

# Two Foundations and Two Outcomes

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[ 0 : 00 ] So we've reached the final four verses of the Sermon on the Mount.

We'll go ahead and jump right into those verses.! Let's read Matthew chapter 7, verses 24 through 27.! Jesus closed the Sermon on the Mount with these words.

He said, And everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. 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.

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. 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.

That was like a song. You might hear that song a little bit later, too. Starting in Matthew 7, verse 13, Jesus began what we would call the invitation part of the Sermon.

[ 1 : 13 ] Jesus has been summarizing his message in a series of two choices. First, he talked about two gates and two outcomes. When we talked about the two gates, we learned that the hard and narrow way leads to life, but few find it.

The broad and easy way leads to destruction. After that, Jesus talked about two types of prophets, false prophets and true prophets. He illustrated his point by talking about two types of trees, and those were the bad trees and good trees.

Jesus reminded us that bad trees produce bad fruit, and good trees produce good fruit. When we evaluate whether a prophet or a teacher is false or true, we are to evaluate that person by his fruit. We are to judge whether his teaching matches with scripture, and we also are to judge whether his lifestyle matches his words. Last week, we talked about three of the scariest verses in the Bible. In verses 21 through 23 of chapter 7, Jesus taught about how true believers will be separated from false believers at the final judgment. Many people who thought they were saved by their works will be condemned.

[ 2 : 24 ] Their faith was a pretense because they never knew God. They were relying on their own works for salvation, and we know that relying on our own works never works.

In tonight's passage, Jesus again uses two opposites. He compares a house built on a solid foundation to one built on a superficial foundation.

And his point is this. Our eternal destiny is determined by whether we obey Jesus' words from the heart. And that's the main idea. Our eternal destiny is determined by whether we obey Jesus' words from the heart.

In the illustration of those who make false professions, the true believers are mentioned only by implication, because Jesus said there in verse 21, Not everyone who says to me.

In tonight's illustration of the hearers and builders, both the true and false believers are clearly described. We'll see many similarities between the two, but we'll also see some radical differences.

[ 3 : 29 ] The thing to keep in mind is this. The only validation we can ever have of salvation is a life of obedience. That's the only proof Scripture mentions of our being under the Lordship of Jesus Christ.

The bottom line for those who reject Christ is that they are destined for everlasting torment, destruction that keeps on destroying forever. John Stott put it this way.

He said, Jesus confronts us with himself, sets before us the radical choice between obedience and disobedience, and calls us to an unconditional commitment of mind, will, and life to his teaching.

Jesus emphasizes with great solemnity that on a thoroughgoing obedience, our eternal destiny depends. That's why it is so important for us to examine ourselves, like we talked about last week when we quoted 2 Corinthians 13, verse 5.

2 Corinthians 13, 5 is the verse that says, Examine yourselves to see whether you are in the faith. Test yourselves, or do you not realize this about yourselves, that Jesus Christ is in you, unless indeed you fail to meet the test?

[ 4 : 41 ] That is why the Apostle James tells us to be doers of the word, rather than just hearers only. We learn that in James 1, 22. That, of course, says, But be doers of the word, and not hearers only, deceiving yourselves.

We'll break tonight's passage into two sections of two verses each. And in verses 24 and 25, we see the solid foundation. The solid foundation is your first set of blanks.

Here are Matthew 7, verses 24 and 25 again. Jesus said, You've noticed that both verses mention building the house on the rock.

That means we need to understand what Jesus means when he talks about the rock. And when Jesus talks about the rock in this passage, he's talking about himself.

Jesus Christ is the foundation. He is the rock. Other passages in Scripture also talk about Jesus as a rock, a stone, or a cornerstone.

[ 6 : 08 ] Isaiah directly prophesied about the coming of the Messiah in Isaiah 28, 16. In Isaiah 28, 16, Isaiah wrote, Therefore thus says the Lord God, Behold, I am the one who has laid as a foundation in Zion a stone, a tested stone, a precious cornerstone of a sure foundation.

