



KINGDOM LIFE CHURCH

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DISCIPLESHIP FOUNDATIONS 1 CLASS HANDOUT

The Sermon on the Mount – Part 1

The Blessed Ones

March 1, 2017

Welcome

Welcome to our first Discipleship Foundations class, the Sermon on the Mount.

- This class is Discipleship Foundations 1, and it is the first of three classes through which we as a church will seek to lay a foundation for a life of discipleship for all those who call this church home, both now and in the future.
- The second class is Discipleship Foundations 2 (which is based on the Stephen Smallman book titled *The Walk*), and the third class is Discipleship Foundations 3 (which is based a book by David Mathis titled *Habits of Grace*).
- We will also be having a Spiritual Gifts Weekend Seminar after the 3rd week of the Discipleship Foundations 2 class.

Overview

Over the next 7 weeks we will be studying the Sermon on the Mount. The 7 weeks are broken down as follows:

WEEK	DATE	TEXT	TEACHING TITLE
1	01-Mar-17	5:1-16	The Blessed Ones
2	08-Mar-17	5:17-30	A Different Kind of Righteousness - part 1
3	15-Mar-17	5:31-48	A Different Kind of Righteousness - part 2
4	22-Mar-17	6:1-18	Giving, Praying, and Fasting
5	05-Apr-17	6:19-34	Seeking the Kingdom First
6	12-Apr-17	7:1-14	Two Ways to Live
7	19-Apr-17	7:15-27	Building on the Rock

Making the Sacrifice

Participating in these Discipleship Foundations classes will require some measure of sacrifice for most of us, if not all of us. But the sacrifices will be easier to make if we keep the goal in mind. The goal is the Great Commission. And the Great Commission is about being and making disciples. So let's keep this in mind as we go through these classes.

How We Will Proceed

We want these sessions to be interactive, so questions and comments are invited as we work through the material. Simply raise your hand if you want to ask a question or make a comment. You are encouraged to take notes, but each session will be recorded, and the recording together with the teaching notes will be uploaded on the website under the Sermons Tab.

Engaging on Two Levels

From the very outset, I want to remind you that these classes are different from what most of you have been accustomed to in your Christian life, both here at this church and elsewhere. In these classes, you are to be listening and engaging on two levels.

- First, you should be listening to receive this material for yourself as a disciple of Christ.
- And second, you are receiving this material to be able to impart it to others, whether that one person or more than one person whom you are discipling at any given time.

So what I'm doing tonight, the plan is for all of us to be doing in the days ahead as disciples of Jesus Christ.

Becoming Familiar

You are encouraged to read and reread the Sermon on the Mount in order to become familiar with its content. Again, this is important for you and for others, and it is not just so we can know the content of the Sermon of the Mount. The ultimate reason is so that we can live the Sermon on the Mount, and help other followers of Christ to do the same. In his commentary on the Sermon on the Mount, deceased theologian and Bible Scholar John Stott wrote the following:

“The Sermon on the Mount is probably the best-known part of the teaching of Jesus, though arguably it is the least understood, and certainly it is the least obeyed. It is the nearest thing to a manifesto that he ever uttered, for it is his own description of what he wanted his followers to be and do.”

By God’s grace, may it not be said of us: They don’t understand the Sermon on the Mount, and they don’t obey it. Let’s take in and live out the Sermon on the Mount.

Being Born Again

When we read the Sermon on the Mount in light of the gospel, two things should be very clear. First, should be clear that without God’s saving work in our lives that transforms our hearts (being born again), we have no desire to live out the Sermon on the Mount. And, second, without the imputed righteousness of Christ, we have no ability to fulfil the Sermon on the Mount in accordance with God’s standards.

Therefore, any attempt to live the Sermon on the Mount without God’s help will cause us all to fall short and be discouraged. So, by God’s grace and with God’s help, let us as disciples of Christ honestly seek to live out the Sermon on the Mount, knowing full well that we will not do so perfectly, and that our only hope of perfect fulfilment is to have Christ’s fulfilment of the Sermon on the Mount credited to our account.

