

I'm preaching the last sermon on what's called the Sermon on the Mount, and when I heard that I would be preaching this portion about houses built on sand and rocks, I was thrilled. I'm an architect. I love this kind of thing. I thought, Oh great! I can talk about famous building collapses. I can talk about when the Bell Tower in St. Mark Square in Venice that collapsed, or the Royal Hotel in Thailand when it collapsed, or the Skyline Plaza Building in Virginia. Then I realized we're here to hear biblical truths, not about architecture. So another time.

We know Jesus' message was for everyone, including his disciples. It continues on through the end of chapter 7 and covers basically everything you need to know to live a proper life and deal with what life gives you. The very last line at the end of chapter 7 says, *"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"* (Matthew 7:28-29).

It's interesting because Jesus said all these amazing things and could have just stopped at verses 22 and 23. Where he says:

**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?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'** vv. 22-23

Those are very harsh words. He could have stopped there. He went on to explain what we need to do and what our reaction and our response should be to what he had just spent three whole chapters saying. He explains what we need to do with the words we just heard.

**"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. 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. 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. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."**  
Matthew 7:24-27

These are the last words in his Sermon on the Mount, which we're going to focus on. As an architect, since buildings are what I do, I love this illustration. But it's actually for all of us. We're going to look at three aspects of this portion of his sermon. One is, there is truth. The second is that listening is not enough. And

the third is that problems happen to all of us. Maybe you knew these things, but they need to be repeated. In this text, he mentions two groups of people: those who hear him and do what he says, and those who hear him and don't do what he says.

Let's look at the second group first. Those people who heard the whole sermon but decided not to act on it. We have people like this today. They may like what the sermon says. They may even think that everyone should live this way, but they themselves don't. Many people today are in this situation. Some even respect what Jesus said. They recognize the wisdom in it, but they don't live the life he preached.

Maybe you're one of them. That's your choice. I have to respect it. But then how do you live? How do you make the daily decisions in your life? Do you base it on your desire for money? To become rich, to become successful in your work, to gain the respect of others. Is that working?

What you may not realize is that these things put demands on you. You are not in control. They're controlling you. They are the real master. Many people say that what Jesus taught is true, but it's not for them, not now. They say that when they are older. When they retire, then they'll look into these things that Jesus said, but not now. Well, I have one question. How do you know you will get there? How do you know you will reach retirement? How long after that? How do you know you'll even see tomorrow?

There was a man walking down a street in Athens, Greece, where we live. He was taking a walk with his family down a main street. All of a sudden, a piece of a bank building fell on him. It was a piece of marble decoration. It broke off and fell directly on him and killed him instantly. He didn't have time to think that maybe he should consider what Jesus said. He was gone. No more decisions.

What do you do when you have problems of any kind? Do you turn to your money, to your position at work? To the respect of others? We know that money can solve some problems, but not all of them. So please listen to Jesus's words. Think about them, start using them live.

### **There is Truth**

Of course, one matter that needs to be mentioned is one that goes very much against the beliefs of most people today. That there is one truth. The idea that there is not one truth has taken a while to get into people's thinking, but it's there.

Up until the 1980s and 90s, we lived in what's called the modern era, the scientific age, where for something to be true, it had to be repeatable in an experiment. And every time you did the experiment the same way, you'd get the same result. So people asked how can I believe in Jesus? There's no experiment I can do. How can I believe in his death and on the cross and his resurrection?

In fact, when I was a student at university, we would talk to students on the campus about faith in Christ, and we'd tell them that faith isn't something unusual. We all have faith. If you sit down on a chair, you have a type of faith. You believe the chair will hold you and won't collapse. But now that we're living in the so-called postmodern age, where people might say, "Well, you believe there's a chair there, but I don't, so who knows what's right."

There was even an advisor to a US president several years ago who spoke of alternative truths. She was asked about what another official in the government had said. People were saying he had lied, and she said, "No, he didn't lie. He gave an alternative truth." Then what is truth? Truth is what Jesus said. That's it.

