

Following the King

Message 2 - The Constitution of the Kingdom

Matthew 5–7 (The Sermon on the Mount)

Matthew 5:1-15 (ESV) - Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

The Beatitudes

²And he opened his mouth and taught them, saying:
³“Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴“Blessed are those who mourn, for they shall be comforted. ⁵“Blessed are the meek, for they shall inherit the earth. ⁶“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ⁷“Blessed are the merciful, for they shall receive mercy. ⁸“Blessed are the pure in heart, for they shall see God. ⁹“Blessed are the peacemakers, for they shall be called sons^[a] of God. ¹⁰“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. ¹¹“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹²Rejoice and be glad, for your

reward is great in heaven, for so they persecuted the prophets who were before you.

Salt and Light

¹³ “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. ¹⁴ “You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.

Introduction – The Mountain and the Monarch

Every empire has its edicts. Every nation has its constitution. Every kingdom has its charter.

- When Rome rose to power, Caesar carved laws into stone and enforced them with soldiers' swords.
- When Moses climbed Sinai, God thundered commandments in smoke and fire, etching them into tablets of stone. Both were external, visible, and forceful.
- But then Jesus ascended a Galilean mountainside — no thunder, no lightning, no army, no scrolls. He sat down, opened His mouth, and Heaven's constitution poured forth.

- The King of Glory released His Kingdom's manifesto, not carved into stone but spoken into souls.

This was not a list of rules to regulate behavior, but a revelation that would reconstruct identity.

- It was not about controlling people with law but transforming people with life.
- The Sermon on the Mount is nothing less than the King's Constitution — the divine declaration of how Heaven invades Earth through human hearts.

In that moment, a revolution began. The poor were called blessed, the meek were crowned with inheritance, enemies were to be loved, secret prayer was given more weight than public performance, and foundations for eternity were laid under the feet of ordinary men.

The Sermon on the Mount is not a moral lecture for the masses, it is Heaven's constitution for disciples who dare to follow the King.

Before Jesus gives His followers power to cast out demons or authority to heal the sick, He gives them this:

the ethic of His Kingdom. **Because miracles without morals create chaos.**

- But when the Kingdom's constitution rules the heart, the Kingdom's power can flow through the hands.

The first step in discipleship is not power but posture.

Point 1 – The Paradox of Prosperity (Matt. 5:1-12)

The Beatitudes are the preamble to the Kingdom's constitution.

- The Beatitudes are the preamble of the Kingdom's constitution. In the ancient world, blessing meant power, prosperity, and prestige. But Jesus turns the tables.
- **Blessed are the poor in spirit, not the proud in status. Blessed are the mourners, not the mockers. Blessed are the persecuted, not the popular.**

The Greek word makarios means favored, approved, carrying Heaven's smile. Jesus is declaring that God's applause rests not on the strong but on the surrendered, not on the wealthy but on the willing, not on the applauded but on the afflicted.

The Kingdom flips the script: what earth calls cursed, Heaven crowns as blessed.

Heaven's approval rests not on the powerful, but on the broken.

- Rabbinical thought taught that blessing was tied to Torah observance and material reward. Jesus tears that apart.
- He locates blessing in surrender, in hunger for righteousness, in peacemaking, even in persecution.

The Kingdom flips the script: what the world calls cursed, Heaven calls blessed.

Transition: And if blessing is redefined, then righteousness must also be redefined.

Point 2 – The Purity Beyond Performance (Matthew 5:17–48)

The Pharisees believed righteousness was about external conformity: washings, sacrifices, outward behaviors. But Jesus raises the bar: “Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

Here, Jesus internalizes the law. Murder is not just killing; it is anger in the heart. Adultery is not just an act; it is lust in the eye.

If righteousness goes beyond performance, then devotion must go beyond publicity. He shifts the focus from crowds to the closet...

The Pharisees paraded their prayers, their fasting, and their giving. Jesus says the Kingdom's devotion is not displayed on a stage but cultivated in secret.

- **Early church father Chrysostom said, “Christ does not destroy the law but crowns it, bringing it to perfection.”**
- In other words, Jesus is not abolishing Moses, He is fulfilling him — filling the law with its full weight and glory.
- **Religion cleans the outside of the cup, but the Kingdom purifies the heart that holds it. Righteousness is no longer about the SURFACE OF PERFORMANCE but the SUBSTANCE OF PURITY.**

Transition: If righteousness moves from the outside in, then discipleship is no longer about performance, it is about presence.

Point 3 – The Privacy of Pure Devotion (Matthew 6:1–34)

Jesus addresses giving, prayer, and fasting — the three pillars of Jewish piety. In His day, religious leaders made these acts a performance. They blew trumpets when giving alms. They prayed long in public. They disfigured their faces while fasting.