The Sermon’s Structure

The Sermon on the Mount is very practical, and this is seen by its basic structure. In its basic structure, the Sermon on the Mount has two parts. The first part is Matthew 5:2-12 (which is the Beatitudes), and in this section Jesus outlines the **character** of those who follow him, those who are citizens of the Kingdom of heaven.

The second part of the sermon is Matthew 5:13 thorough Matthew 7:27; and while the first part of the sermon talks about the **character** of those who follow Christ, this second part talks about the **conduct** of those who follow Christ - how they are to live. And because the Sermon on the Mount has been moralized, many people pick up on the second part that deals with

Christian conduct, and they try to live by it, but they don't have the **Christian Character** that makes that **Christian Conduct** possible, and they don't realize that **Christian Character** only comes through the New Birth, being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). ESV

Text: Matthew 5:1-16

DISCIPLESHIP FOUNDATIONS 1 TEACHING NOTES

The Sermon on the Mount – Part 1

The Blessed Ones

March 1, 2017

Prayer

Text: Matthew 5:1-16

Disciples Come to Christ

We read in Matthew 5:1: *“Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.”* (ESV)

Now consider at Matthew 8:1:

“When he came down from the mountain, great crowds followed him.” (ESV)

Notice that when Jesus went up on the mountain as “his disciples came to him”; but when he came down from the mountain, “great crowds followed him.”

This is a great visual of the call to discipleship. Disciples of Jesus journey after Jesus. They come after him and sit at his feet to hear his words. The disciples could have stayed at the foot of the mountain and listened with the crowd, but they trekked up the mountain, and sat at Jesus feet and heard his words. But when he came down from the mountain, the crowds followed him; no doubt to see miracles and signs and wonders, but not necessarily to follow Jesus as his disciples.

Despite the massive crowds who followed him, after Jesus earthly ministry he had only about 120 disciples who were waiting in the upper room to receive the Father’s promise of the Holy Spirit. But disciples trek up the mountain after Jesus to listen to Jesus, and in so doing they separate themselves from the crowds who follow Jesus, not as disciples, but for all of their own personal reasons.

If we will be disciples of Christ, we must leave the crowd and follow after Jesus, hearing and obeying his words.

He Sat Down

In verse one, we read: “Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.” When Matthew tells us that Jesus sat down, he is saying more than “Jesus sat down to make himself comfortable.” For most of us, when we are going to address a group of people, our general tendency is to stand up; but Jesus sat down. And in sitting down, he was taking the official posture of a rabbi or a legislator in his day: they sat down when teaching or creating laws. And here we have a beautiful parallel between Jesus and Moses; Moses

ascended a mountain to receive the Old Covenant, and Jesus ascended a mountain to give the New Covenant, and several times he interacts with Moses and the Old Covenant when he says, "You have heard that it was said to those of old, but I say unto you"

So the One to whom Moses pointed, Jesus Christ, has come, and he now magnifies the law, and he sits down as the ultimate Rabbi and the ultimate Legislator as he does so.

He Opened his Mouth

The second statement we should not miss is in Matthew 5:2. Referring to Jesus, Matthew tells us, "And he opened his mouth and taught them, saying..." This is an unusual statement because it seems to be saying the obvious: How else could Jesus teach them unless he opened his mouth? But in these words, Matthew is communicating something more. He is telling us that Jesus poured out his heart to his disciples, and what he taught them was solemn and important.

The Desire for Happiness

One thing we all share in common is we all have a desire for happiness. All of us, whether we do so knowingly or unknowingly, pursue the things that we believe will make us happy. And the range is as wide as the adult who is pursuing marriage with the conviction that marriage will bring happiness, to the young child who is craving the latest video game, fully convinced that the acquisition of it will bring happiness.

Now think about what the setting must have been like on the day that Jesus delivered the Sermon on the Mount. There gathered around him were his disciples and at the foot of the mountain were massive crowds of people. And it is instructive where Jesus begins; it is instructive what he addresses first. He first addresses the issue of true happiness. Jesus knows that deep down in every human being is this desire for true, lasting happiness, but left to ourselves we pursue the happiness that this world offers, and it does not last; by its very nature, the happiness of this world does not last. So Jesus begins by painting a picture of those who are truly happy in verses 2-12, which we refer to as the Beatitudes. And here's what he tells us in the Beatitudes about true happiness: True happiness is found when our lives are met with God's approval.

