

# upside uMop kingdom

**Dates:** Sunday 13<sup>th</sup> October 2024 to Sunday 17<sup>th</sup> November 2024

**Purpose of this campaign:** To teach our church the upside-down nature of the principles of the Kingdom of God compared to those in the culture of the world. To get them to ask the question, do I behave like a Kingdom person?

**Key text/s for this campaign:** Matthew 5:1 – 7:28

- **Week 1:** Kingdom Principles – The Beatitudes, Part 1
- **Week 2:** Kingdom Principles – The Beatitudes, Part 2
- **Week 3:** Kingdom Character – It's What's on the Inside That Counts
- **Week 4:** Kingdom Motivation – It's Not About the Likes
- **Week 5:** Youth Preachers – Kingdom Success: Living in Light of Eternity
- **Week 6:** Upside Down Kingdom People

## Key historical context, commentary or references:

What is the Kingdom of God/Heaven. Matthew uses the term Kingdom of Heaven, not Kingdom of God like the other gospels.

Kingdom of Heaven is the same as Kingdom of God, Matthew uses the different term so as to not offend his Jewish audience who would consider it blasphemy to say God.

<https://www.biblestudytools.com/video/what-are-the-five-discourses-of-the-book-of-matthew-paul-lamey.html>

Matthew contains five discourses or collections of sermons from Jesus. Matthew contains more of the sermons of Christ than any other gospel account. The five discourses are a collection of sermons that contain similar themes:

<https://www.biblestudytools.com/video/what-are-the-five-discourses-of-the-book-of-matthew-paul-lamey.html>

- The Sermon on the Mount (5:1-7:28)
- The Missionary Discourse (10:1-42)
- The Parable Discourse (13:1-53)
- The Community Discourse (17:22-18:35)
- The Apocalyptic (End Times) Discourse (24:1-25:46)

In this campaign we are going to focus on the Sermon on the Mount discourse (5:1-7:28). The Sermon on the Mount is the first and longest and starts with nine statements that begin with the word “Blessed.” The beatitudes are collectively declarations of God’s grace, the character of the Kingdom. They are not conditions of salvation or steps to gaining salvation.

Resources:

<https://www.theologyofwork.org/new-testament/matthew/the-kingdom-of-heaven-at-work-in-us-matthew-5-7/the-beatitudes-matthew-51-12/>

[The Beatitudes in Matthew 5: Meaning and... | Zondervan Academic](#)

[https://lasierra.edu/fileadmin/documents/religion/asrs/Ranko\\_Stefanovic.pdf](https://lasierra.edu/fileadmin/documents/religion/asrs/Ranko_Stefanovic.pdf)

## Week 1: Kingdom Principles – The Beatitudes, Part 1

**Date:** Sunday 13<sup>th</sup> October 2024

**Key Point of this week:** To align our attitude, heart and mind to the ways of the Kingdom in the beatitudes of Matthew 5:1-11.

**Key Scripture:** Matthew 5:1-6 (What is the Kingdom and first four beatitudes)

### Historical Context, Commentary + supporting references:

The Beatitudes are the short summary intro at the beginning of the first discourse. The first discourse begins with 5:1 “Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them.” And it ends with 7:28 “When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.”

“The Beatitudes give a succinct statement of the ethos (character, nature and guiding beliefs) of the kingdom of heaven that Jesus has announced and summarize the principles of kingdom life that he will articulate in the Sermon that follows.”

<https://zondervanacademic.com/blog/beatitudes>

Definition of “blessed:” The name “beatitude” comes from the Latin *beatitudo* / *beatus*, because the first word of each statement in the Latin Vulgate is *beati*, which translates Matthew’s Greek word *Makarios* (traditionally translated “blessed”). Some recent versions translate *makarios* as “happy” or “fortunate,” which can be good renderings, but the modern usage of those terms tends to trivialize the meaning by simply suggesting a temporary emotional or circumstantial state. The somewhat ambiguous English “blessed” perhaps is still the best term to describe Jesus’ statements.

**HIS KINGDOM :** The term Kingdom of God is used 70 times in the New Testament, with 30 of those in Matthew.

### Romans 14:17

*17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,*

Matthew uses the term Kingdom of Heaven to not offend his Jewish audience, where it was blasphemy to utter the name of God.