Am I being absolute? Very much so, but so is Jesus. And I hope I am because life is full of absolutes. If you go down this road of refusing any standards, then nothing is right or wrong. You arrive at what a scholar and theologian, Will Herberg, once wrote,

**To violate moral standards while at the same time acknowledging their authority is one thing; to lose all sense of the moral claim, to repudiate all moral authority and every moral standard as such, is something more serious. Herberg**

In other words, we can disagree about what's right and wrong. You may think it's okay to kill animals, to eat them. Other people say that this is not okay. Or some people disagree on the topic of the sanctity of life. But when you say there is no way to say what is right or wrong, then you're basically living in the air. Herberg wrote this in 1968. How far have we come since then?

The problem is that many people today aren't even building their houses on the sand. They're building their houses in the air. There's nothing to base their lives on. They've rejected everything. They can't agree on what sand is. They want it to be one thing for them and something else for someone else. These so-called alternative truths. This is why we need to listen to Jesus' words and obey them.

Now, why Jesus' words, why his and not the teachings of the many, many others who have come through history telling us how to live well? I don't have time to go into all the evidence that Jesus is God and is part of the Trinity, and gave his life for our sins. But I will say a few things. I'll say read what he said, not just here, but phrases like "I am the way, the truth, and the life." He didn't say that he knows the way, or that he can tell you how to find the way. He said, "I am the way, the truth, and the life."

Look at his life, how he lived, what kind of person he was. Look at his sacrifice for us. How many people have died for their teaching? A few throughout history have died because of what they believed in. It's the ultimate proof of their belief in what they said.

### **Listening to That Truth is Not Enough.**

Jesus had a very large crowd with him that day. We don't know exactly how many, but we know that people came from all over the region, from very far away, to hear this strange teacher they had heard about. So it seems normal and even obvious that he would say that people who heard this sermon need to act on what they heard, but that's not always the case.

Jesus knew that, and that's why in the parallel passage to this in Luke 6, Jesus says, "Why do you call me Lord, Lord, and not do what I say?" How can you call him your Lord, your master, your boss, your controller, and not do what he says? It's very simple. You can't just listen. You can't just see what he says throughout the whole sermon and all of his teaching as a nice theory. It's not even enough to call him Lord and not enough to do miracles in his name. You have to live the life he preached. You have to obey what he said and put it into practice, all of it.

He didn't say, those who listened to some of my words, or a few of my words. He said, those who listen to these words, meaning all of these. It's very tempting to follow only part of his teaching. Many people do that. They like the easy parts. They don't like the others, but he doesn't give us that option.

Have you ever heard of a book called *The Life and Morals of Jesus of Nazareth*? It was produced, we can't say written, but produced by none other than Thomas Jefferson. The Statesman, the primary author of our Declaration of Independence, who was the third president of the United States. He took the New Testament, a pair of scissors, and some glue, and literally cut up the New Testament and made his own version that removed things that he didn't like. Such as the mentions of Jesus' miracles, of the resurrection, or anything that said Jesus was God. He apparently lived by that.

If you go to Monticello, his house in Virginia, which is a beautiful house, you can buy a copy in the gift shop, and of course, you can also buy it online. There's a major online bookseller named after a large river in South America that sells it. You can even buy the audiobook if you want. And what that bookseller says is, "It's widely considered to be one of the greatest classic and historical texts of all time." I would say it was until Jefferson ruined it. But anyway, it was too controversial to publish during Jefferson's lifetime. But in 1900, it was published by the government printing office, and a copy of this book was given to every new member of Congress.

The problem today is that it doesn't seem radical. In fact, people don't even agree with everything that Jefferson left in this book.

So the point is that we can't take Jesus' teaching and just choose the parts we like and ignore the other parts. He says to obey these words. Now, maybe we don't go so far as to take an actual physical Bible and cut it up into pieces, but often we do that with our lives.