The Blessed Ones

In the Beatitudes, Jesus paints a picture of those who are truly happy, those who are truly blessed by God, the blessed ones. When we consider each of these character attributes in the Beatitudes, we find that they are opposite to our natural desires and to what is valued in the world. Jesus knows this, and in essence he says, "Despite what the world says, here are those who are truly happy: those who are poor in spirit; those who mourn; those who are meek; those who hunger and thirst for righteousness; those who are pure in heart; those who are peacemakers; and those who endure persecution."

So although these character attributes are despised by this world, true blessing, true happiness, true satisfaction, comes to those who possess these character attributes that belong to this radical kingdom that Jesus was announcing. They are the ones who are truly blessed.

What Are Beatitudes?

The word Beatitude means “blessed.” And to be blessed means to be approved of or to find approval. For example, we often ask people for their blessing, and what we mean is we seek their approval. And so the question that we all need to ask and consider is this: Whose blessing or approval am I seeking? The Beatitudes tell us how to receive God’s blessing, and those who are blessed by God find true happiness.

Seeing the Connection

Now the Beatitudes are not just a random group of sayings by Jesus. When we consider them closely, we see that there is a connection between them. First, we see this connectedness from the structure of the Beatitudes. There are 8 Beatitudes. The first four Beatitudes (being poor in spirit, mourning, meekness, and hungering and thirsting for righteousness) focus on relationship with God. The last four (being merciful, being pure in heart, being a peacemaker, and enduring persecution), focus on our relationship to our fellowman.

The 1st Beatitude: The Poor in Spirit

- **Matthew 5:3:** *"Blessed are the poor in spirit, for theirs is the kingdom of heaven."*

To be poor in spirit is to recognize that we are spiritual beggars in God’s sight, and that in and of ourselves, we are nothing and we have nothing that is of spiritual value. Jesus says, the Kingdom of heaven, the Kingdom that he was announcing, belongs to such people. And here we understand the promise of the kingdom to be in part now and in fullness when Christ returns and consummates the Kingdom of God, when the kingdoms of this world will become the kingdom of our Lord and Christ.

The 2nd Beatitude: Those Who Mourn

- **Matthew 5:4** *"Blessed are those who mourn, for they shall be comforted."*

Now a person cannot truly recognize that he is a spiritual beggar in God’s sight and then turn around and not mourn over his sins and the sins of others. That’s what the 2nd Beatitude speaks to. It speaks to a mourning over sin, not just a person who cries a lot. And notice the promise: They will be comforted. This comfort initially comes in part through the forgiveness of our sins and the comfort of Christ in the gospel. But it will come in full when Jesus returns and ushers in a new heaven and a new earth in which dwells righteousness (Revelation 21:4).

The 3rd Beatitude: The Meek

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

Meekness is the ability to entrust ourselves and our cause into God’s hands, especially in the face of unjust treatment. It is the ability to serve others rather than ourselves and own our agenda, mindful that ultimately our service is unto and before the Lord. And notice the promise: they will inherit the earth. This speaks about now and in the future, and it speaks about God giving the meek far more than we will ever forgo by being meek and not pushing ourselves forward. Now what’s the likelihood of someone who is proud in spirit and who minimizes his sin taking a posture of meekness before God and trusting him when being unjustly treated? Not that likely.

The 4th Beatitude: Hungering and Thirsting for Righteousness

- **Matthew 5:6** *"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."*

The person who is poor in spirit and who mourns over his sin will be more likely to be meek and also to hunger and thirst after righteousness. We are blessed when we hunger and thirst for righteousness, for the things of God and to be rightly related to God, and this only comes about when God has touched the heart our hearts through His Holy Spirit. We do not naturally hunger and thirst for righteousness. This is a new appetite when we become spiritually alive. And the wonderful promise is that we will be satisfied. And that's because the One who gives the hunger and thirst for righteousness is the One who satisfies it. And it is a true and lasting satisfaction, not like the world's satisfaction that does not last.

