

**A Sermon for Dayspring Baptist Church**  
**By Chris Fillingham**  
**“The Constitution of the Kingdom”**  
**Matthew 5-7**  
**July 1, 2018**

Last month I told you a bit about George MacLeod, the Scottish Presbyterian Pastor and that re-built the Iona Abby in the 20<sup>th</sup> century... the place I went to back in May.

You might remember that MacLeod was a pretty direct person and had a number of things he'd repeat again and again throughout his life. Some of them I shared with you. One of them was the way he'd ask folks, **“Well, are you a Presbyterian? Or are you a Christian?”**

I had a few of you ask me about that one after the sermon and I realized that not everyone understood MacLeod's context. You may not know this, but Scotland is more or less the birth place of the Presbyterian church. So, in the early 20<sup>th</sup> century almost every church in Scotland was Presbyterian. ***In fact, to be Scottish was almost to be Presbyterian.***

So, MacLeod's question wasn't just funny, it was a distinction that most folks would never think to make. It had an edge to it that made you wonder, **“Well, what is the difference?”**

**“Are you a Presbyterian? Or are you a Christian?”** It was MacLeod's way of asking if you know the difference... his way of saying “They aren't really the same, you know.” So, **“Which is more important to you? Which is shaping how you see the world? Which is shaping your values?”**

The question had an unsettling edge to it for MacLeod's congregation and acquaintances there in Scotland. And it got me thinking, if MacLeod was here how would he ask the question today? In our context it would most certainly be different.

In fact, I think he be much more likely to ask,

**“Are you an American? ...Or are you a Christian?”**

There's a distinction there... one that we're a lot less comfortable making...  
especially on weeks like this.

But it's an important question for each of us...

**“Are you an American? .... Or are you a Christian?”**

Now don't get me wrong. I'm not saying these are mutually exclusive, but I am saying that they are different.

Each has a different set of values...

Each has different goals.

Each shapes our way of interacting with the world.

Each asks us to build our life on a different foundation.

What is good for America is not always good for the Kingdom of God.

The way of Christ... will conflict the way of the flag.

So, it's important we have some things clear in our hearts and in our minds. When it comes down to it, when it matters most, when there is a conflict between the two,

## **“Are you an American? ... or are you a Christian?”**

To help us process that question, I want to share with you the sermon where Jesus preached about the values and the ways of the Kingdom of God. In fact, this is often referred to as the constitution of the kingdom. It's Matthew 5-7, “The Sermon on the Mount.”

I want to invite you to listen to Jesus' words deeply, with open hearts.  
This is mostly taken from *The Message* version of the Bible.

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### **[Matthew 5, You're Blessed]**

<sup>1-2</sup> When Jesus saw his ministry drawing huge crowds, he climbed a hillside. Those who were apprenticed to him, the committed, climbed with him. Arriving at a quiet place, he sat down and taught his climbing companions.

This is what he said:

"You're blessed when you're at the end of your rope. With less of you there is more of God and God's rule.

"You're blessed when you feel you've lost what is most dear to you.

Only then can you allow yourself to be embraced by the One most dear to you."

"You're blessed when you're content with just who you are—no more, no less. That's the moment you find yourselves proud owners of everything that can't be bought."

"You're blessed when you've worked up a good appetite for God. God is food and drink in the best meal you'll ever eat."

"You're blessed when you care. At the moment of being 'care-full,' you find yourselves cared for."

"You're blessed when you get your inside world—your mind and heart—put right. Then you can see God in the outside world."

"You're blessed when you can show people how to cooperate instead of compete or fight. That's when you discover who you really are, and your place in God's family."

"You're blessed when your commitment to God provokes persecution. The persecution drives you even deeper into God's kingdom."

"Not only that—count yourselves blessed every time people put you down, or throw you out, or speak lies about **you** to discredit **me**. What it means is that the truth is too close for comfort and they are uncomfortable.

You can be glad when that happens—give a cheer even! —for though they don't like it, I do! And all heaven applauds. And know that you are in good company. My prophets and witnesses have always gotten into this kind of trouble. "

## Salt and Light

<sup>13</sup>"Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. If you lose your saltiness, how will people taste godliness? You've lost your usefulness and will end up in the garbage."