Do we only live by the teachings we like, or by what we find easy? According to what Jesus taught, it isn't about seeming to be a good Christian. A very wise man named Steve Farrar, who was pastor of this church for many years, once said that your walk with God is measured by the small decisions you make in your heart when you're all alone and no one else can see what you're thinking.

That's the measure of your faith when there's no one around to judge you, no one to be impressed, no one even to know what you're thinking. Those decisions you make in your heart by yourself, those are the measure of your faith that shows how much you're following what Jesus said.

Now, so many people think that Jesus was a good person, a good teacher, said good things, but how many of them live by what he said? Or how many pick and choose what they want to believe and want to live. He said that those who don't do this are like people who build a house on sand. Now, as an architect, I love this analogy, and like all of Jesus' analogies, also known as parables, this one is very simple on the surface. It is easy to understand, and I can attest to how correct it is. You can't build a house on sand and expect it to remain there.

You have to drive columns all the way through the sand until you find what they call bedrock, on which you can build. If we go to the beach and see sand, it seems fairly solid. If you walk on it, it's hard. If you fall, you can get hurt. False teaching is the same. It seems very solid. It seems like something you can depend on and build on, but it's not.

When I was growing up, our family used to go to a place on Monterey Bay where there were houses people had built, and everything was fine. The most expensive houses were the ones on the first dune, the one that has the view of the ocean right in front of it. So everything was well and good until storms started to come along, and they started to wash away at that first dune because a geologist every beach has a series of dunes. The first, the second, the third, going back from the ocean. The first dune is never stable. It never just stays there. The ocean starts to eat away, and it wears it away. It can move.

So at one point in the 1980s, people had to spend \$40,000 each on a huge pile of large rocks to put in front of each house to protect the houses from the ocean because these people had literally built on the sand. It was not stable. It moves and changes. Something else about sand. Where does it come from? Well, it's ground-up rocks, basically. That's what sand is. That's why it's

on the beach, near the sea, near the ocean. Slowly over time, the water has ground down these rocks into sand.

As we'll see, Jesus uses the image of a rock to mean truth. If you take that truth and grind it and grind it and grind it, it becomes sand. That's what so many people do today. They take the truth that Jesus taught and grind it down until it's something that they can deal with; it becomes sand. That's why anyone who builds their house on the sand is a fool. It's weak, it's unstable. It can't be depended on. Many times it has its origin in the truth, but the truth has been worn away. Huge rocks can become tiny grains of sand. Do you want to build your life on that?

### **Those Who Heard and Did Act.**

Then Jesus says what we should do instead. The wise man builds his house on a rock. Rocks are solid and can carry a huge weight. But what is this rock? What is he referring to? He is referring to his teachings, but also to who he is. We see in Matthew 16:13-18 that Jesus is speaking to the disciples. It says,

**When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. vv. 13-18**

The rock of Jesus is the Son of God. The truth of that is what that rock is. We also see in Psalm 18:2, David says, *"The Lord is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold."* So Christ isn't just speaking about something solid when he speaks of rocks. He means that we need to build our houses and lives on him and his teaching. This is what a wise man does.

Now, maybe you're listening to these words and thinking that you don't need Jesus. You don't even need to listen to what he says because you have something else to get you through your life. Well, if you do, I'm happy for you. But I have to ask, how's that working out for you? What happens in the difficult times? Maybe you depend only on yourself. Is that enough?

Have you never been in a situation where you needed help from others? Maybe you have a different belief system than Christ's teaching or his person, but does that get you through the storms when they happen? Or maybe you follow Christ's teaching, but with some small but significant changes from what Jesus said. Muslims respect Jesus. He was a prophet, they say, but they don't think he was God. Jehovah's Witnesses say that Jesus was a special messenger from God. On their website, it says, "We take

Jesus at his word when he said The Father is greater than I am." John 14:28. So we do not worship Jesus as we do not believe he is Almighty God."