Matthew 3:2 and 4:17 talks about repenting for the Kingdom of heaven in near. Matthew 4:23 says Jesus went throughout Galilee preaching the good news of the Kingdom. The cry of the Christian is found in Matthew 6:10 your kingdom come, your will be done, on earth as it is in

heaven. We are called to seek first His Kingdom in Matthew 6:33. The warning found in Matthew 7:21 says that not everyone who calls Jesus' "Lord" will enter the Kingdom of Heaven, but only the one who does the will of the Father who is in heaven.

Jesus ushered in the new Kingdom, with statements that the Kingdom of God is near, here and at hand.

## **Supporting points to key point:**

Part 1 we will cover the understanding of the Kingdom and the first four beatitudes. The rest will be covered next week.

## **THE BEATTITUDES:**

The beatitudes are the attitudes we need to be as we seek first His Kingdom and live out the cry of the heart of Christ to see His Kingdom come on earth as it is in heaven.

### **Mathew 5:2-6**

3 *"Blessed are the poor in spirit, for theirs is the kingdom of heaven. the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,*

Humility - recognising our need for God. The poor in the spirit is first of the beatitudes - as Charles Spurgeon puts it..."A ladder, if it is to be of any use, must have its first step near to the ground, or feeble climbers will never be able to mount." Recognising our need for God, staying behind Jesus, a posture of dependence and reliance on God is the bedrock of Christian character. **Pride** and **self-dependence** is the beginning of intrinsic decay to our Christian Character.

4 *"Blessed are those **who mourn**, for they shall be comforted.*

Those who mourn in reference to sin.

### **2 Corinthians 7:1**

*Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.*

Repentant hearts-Deep in our Christian character must be a sense of repentance, a sense of sorrow and sadness over sin. Not a tolerance or a just living with it, but a sense of sorry and sadness over sin and the impact of sin.

5 *"Blessed are **the meek**, for they shall inherit the earth.*

Meek - secure, calm, strength that does not control. The picture here is like a strong stallion that has been trained instead of running wild. Meekness is not the absence of strength, it is strength that has been harnessed and is under control.

It is strength that has the spirit of self-control. You have discipline, you have your heart and mind in order. You are just all over the place. But yet you have strength, you are not passive, you are strong. You don't need to defend yourself, or justify, or fight for yourself. It is calm and confident and secure. Security is when I have found all I need in Jesus, my tank is full, my trust is in God — no fear of man, therefore no need to control or push or shove.

## Proverbs 29:25

*“The fear of man will prove to be a snare, but those who trust in the Lord are kept safe.”*

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

Hungry not apathetic. Desire for God, more than desire for the world. Desire for the things of God, more than desire for the things of the world. This is dealing with idols in our life - things that are more important to us than God. Things that we have a bigger appetite for than we do for God.

Things we rely on more than God. A hunger for God —> to follow Jesus requires humility and hunger — *humility to stay behind Jesus, hunger to keep up with him.*

## Connect Questions

13<sup>th</sup> October 2024

KINGDOM PRINCIPLES: The Be... Attitudes Part 1

## GATHER:

- What outward actions have helped you to recognise an attitude of humility and seeking God in those around you?
- Share any practical tips with each other about how to stay “meek” in a world that tells us to assert our rights.

## GROW:

- Is there one of these first four attitudes that particularly speaks to you today? What could be your next step?
- Where are most tempted to abandon these attitudes? For example, the world often delights in sin, rather than grieving over it.

## GO:

- What things are you doing to seek more of God in your life (which includes Jesus’ call to spread the good news)? How would you explain these things to a non-believer?
- What are some helpful things you can say in discussions with others about ‘trials by media’ in the news, that reflect your inner attitudes of dependence on Jesus and sharing His sorrow over sin?

## Week 2: Kingdom Principles – The Beatitudes, Part

**Date:** Sunday 20<sup>th</sup> October 2024

**Key Point of this week:** To align our attitude, heart and mind to the ways of the Kingdom in the beatitudes of Matthew 5:1-11.

