

Donald Kraybill: The heroes of the upside-down kingdom are not warrior kings riding in chariots or peasant kings carrying pitchforks. The heroes of this kingdom are *children* and *servants*. These lowly ones carry the new flag of the servant regime. They operate not by the power of might and force but by the sustaining power of the Holy Spirit flowing from the mountain of God. (The Upside-Down Kingdom)

DISCIPLE 1.0.3
Radical Rethinking
Jerry Cisar — February 17, 2019

Text: Matthew 5:1-16

Introduction

B. The picture of a city set on a hill brings us back to Isaiah 2:2-5.

LIVE THE STORY

*The Gospel is intended to be learned and lived in community.
The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- In your experience, do most people (including believers) take the beatitudes seriously, *as if* they are intended to effect our lives?
- What are some contemporary ways you could read the beatitudes? Imagine how you would be effected reading these at a nursing home, or a children's hospital.
- If the beatitudes in vv7-10 correspond to those of vv3-6, what might this tell us about how disciples are to act in regard to the poor, the mourning, the lowly, and those experiencing injustice?
- How do the beatitudes inform what it means to be the *salt of the earth* or the *light of the world*.
- What do Matt. 7:24-27 and 28:19-20 tell us about the importance of being transformed by the Sermon on the Mount?
- What stood out to you during this message as to how the Lord is calling you to act in response? How you are to put it into practice?
- Fill in the blank with people in our world: Blessed are those who _____. What action of disciples will transform those lives? Blessed are those who _____ (as disciples).

I. The Mountain (5:1-2)

- A. Moses went up onto a mountain to receive God's Law.
- B. On a mountain, Jesus was offered the Kingdoms of this world if only He would bow down to the devil and his ways. He refused.
- C. Could it hint at the fulfillment of Isaiah 2:2-5?
- D. General Symbolism of the Mountain

E. His disciples are distinguished from the crowds that are following.

i. This is Matthew's first use of the word disciple.

ii. Disciples are those who are willing to follow Jesus and live distinctly from the crowds.

II. The Message (3:3-12)

A. Do we really believe this message?

i. Jesus is saying, "All your thinking about how things work and what is important, is upside down. To enter the kingdom heaven which has drawn near and remains so, you will have to relearn how things work and what is important!"

ii. Repentance, which is a turning around in our lives, begins with a transformed way of viewing the world.... A right-side up way that seems upside-down.

B. Present and past tenses.

i. The 1st and 8th These two are present tense, while all the others are future.

ii. While many things have to wait (not yet), the kingdom of heaven can be lived in now.

C. Comparing these blessings to Psalm 1.

i. Psalm 1:1-2

ii. The Pharisees would have viewed themselves as those who were blessed because they did this. But they failed to live the *purpose* of the Law—**love**.

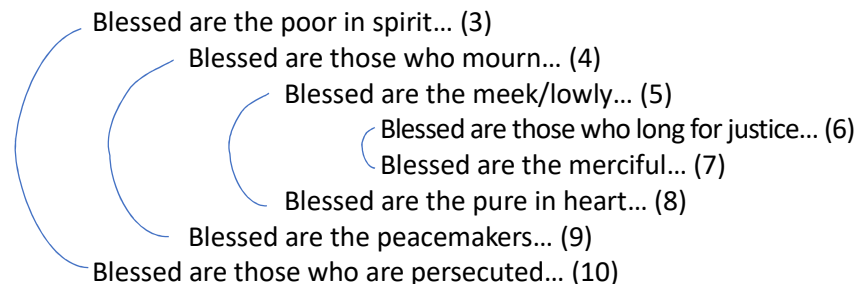
iii. Jesus is opening wide the doors to all who were previously excluded because of their poverty, their mourning, their external uncleanness, their suffering injustice.

D. The 1st eight beatitudes group nicely into four sets of corresponding beatitudes.

i. The first four describe the poor in various ways.

ii. The second four (and the 9th) describe the disciples in various ways.

iii. The correspondence between the first four and the last four works by working from the outside in.



III. The Mission (5:13-16)

A. In order to *be* the salt of the earth and the light of the world, one has to be *joined with* disciples who are *merciful, pure in heart (but willing to get their hands dirty!), shalom makers, and persecuted in their efforts to put things right in the world.*