Mormons take a different view. They, according to their website, say, "Mormons hold the unique belief that God, the Father, and Jesus Christ are two distinct beings." So all these different groups respect Jesus as a person, even as a prophet, but not as God. Now we have no record of Jesus saying the sentence, "I am God." The summer I was in the city of Birmingham in England, to work on a project, and as I was walking down the street, there was a large booth. Birmingham has a huge Muslim population, and there was a person on our loudspeaker saying, "I challenge any Christian to show me where in the Bible Jesus said, I am God, worship me. If you can show me that, I will give you a thousand pounds."

Well, no one came forward obviously, because we know in the Bible, Jesus never said the words, "I am God, worship me." But he said some very important things. Here are two passages. John 8:58, when Jesus is speaking to a group of Jews, and he said, "Very truly I tell you," Jesus answered, "before Abraham was born, I am!" He was referring to when God appeared to Moses in a burning bush and told him that he was going to free the Jews from the Egyptian Pharaoh.

Moses asked him what his name was. He asked, Who should I tell the people who have sent me? And God said, "Tell them I am sent you," meaning that's God's name. I am who I am. So when Jesus says this to the Jews, "Before Abraham was born, I am." He's saying two things. First, that he lived before Abraham did. Abraham was alive 2000 years before Jesus, and the other is that he is God. When Jesus says, "I am the I am," he's saying I am God. He couldn't have been any clearer. So clear, in fact, that in the next verse it says that they picked up stones to stone him, they were so angry.

The other passage is at the beginning of John's gospel, it says, *"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1)*. And then further on it says that the Word became flesh and made his dwelling among us. And then John testified concerning him. (John testified concerning him. *He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'"*) (John 1:14).

John says that the Word was with God, and the Word was God. It's clear that he's talking about Jesus. Sure, the Bible wasn't written the way we might like it, where Jesus says things very clearly in 21st-century American English, but it's clear, if you study what he said, what he meant.

So can there be any doubt that the man who preached the Sermon on the Mount was really God? We don't understand the Trinity. How can it be three in one? We don't understand it, but

there are a lot of things we don't understand. It requires that faith that I mentioned at the beginning.

## Problems Happen to All Of Us

So, to get back to Jesus' words at the end of the sermon, notice what Jesus says about both of these houses. He says that both are subject to weather problems and difficulties. He uses the same phrase in both cases, What will happen to the house of the fool, and what will happen to the house of the wise man? He says that the rain fell and the rivers rose and the winds blew and beat on that house. He says that these things will happen. He doesn't say if or maybe; he says that they will happen.

He doesn't say that they will only happen to the house of the fool who built his house on the sand. These same things will happen to the house of the wise man. Both the fool and the wise man are subject to problems, difficulties, and what we call trials. It's inevitable. He uses the image of rain, wind, and rising rivers. These are very significant because they're not caused by people.

There are things that happen to people. What it says in John 16:33. He says, *"I have told you these things, so that in me you may have peace. In this world, you will have trouble. But take heart! I have overcome the world."* You will have trouble. Don't be surprised. Don't think you can avoid having problems.

Sometimes when we're talking to people about salvation in Christ, we're tempted to say, "If you give your life to Christ, you won't have any more problems." Well, actually, I have more problems. I like to say that before I came to Christ, I had my issues in my life, physical and emotional. I never had any spiritual problems. I didn't have a spiritual life. Then I gave my life to Christ. I want to live for him. And all of a sudden, I have a whole new category of problems—spiritual issues and moral issues. So it's actually the opposite.

I love what Jesus said in the Sermon on the Mount at the end of the previous chapter, Matthew 6. *"Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matthew 6:34)*. He doesn't say, Don't worry. Everything will be fine. Your problems are over. You'll have a perfect life. He says that you'll have lots of problems. Just don't make them worse by adding your worries to them. Christian life is full of troubles. Even if you're completely devoted to Christ and following his teaching, you will have problems.

