Sermon on the Mount. “Blessed are the poor in spirit  
and the persecuted; *for* theirs is the *kingdom* of heaven.” “When men persecute you rejoice; *for* great  
is your *reward*” (Matt. v. 3, 10-12). This is its positive aspect. It is so also in the negative. “Ye shall  
in *no* case enter the *kingdom*” (v. 20). “Ye have *no  
reward* of your Father in heaven” (vi. 1, 2, 5, 16). So  
Luke vi. 20, compared with 23, 35. So Matthew x.  
7, compared with 41, 42. Thus also is it in the First  
Epistle to the Corinthians. “If any man’s work abide,  
he shall receive *reward*” (iii. 14). “If I do this  
willingly, I have a *reward*” (ix. 17). Here is the positive side. Then for the negative we have, “Unrighteous  
ones shall *not* inherit the *kingdom of God*” (vi. 9).  
 ETERNAL LIFE *is the gift of God to each believer*  
(Rom. vi. 23); the KINGDOM is a *reward to those  
accounted worthy*. Luke xx. 35; 2 Thess. i. 5. Hence  
Paul’s fear lest he should be rejected at last. 1 Cor.  
ix. 27.  
 The kingdom is to be enjoyed as the time of consolation for all the prophets. Luke xiii. 28. The season of  
reward, then, is the millennial day.  
 Three classes of the men of God are specified. “Thy  
servants the prophets.” “Reward to thy servants—the prophets, and the saints.” But the word “servants”  
is connected with “prophets” alone, both in this book  
and in the Old Testament. “The mystery of God  
should be finished, as He declared to *His servants the  
prophets*” (x. 7).  
 The prophets were especially servants of God: full  
of His Spirit and word, instructing the holy, and  
peculiarly hated by the ungodly. Thus they are  
noticed pre-eminently in the New Testament as destined  
to partake of the reward of the kingdom. “Ye shall see  
ALL THE PROPHETS IN THE KINGDOM OF GOD” (Luke xiii. 28).