The Last 4 Beatitudes

In the same way that the first four beatitudes deal with our relationship to God, the last four beatitudes that deal with our relationship to our fellowman. Our position before God (that's reflected in the first 4 beatitudes) comes to bear on how we see and relate to our fellowman.

The 5th Beatitude: Being Merciful

- **Matthew 5:7** *"Blessed are the merciful, for they shall receive mercy."*

Mercy is showing compassion and forgiveness to those who we have the power to punish or harm. It is only through rightly relating to God that we are able to rightly relate to our fellowman and be merciful to him. Only those who have received God's mercy in salvation, and who are mindful of that mercy, can truly show mercy. The more we are mindful of God's mercy, the more we are to show mercy.

And the promise is that those who are merciful are promised mercy.

The 6th Beatitude: The Pure in Heart

- **Matthew 5:8** *"Blessed are the pure in heart, for they shall see God."*

It is only through rightly relating to God that we are able to rightly relate to our fellowman and be pure in heart towards him. And to be pure in heart speaks about not being mixed in our motives.

Deceased pastor and theologian John Stott describes the pure in heart this way:

"Their whole life, public and private, is transparent before God and man. Their very heart – including their thoughts and motives – is pure, and unmixed with anything devious, ulterior or base. Hypocrisy and deceit are abhorrent to them; they are without guile."

When we rightly relate to God, we don't bless our fellow man with our lips and curse him in our hearts. So, brothers and sisters, the more we value and pursue purity in heart, the more we will see the Lord in His multifaceted ways.

The promise to the pure in heart is they will see God, in his beauty and splendour: in an increasing way now, and in an ultimate way in heaven. The pure in heart see him at work, while others do not. And when we consider the fact that pure in heart does not mean perfect in heart, it is a testimony to God's grace that he allows sinful people like us to see him. We who are pure in heart will see God now and with the eyes of faith and will see his glory in the hereafter, only because

of his mercy and grace that comes to us through Jesus Christ and his substitutionary death on the cross for sinners.

The 7th Beatitude: The Peacemakers

- **Matthew 5:9** *"Blessed are the peacemakers, for they shall be called sons of God."*

It is only through rightly relating to God that we are able to rightly relate to our fellowman and be peacemakers. Peacemaking requires that we first humble ourselves before God, and then that we humble ourselves before our fellow man. Peacemaking requires us to be more desirous of being right before God, than being right. Peacemaking requires us valuing right standing before God than our rights towards others. And notice, that it is this beatitude that identifies us as belonging to God.

As we live as peacemakers, people will call us sons of God. Why? Because God is the Father of peacemaking. And he makes his enemies his friends and puts them at peace with himself, and he does so on the basis of his Son's sacrifice on the cross. God sent Jesus to die for sinners so that they might know peace with Him and be able to pursue peace with each other. And thereby, they will be called children of God.

The 8th Beatitude: Enduring Persecution

- **Matthew 5:10-12** *"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."*

It is only through rightly relating to God that we are able to rightly relate to our fellowman and endure persecution without retaliation, whenever it comes our way. And we don't do this in a vacuum. The Lord himself left us an example. We read in 1 Peter 2:17-23:

¹⁷ Honor everyone. Love the brotherhood. Fear God. Honor the emperor. ¹⁸ Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. ¹⁹ For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. ²⁰ For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. ²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. ²² He committed no sin, neither was deceit found in his mouth. ²³ When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

Like our Lord and master, we must entrust ourselves to God in the face of persecution.

The fact that we are persecuted for righteousness sake is evidence that we belong to the kingdom of heaven, and the kingdom of heaven belongs to us. Why? Because only those who are truly born again can truly be persecuted for **righteousness** sake.

Here in this final beatitude, we are reminded that disciples of Christ are called to take the long term view because somethings will not be settled by God in this life. Our reward for enduring persecution for Christ's sake is not in this life. It is in the life to come: in heaven.