**Key Scripture:** Matthew 5:7-16 ((What is the Kingdom and the following beatitudes))

## **Supporting points to key point:**

Last week we went through the understanding of the Kingdom and the first four beatitudes. This week we are going to cover the last four beatitudes culminating in the declarations of being salt and light to the world around us.

7 *“Blessed are the merciful, for they shall receive mercy.*

Giving out mercy, not judgment, extending forgiveness. Do you make people pay, do you make people suffer, do you treat people harshly when they have made a mistake or have a place of growth. Or are you judgemental, harsh, critical in spirit.

8 *“Blessed are the pure in heart, for they shall see God.*

Without mixture, oneness of spirit, not contaminated or ulterior motives. Do you have a pure motive - not self-serving. Not manipulative, not using people or things or spiritual things to get your way.

A heart that is one in motive and intention and output.

9 *“Blessed are the peacemakers, for they shall be called sons of God.*

Bringing peace, not peacekeeping, but bringing resolution not creating drama and conflict but resolving it. Leaning into tension, not pretending it's not there. Being someone who brings peace and reconciliation, not division and drama and comparison and fighting.

10 *“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

Standing up for Jesus, not hiding your faith, lying about your faith, living a righteous and God honouring life. Not compromising your faith and values to fit in with the world. Compromising your values to be popular, to be accepted, to not be shunned or pushed to the side. Do you fit in everywhere? Or is there something different about you that will cause people to sideline you, judge you falsely, make fun of you at times because you don't go the way of the world.

**Declarations of who we are as kingdom people:**

- Jesus concludes the Sermon on the Mount with two declarations of who we are as people of God.
- You are salt and light
- You are the light of the world
- These two incredible declarations show the reason for the beatitudes, we are called to not just be humble, peacemakers in our church but to the world around us!



## Week 3: Kingdom Character – It's What's on the Inside That Counts

**Date:** Sunday 27<sup>th</sup> October 2024

**Key Point of this week:** For our church to know that Kingdom principles are counter cultural, that Christian character is the foundation of a Christian life.

**Key Scripture:** Matthew 5:21-48 (You have heard... but I tell you statements)

### **Historical Context, Commentary + supporting references:**

After the introduction of the Sermon on the Mount with the beatitudes, Jesus continues the sermon with six statements of counter cultural significance.

The Kingdom of God is not about a set of rules, moral laws and regulations like the moral codes of the Old Testament. It is not about obeying a set of guidelines but about a life transformed from inside out. Jesus shows that Kingdom way of living is about what is going on the inside, it is about character not just behaviour.

Jesus in the Sermon on the Mount is the new Moses, giving the new commandments.

In Deuteronomy 18:15-19 God promised the coming of a prophet just like Moses and in the text of Isaiah 43:15-19 where God promises a new Moses that will bring redemption and exodus from slavery once again.

The five discourses of Matthew are the new Pentateuch (the first five books of the Hebrew Scriptures). Jesus is the new teacher of Israel! For more on this

<https://bibleproject.com/articles/sermon-mount-jesus-new-moses/>

### **Supporting points to key point:**

Kingdom Principles are counter-cultural, they are opposite to the ways of the world.

In the next part of the Sermon on the Mount Jesus begins to distinguish the culture of the world to the culture of the Kingdom of God. It goes beyond what rules you follow, it is the character and intention of your heart and thoughts that count. It is what is on the inside that matters.

He does this by the statements **You have heard.. But I tell you.**

- You have heard... You shall not murder. But I tell you don't even get angry (5:21-26)
- You have heard... You shall not commit adultery. But I tell you don't even look at a woman lustfully (5:27-30)
- You have heard... Anyone who divorces his wife. But I tell you.. only for sexual immorality (5:31-32)
- You have heard... Do not break an oath. But I tell you, do not swear an oath (5:33-37)
- You have heard... Eye for eye, and tooth for tooth... But I tell you, do not resist an evil person (5:38-41)
- You have heard... Love your neighbour & hate your enemy. But I tell you, love your enemies (5:43-48)
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The statements declare, you have heard, basically this is what your culture tells you, but the Kingdom is counter cultural. The conclusion of these counter cultural statements is "Be perfect, therefore, as your heavenly Father is perfect." (5:48) The word "perfect" here is not perfection in works but be well-rounded, whole as God is. It gives the connotations of "mature," the image is of a machine that has all the parts working well, it is wholistically complete. Not just the outside but the inside. For more details see