Now, he talks about these two houses and talks about the weather that happens to him, which is interesting because I think he wants us to understand that not all the bad things that happened to us in this life are our own doing or fault. I've never heard anyone say they wished they hadn't made it rain so hard, or they wish they hadn't caused that flood, or it made it so windy. We can't control the weather. We can't make it happen. These are things that come from outside of us into our lives.



As Christians, we're so prone to feelings of guilt. We think, "Oh, this bad thing happened to me because I offended God, because I sinned, because I didn't do the right thing." We think maybe somehow God is punishing us. But is that the attitude of a loving heavenly Father? The perfect, loving, heavenly Father? I don't think so. We often have these feelings of guilt.

It's a little bit like the story of the boy who asks his father why it's raining. His father says that it's God crying. A little boy asked why God was crying. And the father said he didn't know, but it was probably something the boy did. Talk about guilt.

It's interesting because much of the culture, including Greece, where we live, is what's called an honor/shame culture. North America tends to be guilt/innocence. If the law says you can't do it, you don't do it, because then you'll be guilty. In other cultures, which is the majority of the world, it's honor/shame. Something is considered bad only if it brings shame on you or especially on your family. That's why in Greece, they go through red lights and don't pay their taxes because there's literally no shame in those things. It's a badge of honor. It's a little bit like another story. I'm sorry, but I believe we have a savior who likes to see us laugh.

There's a Greek man, or a man from any of these cultures, who calls his mother one day and says, "Hi, Mom. How are you?" His mother says, "Oh, I don't feel very well." He says, "Why not, Mom? What's wrong? Are you sick?" "No, I haven't eaten for 22 days." "Why haven't you eaten, Mom?" "Well, I didn't want to have my mouth full in case you called."

Aren't we like that as Christians? Sometimes we think we feel guilty before God because of something we did or didn't do. It could be something even in the remote past. We feel we've shamed God, and he's displeased with us for some reason, but that's not the case. God does not attack us for our sins. He's displeased, yes, but he doesn't attack us. He loves us. He continues to love us. If we have salvation in Christ, we can confess our sins. God removes them completely, as the Psalm says, he removes them as far as the East is from the West.

I love what someone said one time, "If you commit a sin and confess it to God, God forgives you. And if you go back the next day and say, 'Lord, remember that sin I mentioned to you yesterday?' He'll say, 'No, I have no memory of that. It's gone. It's wiped out.'" But bad things do happen to all of us, to wise people, to fools, to followers of Christ, and those who are not followers. Jesus himself said earlier in the Sermon on the Mount, starting in verse 43.

**"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. Matthew 5:43-45**

He does good things for the righteous and the unrighteous. And he causes the rain, which can be good or bad, to the righteous and unrighteous. A few sentences later, he's talking again about rain and rivers and the wind. So why do bad things happen to so-called good people? Well, when Jesus was still on earth and ministering to people, they had this question. They asked Jesus why good people suffer.

**Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. Jesus answered, "Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish. Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish." Luke 13:1-5**

These Galileans were practicing devout Jews who were making their sacrifices to God, and Pilate decided to kill them and mix the blood of the people with the blood of the animals. So they were good people doing a good thing and suffered for it. In other words, people suffer. People who refuse God suffer, but also people who love God. It's just the way life is. The point is that unless you repent and turn to God, you will be lost. If you do repent and turn to God, problems will still occur, but you'll have God's help through the difficulties.

Now, the word Jesus uses here, translated perish, literally means to be lost. As you know, the New Testament is written in ancient Greek, but the modern Greek word is the same one. It's used today to mean that if you lose something at an airport or a public place, there's a lost and found. It means something that has disappeared and may never be found again. It's not a good place to be.

So we mustn't think that if we do listen to Jesus' words, put them into practice, and build our house on the rock, that we won't have any problems. We'll have lots of them, but we will have Jesus at our side to comfort us. It's like when I got married. Before I got married, I had my problems. Then I got married, and I also had my wife's problems, but I had her alongside me to help me through her problems and my problems. That's the difference.