Being Salt and Light

Matthew 5:13-16: 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. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."

Christ's followers are the salt of the earth and the light of the world, deterring decay and dispelling darkness. In other words, Jesus seems to be saying to his followers, to the blessed ones who recognize their spiritual poverty before God, who mourn over their sin, who are meek, who hunger and thirst for righteousness and are pure in heart, who are peacemakers and endure persecution: Although this world rejects and despises and persecutes you, and marginalizes you as being irrelevant, this world desperately needs you; you are the salt of the earth and the light of the world; you have a preserving, illuminating effect in this hostile, but needy world.

Being Salt

First and foremost, salt functions as a preservative, protecting food from decay. Jesus says we should have a similar effect preserving effect. Salt also functions as a seasoning. Without it some foods would be impossible or very unpleasant to eat. So followers of Christ who are truly living as the salt of the earth, living out the Beatitudes, following Christ, have this same positive influencing, preserving, seasoning effect in the societies in which they live. This is the outworking of the kingdom of God through the lives of its citizens.

A Warning

Notice that in verse 13, Jesus goes on to warn his followers that in the same way that salt can become ineffective and useless, his followers can become ineffective and useless. He alerts them to the problem by talking about salt that loses its saltiness. He asks, "But if salt has lost its taste, how shall its saltiness be restored?" What does Jesus mean by this question?

It is said that, strictly speaking, salt does not automatically lose its saltiness, so the point that Jesus is making needs our full attention. Sodium chloride, which is the chemical name for salt, is a very stable compound and is resistant to nearly every attack. However, it can become contaminated by mixture with impurities, and it can become useless and even dangerous.

Fake Salt

Also, in Jesus' day, there was something called salt that was not really salt; it was fake salt. It looked like salt, but was not. It was a white powder which, while containing sodium chloride, also contained a lot of other impurities, and since, in those days there were no refineries, there was no way to separate the impurities. Since the sodium chloride was the most soluble component in this fake salt, it was the most easily washed out. And the residue of white powder still looked like salt, and was even called salt, but it did not taste like salt, and did not act like salt.

Contamination

So the warning that Jesus gives about losing saltiness is a warning to his followers against contamination. The biggest contamination to followers of Christ is worldliness, which is very subtle but very real.

In his book *Evangelicalism Divided*, theologian and pastor Iain Murray defines worldliness in this way:

“Worldliness is departing from God. It is a man centered way of thinking. It proposes objectives that demand no radical breach with man’s fallen nature. It judges the importance of things by the present and material results. It weighs success by numbers. Worldliness covets human esteem and wants no unpopularity. It knows no truth for which it is worth suffering. It declines to be a fool for Christ’s sake. Worldliness is the mindset of the unregenerate. It adopts idols and it is at war with God.”

Worldliness causes us to lose our saltiness, our ability to bring the saltiness of the kingdom to bear on our society and the world around us. And when we lose our saltiness, we are rejected, marginalized, and trampled by those whom we should be salting. On the other hand, we retain our saltiness when we are faithful to follow Christ and refuse to be conformed to this world and be contaminated by this world.

Compromise Misunderstood

Many Christians and churches misunderstand Paul’s words in 1 Corinthians 9:22, where he said, “I have become all things to all people, that by all means I might save some.” They take it to mean that they are to compromise to reach unbelievers, and so there’s much talk about being relevant and embracing the culture to reach the culture. But Paul was not advocating compromise; instead he was advocating self-sacrifice for the sake of sharing the gospel.

Deceased theologian and pastor Dr. Martin Lloyd Jones recognized the necessity of believers being different from the world when he said:

“The glory of the Gospel is that when the church is absolutely different from the world, she invariably attracts it. It is then that the world is made to listen to her message, though it may hate it at first.”

In a sermon titled *“False Conversions: The Suicide of the Church,”* Pastor Mark Dever of Capitol Hill Baptist Church put it even more pointedly when referring to followers of Christ. He said:

“We have become so much like the world, they have no questions they want to ask us. It appears we have no hope that’s any better than theirs; we have no hope of a better, a more humane, a more God-honoring life to hold out to them. When the world is in the church, the church begins to disappear in the world.”