<https://www.biblesociety.org.uk/explore-the-bible/bible-articles/what-does-jesus-mean-when-he-says-be-perfect/>

## 1. CULTURE DOESN'T DEFINE WHAT WE DO, CHRIST DOES.

First thing to notice is that Jesus is overriding the Mosaic law, as the new Moses, teacher of Israel he is setting out what the Kingdom of God believes. Most of the sayings he is replacing are from the Hebrew scriptures.

Even if everyone is saying it and doing it, we need to ensure that our hearts are aligned to the ways and principles of the Kingdom. That is why in the beginning of the Sermon on the Mount Jesus says: I did not come to abolish the Law or the Prophets but fulfil them (5:17). That way is finished, there is a new way of living and it is about your thoughts, your heart, your character.

## 2. IT GOES BEYOND RULES, IT'S ABOUT YOUR HEART AND CHARACTER

Jesus takes what was a list of rules and regulations and makes them about your actions, heart and character. The people of the Kingdom don't just do good things because we have to but because we want to. It is a shift of character and belief system that I needed not just works.

It goes beyond a list of rules to your heart intention, your character, what is on the inside of you counts. **Matthew 23:27-28** shows Jesus rebuking the Pharisees for being whitewashed on the outside, clean looking but dead on the inside.

27 “Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. 28 In the same way, on the outside you appear to people as righteous but, on the inside, you are full of hypocrisy and wickedness.

## Connect Questions

27<sup>th</sup> October 2024  
Counts

**KINGDOM CHARACTER: It Is What's on The Inside That**

### GATHER:

- What are some other “You have heard it said...” statements from our modern culture?
- Nobody is perfect, but what are some of the ways we can fall (or slide) into apathy or hypocrisy regarding our character?

### GROW:

- We are nearing the end of the year, so now might be a good time to do a spiritual audit of our motivations. How would Jesus approach the season of end-of-year reporting and Christmas?
- What could be your next step in building your character?

### GO:

- Different religions have lots of different rituals (on the outside) and Christianity has many different actions too (denominational differences). How would you explain what we do as a pathway to personal change through relationship not a checklist? (\*only worry about the things you have personally experienced)
- How could you help someone who has been “choked by the weeds” or become “rocky soil” because the Christian life is ongoing and inner change is hard?

## Week 4: Kingdom Motivation – It’s Not About the Likes

**Date:** Sunday 3<sup>rd</sup> November 2024

**Key Point of this week:** For our church to know that the Kingdom is culturally opposite to the world, we do all things for the glory of Christ not for personal recognition, followers and “likes.”

**Key Scripture:** Matthew 6:1-18 (Culturally Opposite: Do Not statements Part 1)

### Historical Context, Commentary + supporting references:

Jesus teaching wasn’t just counter cultural it was completely opposite to what they had heard before.

This week we are going to look at the “Do not” statements in the Sermon on the Mount, found in Matthew 6:1-7:6

- Do not draw attention to your giving, but do it in secret (6:1-4)
- Do not draw attention to your prayers, but close your door (6:5-14)
- Do not draw attention to your fasting, but do it in secret (6:16-18)

### Supporting points to key point:

#### IT’S NOT ABOUT FOLLOWERS AND LIKES

Although it seems harmless, recent evidence suggests that social media use activates the same reward centres in the brain triggered by addictions to chemical compounds.

Life in the Kingdom is lived for the glory of God not for our own glory. When you live for the Kingdom is not about boasting about all you are doing, so you get more followers and likes. Imagine doing something amazing that saved thousands of people and NOT posting in on Instagram. Sounds ridiculous, but that is what the Bible talks about in the counter cultural points of Matthew 6:1-18.

The teaching of Jesus begins with the opening statement, “Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.” 6:1

Jesus then gives specific examples of how we can be addicted to human recognition. Challenging our hearts: which reward are we going for recognition on earth or recognition by our Father in heaven.