<sup>14-16</sup>"Here's another way to put it: You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill.

If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand—shine!

Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven. "

## Completing God's Law

<sup>17-18</sup>"Don't suppose for a minute that I have come to demolish the scriptures— either God's Law or the Prophets. I'm not here to demolish, but to complete. I am going to put it all together, pull it all together in a vast panorama.

God's Law is more real and lasting than the stars in the sky and the ground at your feet. Long after stars burn out and earth wears out, God's Law, God's ways, will be alive and working."

<sup>19-20</sup>"Trivialize even the smallest item in God's Law and you will only have trivialized yourself. *But take it seriously*, show the way for others, and you will find honor in the kingdom. Unless you do far better than the [Morality Police] in the matters of right living, you won't know the first thing about entering the kingdom."

## Murder

<sup>21-22</sup>"You're familiar with the command to the ancients, '**Do not murder.**' I'm telling you that anyone who harbors anger against a brother or sister is guilty of murder.

Carelessly curse a brother, and you just might find yourself hauled into court. Thoughtlessly [tweet bitterness] at a sister, and you are on the brink of hellfire. The simple moral fact is that words kill."

<sup>23-24</sup>"This is how I want you to conduct yourself in these matters. If you enter your place of worship and, about to make an offering, you suddenly remember a grudge a friend has against you, abandon your offering, leave immediately, go to this friend and make things right. Then, and only then, come back and work things out with God."

<sup>25-26</sup>"Or say you're out on the street and an old enemy [comes up to] you. Don't lose a minute. Make the first move; make things right with him. After all, if you leave the first move to him, knowing his track record, you're likely to end up in court, maybe even jail. If that happens, you won't get out without a stiff fine. Make the first move in reconciliation"

## Adultery and Divorce

<sup>27-28</sup>"You know the next commandment pretty well, too: '**Don't go to bed with another's spouse.**' But don't think you've preserved your virtue simply by staying out of bed. Your heart can be corrupted by lust even quicker than your body. Those leering looks you think nobody notices—they also corrupt.

<sup>29-30</sup>"Let's not pretend this is easier than it really is. If you want to live a morally pure life you have to blind your right eye the moment you catch it in a lustful leer. You have to choose to live one-eyed or else be dumped on a moral trash pile.

And you have to chop off your right hand the moment you notice it raised threateningly at someone. Better a bloody stump than your entire being discarded for good in the dump.”

<sup>31-32</sup>“Remember the scripture that says, **'Whoever divorces his wife, let him do it legally, giving her divorce papers and her legal rights.'** Too many of you are using that as a cover for selfishness and whim, pretending to be righteous just because you are **[following the rules.]**  
...You can't use legal cover to mask a moral corruption.”

### Empty Promises

<sup>33-37</sup>“And don't say anything you don't mean. This counsel is embedded deep in our traditions. You only make things worse when you lay down a smoke screen of pious talk, saying, **'I'll pray for you,'** and never doing it, or saying, **'God be with you,'** and not meaning it.

You don't make your words true by embellishing them with religious lace. In making your speech sound more religious, it becomes less true. Just say **'yes'** and **'no.'** When you manipulate words to get your own way, you go wrong.”

### Love Your Enemies

<sup>38-42</sup>“Here's another old saying that deserves a second look: **'Eye for eye, tooth for tooth.'** Is that going to get us anywhere? Here's what I propose: **'Don't hit back at all.'**

If someone strikes you, stand up strong. If they hit you again, they will be striking a blow to their own reputation.

If someone drags you into court and sues for the shirt off your back, [embarrass them by] gift-wrapping your best coat and making a present of it.

No more tit-for-tat stuff.

Give to those who ask.

Live generously.”

<sup>43-47</sup>“You're familiar with the old written law, **'love your friend,'** and its unwritten companion, **'hate your enemy.'** I'm challenging that. I'm telling you to love your enemies. Let them bring out the best in you, not the worst.

When someone gives you a hard time, respond with the energies of prayer, for then you are working out of your true selves, your God-created selves.

This is, after all, what God does. God gives God's best—the sun to warm and the rain to nourish—to everyone, regardless: the good and bad, the nice and nasty.

If all you do is love the lovable, do you expect a bonus? Anybody can do that.