Brothers and sisters, our lives should be so distinct from those who do not know Christ that questions should be raised about us in their minds and eventually to us. The questions can become the basis for gospel conversations.

Not About Moralism

It is important to that this is not about moralism. It is possible for a person to live a very moral life and not be a follower of Jesus Christ. But here’s what’s also certain: Those who are followers of Christ live lives that are morally different from the world, and the difference is quite obvious to the world. And even though we have a preserving, seasoning effect in society, some people

will still reject, revile, and persecute us. Why? Because we're the opposite of what they are, and as we follow Christ we highlight what they are.

Importance of Light

To appreciate what Jesus was really communicating, we have to think of the importance of light in that day as opposed to today. In Jesus day people had to build their lives around the rising and setting sun, and at night they depended on primitive flax lanterns. But with the invention of the light bulb and electricity, we are able to have unhindered activity 24 hours a day, 7 days a week. But in a world without electricity and light bulbs, whatever little light could be gotten, was precious, valuable, and appreciated. So it is with disciples of Christ; they are a necessary light in a dark world.

Another Warning

But notice in verses 14 and 15 that just as he did with the metaphor "salt of the earth" Jesus does with this metaphor "light of the world," and he again reminds his followers that having the influence that they should have in the world around them is not automatic. Jesus then points to the concern about his followers being the light of the world, but not shining as the light of the world. In verse 14 he says, "A city set on a hill cannot be hidden," and by this he means that when his followers function as they are to function as the light of the world, their light can't help but be seen.

Jesus goes on to talk about the contradiction of people lighting a lamp and putting it under a basket, instead of on a stand, where it would give light to everyone in the house.

Jesus points to the reality of the light of the world hiding their light. And we do so for all kinds of reasons; one reason is that we are ashamed of Christ and the gospel, which is a form of worldliness, and as we do, our witness is diminished.

Lighting Our World

In verse 15, Jesus helps us to see that light will burn brightest in its immediate context. There's that old saying that says that the light burns brightest at home. So none of us who are followers of Christ has the responsibility to light the entire world, but we have the responsibility to light our world, wherever we find ourselves in our daily living. Together, with the community of disciples of Christ dispersed throughout the world, we will bear light to the broader world.

Our Light, God's Light

Notice that in his final statement, Jesus helps us to see that the light that his followers exhibit is a different kind of light than he himself is. In John 8:12, Jesus says, "I am the light of the world." Then in Matthew 5:14, he says, "You (meaning his followers) are the light of the world." But notice what happens in verse 16, when his followers let their lights shine: they don't point to themselves but instead their lights point to God the father, whom James calls the father of lights in James 1:17.

Our light then, as followers of Christ, is a reflected light from God. We don't own the light in and of ourselves; it is God's light shining through us. And what a privilege it is for us to be bearers of

God's light, his gospel light, that points back to him and brings him glory. It is a humbling truth to consider, that the God of the universe, the father of lights, has chosen to be glorified through his children in a dark world when they imitate him. God could have caused his light to be reflected in this dark world in other ways, but he chose to do so through his children.

Brothers and sisters this should humble us, but it should also motivate us to be the light of this dark world.

What He Does Not Mean

In chapter 6, verse 1, Jesus goes on to tease out what he does not mean by letting our lights shine. We don't broadcast the good that we do. We don't give to the needy, and hold a press conference. We simply let the light of our lives shine, living out the gospel and following Christ.

Conclusion

The Sermon on the Mount is the foundational message of the Christian life. Those who would be true disciples take it seriously, and by God's grace they seek to live it out.

Next Class: A Different Kind of Righteousness – Part 1. Please read Matthew 5:17-30 in preparation for our next class.

Prayer: Lord Jesus, there are different ways that we all need to sit at your feet and allow this inaugural sermon on the Kingdom of Heaven to adjust us. Teach us and convict us about the Christian character you've called us to have and the Christian lives you've called us to live.