Whoever believes will not be in haste. Psalm 118 also refers to the Messiah as a stone in verse 22. Listen to how much Psalm 118, verses 19 through 23, sound like the Sermon on the Mount passage we're looking at tonight.

And also some of the passage we've looked about in past weeks. Here are Psalm 118, verses 19 through 23. The psalmist wrote there, Matthew, Mark, and Luke all record Jesus quoting Psalm 118, verse 19 through 23.

Matthew, Mark, and Luke all record Jesus quoting Psalm 118, verses 22 and 23, and applying those verses to himself when he taught about the parable of the tenants.

And here's what Jesus said in Mark 12, verses 10 through 12. He said, Have you not read this scripture? That stone that the builders rejected has become the cornerstone.

[ 7 : 50 ] This was the Lord's doing, and it is marvelous in our eyes. And they were seeking to arrest him, but feared the people, for they perceived that he had told the parable against them, so they left him and went away.

Peter later told the rulers, elders, and scribes that Jesus is the chief cornerstone. Listen to what Peter said in Acts 4, verses 10 through 12.

That's when he and John were made to appear before the council after they had healed a man. So here are Acts 4, verses 10 through 12. Peter said, Let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well.

This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

Then in Ephesians, Paul wrote this in Ephesians 2, 19 through 20. Writing to believers, he said, So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

[ 9 : 17 ] Then listen to how 1 Peter 2, verses 1 through 9 applies it. In these verses, believers are referred to as living stones who are built on the cornerstone.

So here are 1 Peter 2, verses 1 through 9. So put away all malice and all deceit and hypocrisy and envy and all slander.

Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation, if indeed you have tasted that the Lord is good. As you come to him, a living stone rejected by men, but in the sight of God chosen and precious, you yourselves, like living stones, are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

For it stands in Scripture, Behold, I am laying in Zion a stone, a cornerstone, chosen and precious, and whoever believes in him will not be put to shame.

So the honor is for you who believe, but for those who do not believe, the stone that the builders rejected has become the cornerstone, and a stone of stumbling, and a rock of offense.

[10:35] They stumble because they disobey the word as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

We could look at other verses that contain the same type of teaching, but let's get back to the text for tonight. In Matthew 7, 24, that's where Jesus said, Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.

Jesus teaches here that the key is both to hear and to do his words. Those words convey the same teaching as the James 1, 22 passage that we looked at in the introduction.

Also consider how tonight's verses build on verses 21 through 23 that we studied last week. In those verses, Jesus focused on what the people said. Here in verses 24 through 27, Jesus focuses on what people hear and do.

Evidence of genuine salvation is more than simply hearing Jesus' words or even saying that we believe Jesus' words. Evidence of genuine salvation is that we do Jesus' words.

[11:57] The Jews in Jesus' original audience would have understood Jesus' emphasis on obedience. Listen to what Samuel said to King Saul in 1 Samuel 15, verse 22.

And Samuel said, Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to listen than the fat of rams.

That last sentence of 1 Samuel 22 in chapter 15 joins obedience and hearing together similar to how Jesus does in the Sermon on the Mount.

Here's that last sentence of 1 Samuel 15, 22 again. Behold, to obey is better than sacrifice and to listen than the fat of rams. In Matthew 7, 24, Jesus said that people who hear and do these words will be like a wise man.

So here's a quiz for you. What do you think the word translated as wise really means? Well, the word translated there as wise means wise.

[13:11] Aren't you glad you came tonight to hear that piece? The meaning goes deeper than that, though. The Greek word does mean wise, but it means having the capacity to understand often in the daily things of life.

It can also mean shrewd and wise in spiritual matters. So, yes, we could apply Mike's discerning as an acceptable paraphrase there. Here are some cross-references where that same word is used to illustrate being wise in spiritual matters.

In 1 Corinthians 4, 10, Paul told the believers in Corinth, We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong.

You are held in honor, but we in disrepute. That same word later is translated as sensible in 1 Corinthians 10, 15. Here's what Paul said there.

He said, I speak as to sensible people. Judge for yourselves what I say. Going back to tonight's text, Jesus explains why someone is being sensible, why he's being wise when he builds his house on the rock.