If you simply say hello to those who greet you, do you expect a medal?

Any run-of-the-mill sinner does that.

<sup>48</sup>“In a word, what I'm saying is, grow up. You're kingdom subjects. Now live like it. Live out your God-created identity. ***Live generously and graciously toward others, the way God lives toward you.***”

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### Matthew 6

#### The World Is Not a Stage

<sup>1</sup> “But, be especially careful when you are trying to be good... though... so that you don't make a performance out of it. It might be good theater, but the God who made you won't be applauding.”

<sup>2-4</sup>"When you do something for someone else, don't call attention to yourself. You've seen them in action, I'm sure—'**play actors**' I call them— treating prayer meeting and street corner alike as a stage, acting compassionate as long as someone is watching, playing to the crowds. They get applause, true, but that's all they get."

When you help someone out, don't think about how it looks. Just do it—quietly and unobtrusively. That is the way your God, who conceived you in love, working behind the scenes, helps you out.

### **Pray with Simplicity**

<sup>5</sup>"And when you come before God, don't turn that into a theatrical production either. All these people making a regular show out of their prayers, hoping for stardom! Do you think God sits in a box seat?"

<sup>6</sup>"Here's what I want you to do: Find a quiet, secluded place so you won't be tempted to role-play before God.

Just be there

as simply and honestly as you can manage.

The focus will shift from you to God, [and God back to you], and you will begin to sense God's grace."

[I mean...] <sup>7-13</sup>"The world is full of so-called prayer warriors who are prayer-ignorant. They're full of formulas, and programs, and advice, peddling techniques for getting what you want from God.

Don't fall for that nonsense. This is your loving Father you are dealing with. God knows better than you what you need. With a God like this loving you, you can pray very simply. Like this:

Our Father is in heaven,

Reveal who you are.

Your kingdom come. Your will be done on earth as it is in heaven.

Give us today... just what we need for today.

Forgive us for the messes we make... and help us to keep forgiving others.

Don't let us be hooked by temptation and the power of evil.

This is your world.

You have the deepest power.

You are beauty itself...the desire of our lives... now and always.

Amen!"

<sup>14-15</sup>"In prayer there **is a connection** between what God does and what you do. You can't get forgiveness from God, for instance, when you're not willing to forgive others. If you refuse to do your part, you cut yourself off from God's part."

<sup>16-18</sup>"When you practice some appetite-denying discipline to better concentrate on God, don't make a production out of it. It might turn you into a small-time celebrity, but it won't make you a saint.

If you 'go into training' inwardly, act normal outwardly... God doesn't require attention-getting devices. God won't overlook what you are doing."

### **A Life of God-Worship**

<sup>19-21</sup>"Don't hoard your money down here where it gets eaten by moths and corroded by rust or worse!—stolen by burglars. Stockpile treasure in heaven, where it's safe from moths, and rust, and burglars.

It's obvious, isn't it? The place where your treasure is, is the place you will most want to be, and end up being."

<sup>22-23</sup>"Your eyes are windows into your body. If you open your eyes wide in wonder and belief, your body fills up with light. If you live squinty-eyed in greed and distrust, and skepticism... your body is a dank cellar. If you pull the blinds on your windows, what a dark life you will have!"

<sup>24</sup>"You can't worship two gods at once. Loving one god, you'll end up hating the other. Adoration of one feeds contempt for the other. You can't worship both God and money."

<sup>25-26</sup>"If you decide for God, living a life of God-worship, it follows that you don't fuss about what's on the table at mealtimes or whether the clothes in your closet are in fashion.

There is far more to your life than the food you put in your stomach, more to your outer appearance than the clothes you hang on your body. Look at the birds, free and unfettered, not tied down to a job description, careless in the care of God.

And you count far more to him than birds."

<sup>27-29</sup>"Has anyone, by fussing in front of the mirror ever gotten taller by so much as an inch? All this time and money wasted on fashion—do you think it makes that much difference?

Instead of looking at the fashions, walk out into the fields and look at the wildflowers. They never primp or shop, but have you ever seen color, and design, and beauty quite like it? The ten best-dressed men and women in the country look shabby alongside them."

<sup>30-33</sup>"If God gives such attention to the appearance of wildflowers—most of which are never even seen—don't you think God will attend to you,

take pride in you,

do God's best for you?

