

2. This advance is indicated by the locative of sphere of the preposition **ἐν (en)**: “in,” plus the noun **πίστις (pístis)**: “in the sphere of faith,” better translated “in the systematic accumulation of doctrine inside the divine dynasphere.”
3. The filling of the Holy Spirit encapsulates the believer inside the unique system for spiritual growth for the Church Age, the divine dynasphere.
4. The term “dynasphere” is coined from two Greek words, the noun, **δύναμις (dúnamis)**, “power,” and **σφαῖρα (sphaíra)**, “sphere”: the “(divine) *dynasphere*,” or literally, the “(divine) *power system*.”
5. I have described the believer’s presence in the “divine power system” with the term, “inside the bubble,” in order to emphasize its highly fragile status. Because we are constantly challenged by the external environment of the devil’s world and the internal presence of the sin nature, I describe life inside the bubble with the adjective:

Evanescent: soon passing out of sight, memory, or existence; quickly fading or disappearing: an evanescent bubble. Origin early 18th century: from Latin evanescent- ‘disappearing.’⁶

6. The phrase “in faith” refers to these poor people’s doctrinal inventory being in the “sphere of faith” which indicates they are believers who are advanced in their spiritual growth:

2. πίστις: state of believing on the basis of the reliability of the one trusted, *trust, confidence, faith* in the active sense= ‘believing’, in reference to deity. d. Expresses in a rhetorical way that πίστις is the beginning and the end.⁷

7. Simultaneously, these believers are the poor regarding physical possessions in this world, but rich in their knowledge of the Word of God in their souls.
8. With this inventory of doctrine in their souls, they are confident they are future residents of the Lord’s future dominion. The key phrase is, “heirs of the kingdom.”
9. The plural noun “heirs” is **κληρονομέω (klēronoméō)** and refers to recipients of an inheritance associated with something that will happen in the future indicated by the noun **βασιλεία (basileía)**: “kingdom.”

⁶ *The New Oxford American Dictionary* (New York: Oxford University Press, 2001), s.v. “evanescent.”

⁷ Walter Bauer, “πίστις,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 818, 819.



10. Those deprived of material possessions in the devil's world are said to be prosperous in their inventory of doctrinal principles in their souls and are among those who will inherit the "kingdom."
11. The question that arises is, "What exactly is this kingdom?" There are three categories that are to be considered: (1) the kingdom here on earth speaks of those who are members of the royal family of God enjoying the benefits associated with that status, (2) the kingdom of the Lord's earthly reign following the Second Advent in His Messianic kingdom, and (3) the Lord's rulership of the new heavens and new earth following human history.
12. In the progression of events in our context, the poor are already in the earthly kingdom of the royal family, the next future event in which they will prosper will be the Millennium. We indicate this with the translation, "heirs of the millennial kingdom."
13. Jesus Christ gave the assembled crowd a head's-up on this idea at the beginning of His Sermon on the Mount in:

Matthew 5:3 Blessed are the poor in spirit,
for theirs is the kingdom of heaven. (NASB)

14. Note that He addresses the entire assembly which is made up of a variety of individuals in various levels of material possessions. This is His first group meeting, so He is approaching the group knowing they all are without any doctrine.
15. So he begins with the word "blessed," the plural adjective **μακάριος (makários)**: "Happinesses." In His first major public address in the Incarnation, the first word He spoke was, "Happinesses." It refers to the inner happiness of anyone who has doctrine in his soul and therefore does not depend on circumstances.
16. Jesus knew that those who gathered did not have an understanding of God's plan outside the ritual plan of the Old Testament. They were all "poor in spirit." The word "poor" is the same one we've noted in our James passage, **πτωχός (ptōchós)**, but this is a completely different context.
17. Deprivation is the better term here. They are all deprived of doctrine because they are each unbelievers and therefore they have no spiritual assets. When it comes to spiritual assets everyone in the whole crowd is poor.
18. The next word in the verse is the conjunction **ὅτι (hóti)**. It is translated "for," but it is causal and should be translated "because of." It is followed by the plural possessive pronoun **αὐτός (autós)**: "theirs," but it should be translated, "they," referring back to those who are "deprived of spiritual assets."



19. The expanded translation reads so far, “Inner Happinesses to the deprived of spiritual assets, because of them” This is followed by the verb **εἰμί** (*eimí*): “is,” followed by the phrase, “the kingdom of heaven.”

Matthew 5:3 Inner Happinesses to the
deprived of spiritual assets, because of them is the
kingdom of heaven. (EXT)

PRINCIPLE: For those who are destitute of spiritual assets,
there is something for them in the plan of God.

(End JAS2-9. See JAS2-10 for continuation of study at p. 91.)