[14:22] In verse 25 of Matthew 7, Jesus said, The important thing for understanding this verse is to know what Jesus means when he talks about the rain, the floods, and the wind.

Hearing this verse out of context, we perhaps could think that Jesus is talking about the everyday trials that we face in life. And it's true that we can conquer trials when we build our lives and actions on the foundations of God's word.

But when we take this verse in context, we realize that Jesus is using the rain, the floods, and the wind to refer to the final judgment. Remember what Jesus said in verses 22 and 23.

He said there, We talked last week about how that day in verse 22 is a reference to the final judgment.

Jesus is telling us that when we hear his words, do them, and build our lives with him as the foundation, we will pass the final judgment. We will be allowed into the kingdom of heaven.

[15:51] Since Matthew 7, verse 13, Jesus has been talking about who will be allowed into heaven or who will be denied entrance into heaven. We also know from our earlier studies that who will be allowed entrance or denied entrance into heaven has been Jesus' theme throughout the entire Sermon on the Mount.

Just go back and look at some of the Beatitudes and other verses like Matthew 5.20 and Matthew 6.1. Because we looked at those verses as cross-references last week, we'll skip reading them again tonight, but you can look them up as homework if you want to refresh your memory on those. Before we leave this section, consider how a wise man would build an actual house. Martin Lloyd-Jones summarized how a wise man would build an actual house like this, particularly if he'd never built one before.

He said, he has one great desire and that is to build durably. So he starts by saying, I do not know much about this. I'm not an expert in these matters.

Wisdom dictates, therefore, that I should consult people who do know. I want to have plans and specifications. I want some guidance and some instruction. I know men who can build houses quickly, but I want a house that will last.

[17:09] There are many things that may happen which will test my ideas of construction and my house. Luke 6 has a parallel passage to the Sermon on the Mount.

In that sermon, Jesus used the same illustration, but he added more detail about the foundation. These verses are Luke 6, verses 47 and 48.

Jesus said in Luke 6, verses 47 and 48, Everyone who comes to me and hears my words and does them, I will show you what he is like.

He is like a man building a house who dug deep and laid the foundation on the rock. So you can see there he emphasizes that the person digs deep to put the foundation on the rock.

The word that Jesus used for rock in both accounts is a specific word. It's the Greek word *petra*. A *petra* is more than a stone or even a boulder.

[18:08] It's a great outcropping of rock, a large expanse of bedrock. So it's solid, it's stable, it's unmovable. You can see how the original word makes such an excellent description of Jesus and his word because Jesus and his word are solid, stable, and unmovable.

The writer of Hebrews reminds us of this in Hebrews 13, 8. It says, Jesus Christ is the same yesterday and today and forever.

Taking all that into consideration, here's how Martin Lloyd-Jones summarizes the wise man in Jesus' illustration. He said, the wise man takes trouble to find out all he can.

He holds himself in check and does not allow his feelings and emotions or his enthusiasm to carry him away. He desires knowledge, truth, and understanding, is ready to respond to the exhortation of the book of Proverbs which urges us to seek and to covet wisdom.

He thinks before he acts. We will see a big contrast to that as we move into the second section of the lesson and the final two verses of the Sermon on the Mount.

[19:24] We've seen what happens when someone builds on the solid foundation. In verses 26 and 27, Jesus talks about the superficial foundation. The superficial foundation is what we'll look at next.

Here are verses 26 and 27 of Matthew 7 again. Jesus said, 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.

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. These verses have several similarities and several differences to the previous two verses.

So we'll cover verses 26 and 27 by highlighting those similarities and differences, and we'll look at the similarities first. Both the men and the houses are similar to each other in many ways.

The biggest similarity between the two men is that they have heard the gospel. Jesus points out in verses 24 and 26 that the people referenced have heard his words.

[20:40] The implication there is that even those who disobey believe that they belong to Christ and make a convincing profession of faith in him. Nearly every lesson in the study we've reminded ourselves that Jesus is speaking to his followers here, and that's a good time for this reminder one last time.

Here's another similarity. Both men desired to build a house, a house in which they could live with their families, be at ease, and enjoy themselves. They wanted the same thing.