The three examples Jesus gives are giving, praying and fasting. Notice that these are all good things but when done with the wrong motives become tainted.

## 1. GIVE WITHOUT RECOGNITION (6:2-4)

6:2-4 So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. <sup>3</sup>But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

## 2. PRAY IN SECRET (6:5-9)

6:5-9 <sup>5</sup>“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. <sup>6</sup>But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. <sup>7</sup>And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.

<sup>9</sup>*“This, then, is how you should pray:*

## 3. FAST WITHOUT DRAWING ATTENTION TO YOURSELF (6:16-18)

<sup>16</sup>“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. <sup>17</sup>But when you fast, put oil on your head and wash your face, <sup>18</sup>so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

The Bible is clear that we should do nothing out of selfish ambition or vain conceit.

## Philippians 2:3-4

<sup>3</sup>*Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, <sup>4</sup>not looking to your own interests but each of you to the interests of the others.*

## Week 5: – Kingdom Success: Living in Light of Eternity

**Date:** Sunday 10<sup>th</sup> November 2024

**Key Point of this week:** For our church to know that the Kingdom is culturally opposite to the world, our actions are measured in light of eternity not by worldly standards of success.

**Key Scripture:** Matthew 6:19-7:6 (Culturally Opposite: Do Not statements Part 2)

### Historical Context, Commentary + supporting references:

Matthew 6:1-7:6

- Do not store up for yourselves treasure on earth, store up treasures in heaven (6:19-24)
- Do not worry about life but seek first His Kingdom (6:25-34)
- Do not judge or you will be judged (7:1-5)
- Do not give dogs what is sacred (7:6)

### Supporting points to key point:

#### SEE EVERYTHING IN LIGHT OF ETERNITY

We can measure success by the world's standards, money, houses, cars, to be good looking etc. But that is not what we should do in the Kingdom. Our measuring rod for success is measured by eternity, our treasures in heaven, we don't judge people but look at people with God goggles of grace on.

True faith puts everything in the light of eternity, and in this light material things completely lose their value; instead, spiritual values gain immensely. In this light, it is clearly visible that all material things will undergo destruction and we will not salvage anything from them. And even if we manage to safeguard them from destruction or loss, to what avail? We still need to leave them all behind when departing from this world. *Saint Agnes*

How do you measure success? Kingdom people measure success differently. Where your treasure is there your heart will be also. Jesus teaches us that Kingdom people are not storing up for themselves treasure on this earth, but treasures in heaven. This is really about living in light of eternity. Everything we do is measured in light of the Kingdom.

## 1. SERVE GOD NOT MONEY (6:19-24)

Kingdom people don't seek treasures on earth, success is not measure by your treasures on earth but what you have invested into the treasures in heaven. Treasures in heaven are the result of Kingdom living, being generous, giving to others, enduring persecution, choosing the narrow path, loving your enemies, forgiving others.

**Do not store up for yourselves treasure on earth, store up treasures in heaven**

### Matthew 6:19-24

<sup>19</sup> *"Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. <sup>20</sup> But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also. <sup>22</sup> "The eye is the lamp of the body. If your eyes are healthy,<sup>□</sup> your whole body will be full of light. <sup>23</sup> But if your eyes are unhealthy,<sup>□</sup> your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! <sup>24</sup> "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.*

## 2. SEEK HIS KINGDOM NOT YOUR OWN (6:25-34)

Kingdom people don't seek the things of this earth, money, houses, cars, we are called to seek first His Kingdom and trust in God to provide for us in all other areas.

**Do not worry about life but seek first His Kingdom**

### Matthew 6:25-34

<sup>25</sup> *"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? <sup>26</sup> Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? <sup>27</sup> Can any one of you by worrying add a single hour to your life<sup>□</sup>? <sup>28</sup> "And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. <sup>29</sup> Yet I tell you that not even Solomon in all his splendor was dressed like one of these. <sup>30</sup> If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? <sup>31</sup> So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' <sup>32</sup> For the pagans run after all these things, and your heavenly Father knows that you need them. <sup>33</sup> But seek first his kingdom and his righteousness, and all these things will be given to you as well. <sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.*



### 3. DON'T JUDGE, BE KIND AND FULL OF GRACE (7:1-5)

When you measure someone according to your rules or the worlds rules you can quickly judge someone incorrectly. We are called to not measure others with the measuring rod of the world, but the measuring rod that God measures us which is grace, love and truth.