But Jesus teaches: Do it in secret. Pray to your Father in the hidden place. Fast without drawing attention. In other words, **Kingdom devotion is not about being seen by men but known by God.**

- The Lord's Prayer is given not as a ritual but as a rhythm.
- **Notice its order: Father, Kingdom, Will** — before bread, forgiveness, and deliverance. Discipleship prays Kingdom-first prayers.

Discipleship is not performance before men but intimacy with the Father.

Transition: From devotion, Jesus turns to direction. Where will you place your trust — in treasures on earth or treasures in heaven?

Point 4 – The Power of a Proven Foundation (Matthew 7:24–29)

Matthew 7:24-29 - ²⁴ “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶ And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷ And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

The Authority of Jesus

²⁸ And when Jesus finished these sayings, the crowds were astonished at his teaching, ²⁹ for he was teaching them as one who had authority, and not as their scribes.

Jesus ends His Kingdom constitution with a picture everyone in Galilee could understand: builders raising houses on different foundations. This was not just a

story about construction, it was a confrontation about conviction.

Two men. Two houses. Two foundations. Two outcomes.

- One builds on sand — unstable, shifting, deceptive. Sand is easy to shape but impossible to secure. It looks level in the dry season, but it betrays you in the storm.
 - Sand represents superficial discipleship — hearing the Word but never heeding it, admiring the teaching but never applying it.
- The other builds on rock. **The Greek word *petra* means a massive bedrock, not a loose stone but a mountain of stability.**
 - Rock requires sweat, struggle, and sacrifice.
 - You cannot casually construct on the rock. It demands digging, laboring, anchoring.
 - Rock represents disciples who not only hear the King's decrees but embody them until His Word becomes the framework of their lives.

Notice this: Both houses faced the same storm.

- **Jesus never promised His disciples a storm-free life, but He did promise a storm-proof life.** Rain descended, floods rose, winds beat down — but the

difference was the foundation. One collapsed with a crash, the other stood unshaken.

Early church father Augustine said, “When Christ is your foundation, you will not fall; you may tremble, but you will not topple.”

Storms do not expose the beauty of the house, they expose the quality of the foundation.

This is why Jesus concludes His constitution this way. Because a disciple who hears but does not do is like a builder with blueprints but no bedrock. You may impress people with what you built, but when the storm hits, only those anchored in Christ remain.

And Matthew says the crowd was astonished. Why? Because He did not speak like the scribes, who quoted authorities, or the Pharisees, who enforced traditions.

He spoke like a King who owned the law, a Monarch who embodied the constitution. They realized they were not listening to commentary, but to the Commander of Heaven’s Kingdom.

The King's words were never meant to DECORATE your life, they were meant to DOMINATE your life — as the only foundation that will not fail.

Conclusion – The King's Constitution

When Jesus finished speaking, the crowd was stunned into silence. They came expecting a rabbi's commentary, but they heard a King's constitution. They came expecting an explanation of the Law, but they encountered the voice of the Lawgiver Himself. In one mountain moment, He turned their world upside down:

- He redefined blessing, crowning the crushed and calling the broken favored.
- He raised the standard of righteousness, moving it from the hands to the heart, from the surface to the soul.
- He transformed devotion, pulling it out of the spotlight of men and placing it in the secret place of the Father.
- He laid an unshakable foundation, declaring that storms will strike every house but only those anchored to the Rock will stand.

And then, like thunder rolling off the mountain, His words demanded decision.

- Discipleship is not a call to admire the King's teaching but a summons to embody the King's truth.

- It is not standing in the crowd clapping for His words, it is standing in the storm anchored by His words.

- Discipleship is POVERTY OF SPIRIT IN A WORLD DRUNK WITH PRIDE.

- When culture tells you to boast, disciples bow low. When the world says “exalt yourself,” disciples say “empty yourself.”

- Discipleship is HUNGER FOR HOLINESS IN A CULTURE GORGED ON CORRUPTION.

- It is starving for righteousness while others binge on sin. It is thirsting for purity while others drown in perversion.

- Discipleship is LOVING ENEMIES WHEN HATE FEELS EASIER, forgiving when vengeance screams for blood.

- It is blessing those who curse you, praying for those who wound you, embracing the cross when the world demands a sword.

- Discipleship is GIVING WITHOUT APPLAUSE, PRAYING WITHOUT PERFORMANCE, FASTING WITHOUT PRETENSE — living only for the Father's gaze.

- It is choosing the secret place over the spotlight, the audience of One over the approval of many.

Above all, discipleship is this: to build your life not on the fragile sands of this fading age, but on the eternal Rock who cannot crumble, who cannot collapse, who cannot cave when the storm comes. It is anchoring your life to the Christ who will not crumble, who will not collapse, who will not cave when the storm comes.

The Kingdom is not a creed you confess, it is a constitution you carry. It is not just what you believe, it is how you build, how you live, how you walk under the rule of the King.