What I'm trying to do here is to get you to relax,

to not be so preoccupied with *getting*,

so you can respond to God's *giving*.

People who don't know God and the way God works fuss over these things, but you know both God and how God works.

Steep your life in God-reality, God-initiative, God-provisions.

Don't worry about missing out.

You'll find all your everyday human concerns will be met."

<sup>34</sup> "Give your entire attention to what God is doing right now, and don't get worked up about what may or may not happen tomorrow. God will help you deal with whatever hard things come up when the time comes. Be present to today, what God is doing now!

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## **Matthew 7**

### **A Simple Guide for Behavior**

<sup>1-5</sup> When it comes to others... don't judge them. Don't jump on their failures, criticize their faults, make assumptions about their motivations— unless, of course, you want the same treatment. That critical spirit has a way of boomeranging. It's easy to see a smudge on your neighbor's face and be oblivious to the ugly sneer on your own.

Do you have the nerve to say, '**Let me wash your face for you,**' when your own face is distorted by contempt? It's this whole traveling road-show mentality all over again, playing a holier-than-thou part instead of just living your part. Wipe that ugly sneer off your own face, and you might be fit to offer a washcloth to your neighbor."

6"When it comes to the sacred... Don't be flippant or dismissive.

Banter and silliness give no honor to God.

Don't reduce holy mysteries to slogans. In trying to be relevant, you're only being cute and inviting sacrilege."

7-11"Don't bargain with God. Be direct. Ask for what you need. This isn't a cat-and-mouse, hide-and-seek game we're in. If your child asks for bread, do you trick him with sawdust? If he asks for fish, do you scare him with a live snake on his plate?

You wouldn't think of such a thing. You're at least decent to your own children. So, don't you think the God who conceived you in love will be even better?"

<sup>12</sup>"Here is a simple rule-of-thumb guide for behavior. Ask yourself what you want people to do for you, then grab the initiative and do it for them. Add up God's Law and prophets and this is what you get."

## Being and Doing

<sup>13-14</sup>"Don't look for shortcuts to God. The market is flooded with surefire, easygoing formulas for a successful life that can be practiced in your spare time. Don't fall for that stuff, even though crowds of people do.

The way to life—to God!—is vigorous and requires total attention."

<sup>15-20</sup>"Be wary of false preachers who smile a lot, dripping with practiced sincerity. Chances are they are out to rip you off some way or other. Don't be impressed with charisma; look for character.

Who preachers **are** is the main thing, not what they say. A genuine leader will never exploit your emotions or your pocketbook. These diseased trees with their bad apples are going to be chopped down and burned."

<sup>21-23</sup>"Knowing the correct password—saying 'Master, Master,' for instance— isn't going to get you anywhere with me. What is required is serious obedience—doing what my Father wills.

I can see it now—at the Final Judgment thousands strutting up to me and saying, '**Master, we preached the Message, we cast out the demons, our God-sponsored projects had everyone talking.**'

And do you know what I am going to say? '**You missed the boat. All you did was use [my name] to make yourselves important. You don't impress me one bit. You're out of here.**'"

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I know this is a lot to process, but take it all in.

<sup>24-25</sup>"These words I speak to you are not incidental additions to your life,

homeowner improvements to your standard of living.

They are foundational words, words to build a life on.

If you work these words into your life, you are like a smart carpenter who built his house on solid rock. Rain poured down, the river flooded, a tornado hit—but nothing moved that house. It was fixed to the rock. “

<sup>26-27</sup>“But if you just use my words in Bible studies and don't work them into your life, you are like a stupid carpenter who built his house on the sandy beach. When a storm rolled in and the waves came up, it collapsed like a house of cards.”

<sup>28-29</sup>When Jesus concluded his address, the crowd of peasants and beggars, the crowd of the spiritual thirsty... the crowd of moms, and dads, and children, tired of religious hypocrisy, burst into applause.

They had never heard teaching like this. It was apparent that Jesus was living everything he was saying—quite a contrast to their religion teachers!  
This was the best teaching they had ever heard.”

The Word of the Lord for God's people.  
**Thanks be to God.**

Silent Reflection:

When it comes right down to it, whose vision of reality are you embracing?  
What is your foundation?