They thought about the same thing, and they were interested in the same thing. That desire is common to all humans regardless of whether they are true believers or not. Another similarity is that both men built their house in the same general location.

We can think of the houses as perhaps being next door to each other on the same street or perhaps across that street from each other. We know that the houses are in approximately the same location because both were subject to the same storms.

Jesus uses virtually identical words to describe the trials that each house faced. Verse 25 is where Jesus said about the house on the solid foundation, and the rain fell and the floods came and the winds blew and beat on that house.

[ 21 : 58 ] And then in verse 27, Jesus said about the second house, and the rain fell and the floods came and the winds blew and beat against that house. Both houses perhaps even looked very similar to each other just like houses on the same street often do today.

That would have been typical in biblical times too. So we see a lot of similarities there. And now that we've summarized the similarities, let's spend some time looking at the differences.

The man described in verse 24 hears Jesus' words and does them. The man described in verse 26 hears the same words but fails to do them.

So here we see contrast between obedient and disobedient hearers. Both groups hear God's true word, but some hear and obey, and some hear and disobey.

Some turn to trust in God's righteousness, and some continue trusting in their own, although that does not become visible until the judgment. This continues the point that Jesus made in verses 21 through 23.

[ 23 : 09 ] Even those who disobey believe that they belong to Christ and make a convincing profession of faith in him. They hear God's word and recognize it as God's word, but wrongly believe that simply knowing and recognizing it are enough to please God and to guarantee them a place in God's kingdom.

They are like those who say Lord, Lord and do amazing religious works but really practice lawlessness. They're false hearers who build their religious house, but they're falsely deceived and self-deceived to its viability.

The foolish man thinks that his house is secure simply because he has heard and acknowledged the words. He believes that the life he lives is Christian and therefore pleasing to God. He doesn't intentionally build a house he thinks is going to fall.

Both builders have confidence that their houses will stand, but one man's confidence is in the Lord. The other man's confidence is in himself and what he did.

So we just touched on another difference. Jesus describes the man in verse 24 as wise. He describes the man in verse 27 as foolish.

[ 24 : 23 ] And here's how one biblical scholar described the term translated as foolish. He said, this term describes people or actions that demonstrate folly or lack of forethought.

This term is used to describe the behavior of someone who lacks sense. New Strong's Greek reference definition is even more harsh than that. It says the word means dull or stupid, heedless, or a blockhead.

He said it can also mean absurd foolishness. So I bet you never knew that Jesus called somebody a blockhead in the Bible. Now you do.

Another big difference is that the foolish man built his house on the sand. So who do you think would have sold him a lot on the sand if we carry this analogy out a little further?

Well, the people selling a lot on the sand are the false prophets that Jesus has just warned about in verses 15 through 20. Based upon earlier Sermon on the Mount passages, you can probably guess who would be selling lots on the sand.

[ 25 : 30 ] In addition to talking about false prophets, he's alluding to the scribes and the Pharisees. The scribes and the Pharisees had a complex and involved set of religious traditions which they regarded as having a great value before God.

But all those traditions were external, superficial, and unstable. They had no spiritual or moral substance or stability. They were shifting sand composed entirely of the opinions, speculations, and standards of men.

Those who created and followed them took no account of obedience to God's word or purity of the heart or spirituality of the soul or integrity of behavior. Their only concern was for appearance, the compelling desire to be seen and honored by men.

And we saw that when we looked at Matthew 6, verse 2. A.W. Pink said this, In their religion we have an exemplification of what is the natural persuasion of men the world over, namely that a

religion of external performances will suffice to ensure a blissful eternity.

Undoubtedly there are many who would in words deny this, but who in their work substantiate it. They bring their bodies to the house of prayer, but not their souls. They worship with their mouths, but not in spirit and in truth.

[ 26 : 53 ] They are sticklers for immersion or early morning communion, yet take no thought about keeping their hearts with all diligence. They boast of their orthodoxy, but disregard the precepts of Christ.

Multitudes of professing Christians abstain from external acts of violence, yet hesitate not to rob their neighbors of a good name by spreading evil reports against them. They contribute regularly to the pastor's salary, but shrink not from misrepresenting their goods and cheating their customers, persuading themselves that business is business.

