zeteite* imperative form (command) in the present actions so that the pressure is on something continuous or continuously.

### **Relationships with Citizens of the Kingdom of God**

Matthew 7:1-23 describes clearly the relationship of citizens of the Kingdom of God, which will be the focus of the study below. Citizens of the Kingdom of God must have good relationships with others which are manifested in the form of not judging others, offering them the gospel, getting answers to prayers, the way of life, and being aware of false prophets who prevent people from coming to the right path and are also misleading.

#### **Do not judge**

In Matthew 7:1 it says: "Judge not, lest you be judged." The word "judge" is the Greek *krinete* verb in the imperative mode (command), in the present tense with active diathesis so that the emphasis is on something continuous or continuous. The word *krinete* from the word *krino* basically means divide out or separate off. Do not judge, it cannot be interpreted as a command to disable our critical power of others, close our eyes to their shortcomings (pretend not to see it), abstain from all criticism, and refuse to distinguish between right and wrong, between good and evil one. If so, what did Jesus mean by "don't judge"? What Jesus meant was 'to find fault with stubbornness'. Followers of Jesus as 'critics', must be able to distinguish wrong from right. But one must not be a 'judge' in the sense of finding fault with others.

#### **In Offering the Gospel**

This is seen in verse 6, which says "Don't give a holy thing to a dog, and don't throw your pearl to a swine, lest it trample underfoot, and it turns and rips you off." The sacred thing" and "pearl" in this verse are a picture of the gospel of Christ. The Jews usually compare words of wisdom with pearls, and the highest wisdom is in the gospel of Christ. Then who is meant by dogs and swine? That is people who do not want to understand the gospel of Christ at all and vehemently antagonize the gospel and perhaps ridicule it.

#### **In Prayer**

Citizens of the Kingdom of God not only build good relationships with others but also with God as King in His kingdom through prayer. This is seen in verse 7, which says "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened for you."

The Greek word "ask" *aitete* and the Greek word "seek" *zeteite* and the Greek word "knock" *krouete* are verbs in the present tense, with active diathesis in the imperative mode, which is a form of command that must be carried out continuously. So, the emphasis in this section is on persistent or continuous prayer. The Greek word "given" *dothesetai* and the Greek word "got" *euresete* and the Greek word "opened" *anoigesetai* are all in the indicative mode, meaning the mode that presents the action as a certainty. This shows that persistent or continuous prayer will surely come true.

#### **Way of life**



There are two important things in Matthew 7:12-14, namely: First, the principle of life (v.12). Verse 12 says, "Whatever you want people to do to you, do it to them as well. This is the content of the whole law and the prophets." The word *oun* which can be translated as "because of that" (does not appear in the Indonesian translation) indicates that there is a connection between verse 12 and the verses above it. That is, just as the Father in heaven only gives good things to His children, so also citizens of God's kingdom should only want to do good things to others so that they can build good relationships. Meanwhile, according to Walvoord et al., "This verse is commonly referred to as "the golden rule." The principle is that what people ordinarily want others to **do** for them should be what they practice toward those others" (Walvoord et al., 1983). When this principle of life is implemented by citizens of the Kingdom of God, it will build good and harmonious relationships with others.

Second, the Way of life (vv. 13-14). In verse 13 it says: "Enter through the straight gate, for wide is the gate and broad is the way that leads to destruction, and many enter through it." In this verse, there are two paths, namely the path that leads to destruction and the path that leads to life. The road that leads to destruction is wide, while the road that leads to life is narrow.

### **Beware of False Prophets**

In verse 15 it says: "Beware of false prophets who come to you disguised as sheep, but in fact, they are wild wolves." The Greek word "beware" *prosekhete* is a second person plural verb in the present tense with active diathesis in the imperative mode (command), meaning an order that must be carried out continuously. The word *prosekhete* from the word *prosekho* is used 24 times in the New Testament, meaning to pay attention; guard; dedicated. Then how to know whether they are false prophets or not? Verse 16 answers, namely by their fruit you will know them. Because according to verse 18 "A good tree can't produce bad fruit, nor can a bad tree produce good fruit."

### **Surrender of the Life of Citizens of the Kingdom of God**

Hearing and obeying God's Word is a surrender of the lives of citizens of the Kingdom of God that must be continuously lived by in all avenues in one's daily life. This is what is meant by a life driven by the Kingdom of God. Matthew 7:24-27 has explained what the surrender of the life of the citizens of the Kingdom of God is.

### **Hearing and Doing the Word**

In verse 24 it says, "Everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock." He who hears the Word and does it is described as a wise man who built his house on the rock. That is, it must of necessity have a strong foundation so that it is not easy to fall (v.26). Citizens of the Kingdom of God must be listeners and doers of the Word so that they have a strong foundation in facing various daily struggles in life and this must be a surrender of life as citizens of the Kingdom of God.

### **Hearing and Not Doing the Word**

In verse 26 it says "But everyone who hears these words of mine and does not do them is like a fool who built his house on the sand." Those who hear the Word and don't do it are likened to a fool who built his house on the sand so that the foundation is not strong and it is easy to fall. As citizens of the Kingdom of God, we are not only hearers of the Word but must also be doers of the Word.

### **Conclusion**





A life that is driven by the Kingdom of God is a way of life that is oriented to the standards of the Kingdom of God that must be manifested in the daily life of every citizen. Through the author's investigation based on Matthew 5-7 which is often referred to as the Sermon on the Evidence, it is found that several indicators point to a life that is moved by the Kingdom of God. *First*, having a good life character (Matthew 5:1-12), which is absolute dependence on God, sorrow for sin, gentleness, hunger, thirst for truth, generosity, purity in heart, peace-making, and willingness to sacrifice for the sake of truth. *Second*, is the influence of citizens of the Kingdom of God (Matthew 5:13-16), which functions as salt and light of the world. *Third*, the morality of citizens of the Kingdom of God (Matthew 5:17-48), namely, do not kill, do not commit adultery, do not swear falsely, do not repay evil, and love others. *Fourth*, is the piety of the citizens of the Kingdom of God (Matthew 6:1-18), namely giving alms, praying, and fasting. *Fifth* is the ambition of citizens of the Kingdom of God, namely in terms of accumulating wealth and in terms of anxiety. *Sixth*, the relationship of citizens of the Kingdom of God (Matthew 7:1-23), namely do not judge, in offering the gospel, in prayer, the way of life, and the need for one to beware of false prophets. *Seventh*, is the surrender of the citizens of the Kingdom of God (Matthew 7:24-27), namely hearing and doing the Word and hearing but not doing the Word. All these are considered to be critically important aspects to consider in one's daily life when one is desirous of living in harmony with God's will.

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