So, getting back to the Sermon on the Mount at the very end of the chapter, we get to the point where Jesus has finished what he had to say. It's very interesting and significant that Jesus finishes the Sermon on the Mount with the same idea he spoke of at the beginning. Do you remember the very beginning in Matthew 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. He said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." vv. 1-3**

Are you humble-minded or sorrowful? Do you feel like you have nothing? Do you feel like your life is worth nothing, or that you'll never amount to anything? Do you feel like you're living with the consequences of the bad decisions you made in the past? Well, if so, you are blessed. You are one of those poor in spirit, and Jesus says very clearly, you are blessed. You can build your house on the rock just like everyone else. There's nothing to stop you as long as you hear Jesus' words and do them.

So I love the way he begins his sermon with these words of hope and ends it with another message of hope. We all have the same access to God. We can all become his beloved adopted children. It doesn't matter where you find yourself in society, what your life is like, or what you've done in the past. You can start over.

And how does he end his sermon? Well, by saying that, it doesn't matter if you have everything, if you have lots of money, or if you have a big house; if you don't follow his teaching, then you're just like someone who has built their house on the sand. The problems that life gives us will come. But in your case, if you've built your house on the sand, life's problems will wipe out whatever you had.

But even if you're poor in spirit, poor in hope, and poor in cash, if you do what Jesus says, your little house may be rundown, and that is your life, but you'll make it through even the most difficult storms if you build your house on the rock.

The end of chapter 7 of Matthew's Gospel ends by saying, *"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"* (Matthew 7:28-29). Actually, the word translated as "amazed" means astonished, completely taken aback, or even shocked. The people were shocked by what Jesus said. They couldn't believe it. It was amazing.

Matthew's gospel uses the exact same word when talking about how, when Jesus was in his hometown, he visited the synagogue and taught from the scripture of that day. The people were shocked at his teaching then as well. It's also how his disciples reacted when Jesus said that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven. They were also shocked. Now, why were they so shocked? Because, as it says, he taught as one who had authority, not as their teachers of the law.

Teachers often repeat what they hear or read. They sometimes don't have any original thoughts. The worst kind often have an agenda. They want you to think in a certain way, or they just want to make a certain point. They tell you either what's obvious or what they want you to hear, but Jesus spoke with authority.

The definition of authority is the ability to impose one's will on others, a legal or institutional power that allows for control of the administration of governmental or political power.

As an illustration of this, if I tell you what I heard from a governmental leader, a CEO of a company, you might believe me, you might not. If you heard a spokesperson for the governmental leader or the CEO of a company, you might be inclined to believe that person more. But if you hear it directly from the mouth of the leader or the CEO, if you hear Gavin Newsom say something directly, or Tim Cook, the CEO of Apple, saying it, you are very likely to believe that they said it.

It's the same as when Jesus spoke. He didn't speak for God. He didn't speak because he heard God had said something. He wasn't just God's spokesman, he was God. He wasn't speaking for someone. He was speaking as someone. He wasn't just repeating what he had heard. And he spoke the truth in a way that showed a true understanding of what it was and what it meant. Of course, his wonderful gift was being able to explain these concepts to people like us in simple, clear terms.

Will you just hear these amazing, sometimes scary words of Jesus and do nothing with them? Will you pick and choose the parts you want to obey and believe, and cast aside the others? Or will you hear Jesus's words, understand them, and live by them? All of them. It doesn't matter how long you've been following Jesus; when you gave your life to him, if you did, he tells us all how to live and what the results will be.

What he teaches us is that there is truth, and what he says is the truth. He says that listening is not enough. There's no separation between believing and living. You live according to what you believe. All of us will have problems. All of us. That's a given. Now, only you can decide how you'll live by what you believe and what you need to do now with what you've heard.

Maybe you've never had any contact with Jesus and his teaching before today. Maybe you've been following him for many years. It makes no difference. Jesus is calling you to put into practice what he teaches, everything he teaches, and he will help you do that if you ask for him to. All you have to do is ask for his help.

*This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.*

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