#### **Matthew 7:1-5**

*“Do not judge, or you too will be judged. <sup>2</sup>For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.*

*<sup>3</sup>“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? <sup>4</sup>How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye? <sup>5</sup>You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.*

## Connect Questions

10<sup>th</sup> November 2024

KINGDOM SUCCESS: Living in Light of Eternity

### GATHER:

- Do you have a bucket list? What would be on a worldly bucket list vs a Heavenly one?
- What are some of the cultural differences you have encountered in Sydney that have caused a person to be mis-judged? (For example. some customs would seem rude to you but are intended as politeness).

### GROW:

- How are you investing in Heavenly treasures (other people)? What could be your next step?
- Who have been the people who have treated you like a Heavenly treasure? If you can, you should tell them.

### GO:

- Rather than focusing on the guilt of judging new people, is there a scripture or Biblical affirmation you can recite, to see others as God sees them? Why not put it in your phone and read it each morning before you engage with the world.
- Paul said that “My God, will supply...” (Phil 4:19). Is there someone in your world who is worried about their life, that your connect group could help or pray specifically for provision?

## Week 6: Upside Down Kingdom People

**Date:** Sunday 17<sup>th</sup> November 2024

**Key Point of this week:** For our church to know how Kingdom people act, found in the final declarations of Matthew 7:7-28.

**Key Scripture:** Matthew 7:7 – 7:28

### **Historical Context, Commentary + supporting references:**

For the last of our Kingdom Principles campaign, we are going to work through the final 5 stories of the Sermon on the Mount discourse.

The Sermon on the Mount began with 5:1 “Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him and he began to teach them.” And it ends with 7:28 “When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.”

The final section of the Sermon on the Mount are declarations of how we act in the Kingdom. Jesus so far has summarized the character of the Kingdom (Beatitudes), told us that we are not to follow the ways and saying of the world (You have heard. But I tell you), told us what not to do (Do not sayings) and now he is answering the question, then what does a Kingdom person do?

### **Supporting points to key point:**

Now Jesus has let us know that Kingdom principles are counter cultural, do not align with the culture of the world, and are motivated by eternal treasures, in the last section of the Sermon on the Mount Jesus outlines what Kingdom people are and what they are not.

In these final statement Jesus confirms that Kingdom people, ask, seek and knock in prayer because God is a good father, we bear good fruit and we don't just hear the principles he has outlined but put them into practice in our lives.

As Kingdom people how do we act?

## 1. WE ASK, WE SEEK, WE KNOCK (7:7-12)

<sup>7</sup>“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. <sup>8</sup>For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. <sup>9</sup>“Which of you, if your son asks for bread, will give him a stone? <sup>10</sup>Or if he asks for a fish, will give him a snake? <sup>11</sup>If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! <sup>12</sup>So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

## 2. WE BEAR GOOD FRUIT (7:15-23)

### Matthew 7:15-23

<sup>15</sup>“Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. <sup>16</sup>By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?<sup>17</sup> Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. <sup>19</sup>Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup>Thus, by their fruit you will recognize them.

<sup>21</sup>“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven.<sup>22</sup> Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ <sup>23</sup>Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’

## 3. WE PUT THE PRINCIPLES INTO PRACTICE (7:24-27)

### MATTHEW 7:24-27

<sup>24</sup>“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. <sup>25</sup>The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. <sup>26</sup>But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house

*on sand. <sup>27</sup> The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”*

The Sermon on the Mount discourse of 5:1-7:28 finishes with the crowd once again amazed at the teaching of Jesus, because he taught with such authority. Matthew re-iterates the replacement of Jesus as the new teacher of Israel in this final declaration – “not as their teachers of the law.”

*<sup>28</sup> When Jesus had finished saying these things, the crowds were amazed at his teaching, <sup>29</sup> because he taught as one who had authority, and not as their teachers of the law.*