20. The word “kingdom” in verse 5 refers to the phrase, “the kingdom of God.” There is also in the New Testament the term, “kingdom of heaven” and the two must be distinguished from each other. For this comparison we consult Lewis Sperry Chafer:

1. THE KINGDOM OF GOD, which includes all intelligences in heaven or on earth who are willingly subject to God.

2. THE KINGDOM OF HEAVEN, which embraces any sort of empire that God may have on earth at a given time. The kingdom of heaven appears then in various aspects through the centuries, as—

THEOCRATIC. Exercised by divinely appointed leaders, judges, patriarchs.

COVENANTED. The national hope of Israel. (2 Samuel 7).

PREDICTED. Much prophecy anticipates a glorious kingdom for Israel on earth.

ANNOUNCED. The ministry of John the Baptist, Christ, and the Apostles was to announce the kingdom unto the nation as at hand. That offer, however, was rejected.

POSTPONED UNTIL CHRIST RETURNS. One of the greatest errors of theologians is an attempt to build a kingdom on the first advent of Christ as its basis, whereas according to the Scriptures it will be realized only in connection with the second advent.

MYSTERY. According to Matthew 13:11 the present conditions in Christendom are a mystery form of the kingdom. Since the kingdom of heaven is no other than the rule of God on the earth, He must now be ruling to the extent of full realization of those things which are termed “the mysteries” in the New Testament.

REALIZED. Not until the millennium will the kingdom of heaven come to realization.

A distinction should be made between the kingdom of God and the kingdom of heaven. Entrance into the kingdom of God is by a birth from above (John 3:3), for instance, whereas to the Jew of Christ’s day and in anticipation of His earthly kingdom entrance to the kingdom is based upon righteousness. Matthew 5:20 declares this: “For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”



As for another impressive difference, Matthew 8:12; 24:50–51; 25:28–30 declare that “the children of the kingdom” may be cast out. This retribution cannot be applied to the kingdom of God and its members (John 3:18).¹

21. James is functioning in the early days of the Church Age, so the kingdom of God in this dispensation refers to anyone who has placed his personal faith in Jesus for salvation and eternal life.
22. The Greek text that is translated “kingdom” is the noun, βασιλεία (*basileía*). It denotes the everlasting kingdom which God the Father gives to Jesus Christ. It is a realm governed by the King of kings.
23. The kingdom of God is eternal in existence and exists for believers in three categories: (1) in time from the moment of salvation until physical death or the Rapture, or their spiritual life on earth, (2) in the third heaven following one of the previous events, and (3) life in the new heavens and new earth in the eternal state.
24. Therefore, the poor are wealthy by means of faith—salvation plus the accumulation of biblical truths in their souls. In addition, they are heirs of the kingdom of God in three categories noted above.
25. Heirs to the kingdom of God is said to be a “promise” indicated by the aorist middle indicative of the verb ἐπαγγέλλω (*epangéllō*): to decree which is a promise that cannot be revoked. The aorist tense refers back to the phrase “rich in faith,” better stated “wealthy by the accumulation of doctrine in the soul.”
26. With this inventory of ideas, poor people, even if they never make the advance out of poverty, are declared heirs of the kingdom of God. They are recipients because they are “those who love Him”
27. The verb “love” is the present active participle of ἀγαπάω (*agapáō*): the love expressed by those who believe in Christ and pursue truth by the study of the Word.

¹ Lewis Sperry Chafer, *Systematic Theology: Doctrinal Summarization* (Dallas: Dallas Theological Seminary, 1948). 7:223–24.



28. It is interesting to consider the confluence of ideas that occurred in the souls of some Jews who placed their faith in Christ for salvation.
29. They had learned about the ritual plan of God instituted by Moses and currently continued by the Levitical priesthood over at the temple.
30. They had gone to synagogue on Saturdays and studied from the Pentateuch about the sacrifices carried out in the Tabernacle and presently at the temple.
31. They had either seen and heard Jesus during His three-year public ministry or were aware of his teaching by word of mouth.
32. His miracles that He performed for the sick, lame, and indigent were well known in the city of Jerusalem and some may have witnessed one.
33. They surely had heard of the trials of Jesus by the Sanhedrin and Roman authorities. Some may have even witnessed the crucifixion of Jesus, heard about his burial, and also of His resurrection.
34. Some Jews had seen Him in His resurrection body while others had been told by some that they had done so. Jesus' crucifixion occurred on April 3, A.D. 33 and, post resurrection, He remained in the general area for another forty days.
35. This means that those who were alive during this time were availed the opportunity to consider what they had been taught by the ritual plan of God in the Pentateuch plus the prophecies and writings in the Nevi'im and Kethuvim.
36. These people had a doctrinal inventory from teachings from throughout the Tanakh from which they had learned about the future coming of the Jewish Messiah.
37. When all this metabolized information was then compared to the details of the public ministry of Jesus and its aftermath, you'd think these people were primed for the ministry of the Apostles who all began their ministries in Jerusalem.
38. What the prophets had forecast had come to pass in their very community from which emerged men, prepared by God, to spread the Word of the Messiah/Christ and begin teaching the doctrines of the new dispensation.