They have more regard for the laws of man than those of God, for his fear is not before their eyes. Listen to some cross references that expand on Jesus' point that true believers are those that hear and obey God's word.

In John 15, 14, Jesus said, You are my friends if you do what I command you. And here's what John wrote in 1 John 2, verses 3 through 6.

And by this we know that we have come to know him if we keep his commandments. Whoever says, I know him and does not keep his commandments is a liar and the truth is not in him.

[ 28 : 09 ] But whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him. Whoever says he abides in him ought to walk in the same way in which he walked.

Titus 1, 15, and 16 say this, To the pure all things are pure, but to the defiled and unbelieving nothing is pure, but both their minds and their consciences are defiled.

They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work. The foolish man who built his house without a foundation and on the sand did not stop to think or ask himself, what might happen if I do that?

He just wanted a pleasant house in a particular place, and he put it up without considering what may happen. The foolish man persisted in doing what he considered best for him.

In a spiritual sense, that type of man is not interested in learning from church history. He's not interested in what the Bible has to say. He wants to do something, and he believes it can be done his way, and he goes and does it.

[ 29 : 24 ] He does not consult the plans and specifications. He doesn't try to look into the future and envision certain tests that will inevitably come upon the house that he's building.

By the time the house is built, it's already too late. The time for examination is at the very beginning. These two men and how they built the houses must be watched when they are planning and choosing the site and location.

The time to watch your builder is at the beginning to see what he does regarding the foundation.

After the two houses are built, the difference between the two houses is hidden at first.

We no longer can see the house's foundation, or at least we hope we can't, but the foundation still is the most important part. Without a solid foundation, nothing else matters.

In addition to the parallel passage in Luke 6, let's look at another cross-reference where Jesus is referenced as the foundation. Here's what Paul said in 1 Corinthians 3 verses 10 and 11.

[ 30 : 28 ] Paul said, According to the grace of God given to me, like a skilled master builder, I laid a foundation and someone else is building upon it. Let each one take care how he builds upon it, for no one can lay a foundation other than that which is laid, which is Jesus Christ.

Tonight's passage highlights one more big difference between the man who builds on the solid foundation and the one who builds on the superficial foundation. That difference is their ultimate outcome.

will experience ruin at the final judgment. Look again at verse 27. Jesus said there, 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 foolish person, one who professes to have faith but lacks it, has several common characteristics. And here's how Martin Lloyd-Jones described those characteristics. He said, The first thing about him is that, like the man in the picture, he is a man who is out to please himself.

Analyze all he does, and listen to what he says, and you will find that it all revolves around himself. That really is the key to everything he does and everything he says.

[ 31 : 49 ] Self is at the center of his life, and self controls his outlook and all his actions. He desires ease and comfort and certain benefits, that is why he is to be found in the realm of the church.

He is anxious to obtain certain blessings, and in this he differs from the man who is right out in the world and who does not claim to have any beliefs at all. Then Martin Lloyd-Jones continued by saying this, This man has discovered that there are certain blessings offered in Christianity. He is interested in them and wants to know something about them and how to obtain them. He is always thinking in terms of what can I get? What will it give me?

What benefits are likely to accrue to me if I go for it? That is the kind of motive that animates him, and because this is his attitude, he does not really face the full teaching of the gospel nor want to know the whole counsel of God.

Unfortunately, those people will be the people to whom Jesus will say on the judgment day, I never knew you. Depart from me, you workers of lawlessness. Remember the main idea for this lesson.

[ 33 : 02 ] That was our eternal destiny is determined by whether we obey Jesus' words from the heart. That's why we must examine ourselves and our motives. So consider these questions.

Thinking about how we should examine ourselves constantly in the light of the word, ask yourself these questions. Do I take the whole message of the scriptures? Am I taking the whole counsel of God?

Do I accept the teaching concerning the wrath of God as I do that teaching concerning the love of God? Am I as ready to believe in the righteousness of God as in his mercy, in the justice and holiness of God as well as his compassion and long-suffering?

