

Those who undertake this work are acknowledged as God's "sons." In the Old Testament, Israel has the title "sons" (Deuteronomy 14:1; Hosea 1:10). Now it belongs to the heirs of the kingdom who loving righteousness yet merciful, are especially equipped for peacemaking and so reflect something of their heavenly Father's character.⁴

54. Also intimated by the phrase "sons of God" is the doctrine of positional truth in that those who express personal faith in Jesus Christ are immediately baptized into union with Christ.
55. Among the assets associated with positional truth is sharing the Lord's Sonship with the Father, heirship, and royalty, therefore membership in the Royal Family of God forever.

Matthew 5:10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. (NASB)

Matthew 5:10 With unalloyed happiness are those who are persecuted on account of righteousness, for theirs is the kingdom of heaven. (EXT)

56. The advanced believer has been through testing for blessing. He has confronted and passed challenges typical of the Angelic Conflict.
57. God allows issues common to man to be in the divine decree. His purpose is to test the believer on the battlefield of the Invisible War and personal trials in order to build up his trust in God.
58. The word "righteousness" is the noun **δικαιοσύνη** (*dikaíosúnē*) which refers to the assets of divine integrity composed of righteousness and justice.
59. When the advanced believer acquires behavior patterns, character traits, and a lifestyle reflective of internal integrity, then he is in opposition to the "ways of the world."

⁴ D. A. Carson, "Matthew," in *The Expositor's Bible Commentary*, gen. ed. Frank E. Gaebelin (Grand Rapids: Regency Reference Library, 1984), 8:135.

60. Consequently, the world hates the believer that reflects divine integrity and loves the one that does not:
- John 15:19** “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. (NASB)
61. The character of Christ becomes the advanced believer’s resource for decision-making, including both personal and unconditional love, unalloyed happiness, and the proclamation of the gospel of reconciliation.
62. When believers advance to the rarified atmosphere of the sophisticated spiritual life, they will receive persecution, criticism, and prejudice from the Dark Side.
63. This reality is always present but it worsens during periods of historical downtrends. This reality has become more and more prevalent over the past 50 years and now has reached critical point in opposition to traditional standards.
64. Those who know biblical revelations about this aspect of the Invisible War are also aware of its increasing hostility against Christianity while, at the same time, there is increasing favorability toward Islam.
65. The principle is clear: Progressivism cannot tolerate any recognition of divine viewpoint to gain traction on this earth. A clear manifestation of our country’s increasing loss of thought.
66. Regardless, divine protection insures the continued presence of advanced disciples in every generation of the Church Age. They represent the kingdom of heaven and with doctrine they can endure and overcome persecution.

Matthew 5:11 Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. (NASB)

Matthew 5:11 With unalloyed happiness are you when the forces of darkness insult you with opprobrious and scurrilous language and falsely accuse you of evil because of Me. (EXT)

67. The vile nature of the assaults is far more than innuendo or insult. The Greek word used here is the aorist active subjunctive of **ὀνειδίζω (oneidízō)**: “to defame, disparage, rail, revile, assail, and castigate.” This goes far beyond mere insult. The better word is **“opprobrium”**:
- Public disgrace or ill fame that follows from conduct considered grossly wrong or vicious; contempt, reproach.**⁵
68. The word “persecute” is also the aorist active subjunctive of **διώκω (diōkō)**: “to pursue with repeated acts of enmity; to persecute or even prosecute.” The better word to describe this assault is **“scurrilous”**:
- Given to the use of vulgar, coarse, or abusive language. Of a malicious or slanderous nature; defamatory.**⁶
69. In addition, slander is imposed to bring legal charges when what is perceived as evil is imputed to the righteous in order to persecute them.
70. Some recent Supreme Court decisions, made in the clear light of day, are in opposition to the very first clause of the First Amendment: “Congress shall make no law respecting the establishment of religion, or the prohibiting the free exercise thereof.”
71. Yet “free exercise” is no longer free if the teaching of Scripture violates popular societal behavior patterns. If pedophilia would someday become a protected behavior pattern, would pastors be prohibited from preaching against it? How about polygamy? Or the broadened removal of parents under an expanded doctrine of *in loco parentis*: “in the place of a parent.”⁷

By far the most common usage of in loco parentis relates to teachers and students. For hundreds of years, the English common-law concept shaped the rights and responsibilities of public school teachers: until the late nineteenth century, their legal authority over students was as broad as that of parents.

⁵ Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. “opprobrium.”

⁶ The American Heritage Dictionary of the English Language, 5th ed., s.v. “scurrilous.”

⁷ The legal doctrine under which an individual assumes parental rights, duties, and obligations without going through the formalities of legal adoption.

Changes in U.S. education, concurrent with a broader reading by courts of the rights of students, began bringing the concept into disrepute by the 1960s. Cultural changes, however, brought a resurgence of the doctrine in the twenty-first century.⁸

72. We are able to perceive darkly encroaching categories of governmental overreach that Progressivism has acquired by the Supreme Court decision in *Obergefell v. Hodges* (576 U.S. [2015]).

Matthew 5:12 “Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you. (NASB)

Matthew 5:12 With unalloyed happiness be exultantly gleeful, for your escrow blessing at the evaluation tribunal is exceedingly abundant; for they similarly persecuted the prophets who preceded you. (EXT)

1. The Lord’s use of words introducing this verse is exactly the same in the Greek as we have discovered in our study of 1 Peter 1:8.
2. The NASB translates the opening clause of Matthew 5:12, “Rejoice and be glad” while in the context of 1 Peter 1:8 we find the translation, “greatly rejoice with joy.”
3. The word “rejoice” in both cases is the verb **ἀγαλλιάω** (*agalliáō*) which in each case we translated the word with “unalloyed happiness.”
4. The NASB’s words “glad” in Matthew 5:12 and “joy” in 1 Peter 1:8 are the verb **χαίρω** (*chaírō*) and the noun **χαρά** (*chará*) respectively.
5. In Matthew 5:12 we will also translate the verb *chaírō* “exultantly gleeful” while in 1 Peter 1:8 our translation of the noun *chará* is “inexpressible joy.”
6. In Matthew 5:12, the Lord commands those addressed to pursue “unalloyed happiness and be exultantly gleeful” with the imperative mood.

⁸ “In Loco Parentis,” *The Free Dictionary*, <http://legal-dictionary.thefreedictionary.com/in+loco+parentis>, accessed February 21, 2017.