That's the question. The characteristic of the false believer is that he just picks out what he wants and likes and ignores the rest. In other words, the false believer's outstanding characteristic is always that he never completely faces the honesty and the nature of his sin.

He never thinks about the effects of sin in the light of the holiness of God. The trouble with the false believer is that he never wants to feel unhappy. He never wants to feel a sense of dissatisfaction with himself or a sense of discomfort.

[ 34 : 22 ] The thing he wants to avoid at all cost is being unhappy or being made to feel uncomfortable. He dislikes the people who make him feel uncomfortable and he dislikes the passages in the Bible that do the same, so he picks and chooses.

He is always out for ease and comfort and happiness and he never faces properly the biblical doctrine of sin because it disturbs him and causes him disquiet.

That again was another Martin Lloyd-Jones quote. When you think about that quote, consider how true believers do the opposite. True believers consider all of scripture rather than just the parts we like.

True believers face the seriousness of our sin and realize that we have no hope without someone to save us. True believers realize that we are saved by grace alone, through faith alone, in Christ alone.

True believers realize that good works are evidence of salvation rather than a means for earning salvation. True believers realize that without the Holy Spirit opening our eyes and enlightening our hearts, we would be like the foolish man who built his house on the sand.

[ 35 : 34 ] That is why true believers realize that we can never boast about what we've done. True believers know that God prepared those good works in advance for us to do. In this first lesson on the Sermon on the Mount approximately seven months ago, we discussed this as the main idea.

We said back then that the Sermon on the Mount demonstrates that the new birth is essential to obtain true blessings. That main idea bookends tonight's main idea well because our eternal destiny is determined by whether we obey Jesus' words from the heart.

Only those who truly are born again can obey Jesus' words from the heart. In that first lesson on the Sermon on the Mount, we heard this quote from J. Dwight Pentecost.

He said, We live in a day in which the moral foundations of our nation are being shaken. People are questioning the moral and ethical standards by which we have been brought up and which have guided our lives.

So we face the greatest moral revolution this world has seen. questions are asked on every hand. Listen to some of them. How good does a man have to be to get to heaven?

[ 36 : 46 ] If I join a church and am baptized and pay tithes, will I go to heaven? What is wrong with losing my temper because repressing anger does damage and expressing anger is healthy?

We love each other. Why is a marriage ceremony necessary? Why shouldn't we enjoy each other now? Isn't a little white lie allowable?

What is my responsibility to my neighbor? Why must I love my enemy? If I pray the Lord's Prayer daily, haven't I satisfied God?

Is there any merit in fasting? Is it contrary to a life of faith to have a bank account and to take out life insurance? Must I ignore the sins that I see in others?

Or do I have a right to judge when I see sin in them? How can a man be saved? Aren't there many different ways to God? Won't the sincere heathen as well as the Christian be accepted by God?

[ 37 : 50 ] That sounds like that was just written yesterday, but it was actually written back in 1999. Now that we've reached the end of the Sermon on the Mount, we know the answers to those questions.

We know the demands that God places on us, and we know how much we need to be born again. John Stott said, The standards of the Sermon on the Mount are neither readily attainable by any man, nor totally unattainable by any man.

To put them beyond anyone's reach is to ignore the purpose of Christ's sermon. To put them within everyone's reach is to ignore the reality of man's sin. They are attainable, I'll write, but only by those who have experienced the new birth, which Jesus told Nicodemus was the indispensable condition of seeing and entering God's kingdom.

The righteous Jesus described in the sermon is an inner righteousness. Although it manifests itself outwardly and visibly in words, deeds, and relationships, it remains essentially a righteousness of the heart.

It is what a man thinks in his heart and where he fixes his heart, which really matter. The Sermon on the Mount has many somber and sobering passages, but it also has a few glorious promises.

[ 39 : 12 ] Actually, it has more than a few glorious promises. It has many glorious promises. The hymn writer said it correctly. He said, On Christ the solid rock I stand, all other ground is sinking sand.

All other ground is sinking sand. Or as Jesus said in tonight's text, everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock.

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. The sand. Thank you.