



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V25 N46 November 19, 2023

A HOUSE ON A ROCK

Luke 6:46-49

THIS WEEK'S CORE COMPETENCY

Single-Mindedness

I focus on God and His priorities for my life.

"But seek first His kingdom and His righteousness, and all these things will be given to you as well."

Matthew 6:33



How does
"putting
God first"
focus your
mind?

Mindfulness is moving into big business. The practices of clearing the mind of all distractions, focusing on the moment, chanting mantras, breathing exercises, yoga and other forms of meditation have become quite popular in the US. Companies like Google, Facebook/Meta, General Mills, Intel and Aetna have all offered "mindfulness" classes and seminars in the hopes of reducing workplace stress and improving productivity. The Mindfulness Meditation Market, which includes smartphone applications, corporate training seminars, food and clothing lines is estimated to generate 5 to 6 billion dollars in the US in 2023 and is projected to grow to 15 billion by 2030. The trendy fitness apparel company Lululemon sells "mindful" apparel and offers meditation rooms at many of its retail stores. You can purchase Mindful Meats and Mindful Mints, and Sherwin-Williams offers a paint color called Mindful Gray. Wal-Mart even offers Earth Balance Mindful Mayo for \$4.49 a jar.

Mindfulness takes on a number of different forms. However, some use the term to describe mind focus or techniques to improve memory and remove an overload of mental stimuli. Some exercises in this discipline might actually be helpful. Much of corporate mindfulness has been secularly sanitized for the West. Most of the practice of mindfulness comes from the influence of Zen Buddhism. Transcendental Meditation promotes the practice of clearing the mind of all distractions, removing all judgments and the releasing of all desires. Mindfulness is really all about "mind-less-ness." The goal is for the mind to reach a state of "Nirvana" which is described as becoming in your mind like a drop of water returning back to the ocean. To think of nothing, to want nothing and to become nothing is the illusive prize of mindfulness. The promise of such "mind-flushing" is a reduction in personal anxiety and an increase in personal happiness or life satisfaction. Some practices of mindfulness encourage gratitude affirmations or "lovingkindness" rehearsal, but even these meditations are steps toward the ultimate goal

of releasing all desires, even good ones to the point of extreme selflessness. The irony of such intense self-resignation is that the betterment of self is the ultimate goal.

Jesus' teaching as detailed in the New Testament offers something markedly better and different from modern-day mindfulness. A follower of Christ seeks to do the opposite of "emptying" the mind. Instead, Christians are challenged by Jesus and the Apostles to "fill" the mind with truth (Jn. 8:32) and the "words of Jesus" (Lk. 6:47). Jesus said the antidote to anxiety or worry is "to seek first the kingdom of God and His righteousness" (Mt. 6:25-34). Paul said, "In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross" (Phil. 2:6-8).

The practice of Christian meditation is the habit of filling our minds with the thoughts of God as found in God's Word through repeated Bible study, Bible memorization, prayer and introspective reflection. Beyond all this mind and heart work, the practice of applying or obeying what God's Word instructs us to do brings the practice of Christian meditation to its full flower. From the overflow of private devotional times in God's Word should come the ever-expanding fruit of the Spirit that impacts how we treat God, others and ourselves. The ultimate goal of Christian "single-mindedness" is the exaltation and worship of the one true God. We may or may not experience lower levels of anxiety as the byproduct of such an experience. The Christian seeks to focus not on "nothingness" but on "God and His priorities for our lives." Thinking God's thoughts and living God's ways are the ticket to meaning and purpose. "Mindlessness" is a dead end. Single-mindedness with its focus on Christ is the path to present vitality and ultimate eternal life.

Read Luke 6:46-49

46 "Why do you call me, 'Lord, Lord,' and do not do what I say? 47 As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. 48 They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. 49 But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete." [NIV]

Read in other translations

46 "Why do you call me 'Lord, Lord,' and don't do what I tell you?

47 "Everyone who comes to me and listens to my words and puts them into practice – I will show you what he is like: 48 He is like a man building a house, who dug down deep, and laid the foundation on bedrock. When a flood came, the river burst against that house but could not shake it, because it had been well built 49 But the person who hears and does not put my words into practice is like a man who built a house on the ground without a foundation. When the river burst against that house, it collapsed immediately, and was utterly destroyed! [NET]

After reading the text, practice your Observation skills by noting the following:

- Underline the phrase "what I say" in v. 46 and write above it Luke 6:17-45.
- Draw a line connecting the words "practice" in vv. 47 and 49.
- Circle the word "foundation" in vv. 48 and 49.
- Double underline the phrase that supplies the strength of the foundation in v. 48.
- Put brackets around the phrase that answers why the house could not be shaken in v. 48.
- Underline the end result of the house that was built with no foundation in v. 49.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. According to Luke 6:17-19, what was the occasion for Jesus' teaching?
2. Jesus taught many things in Luke 6:17-45. List some of the "words" or "teachings" he shared.
3. To whom was Jesus speaking when he asked, "Why do you call me Lord, Lord?"
4. What problem did Jesus identify with his question and statement in vv. 46-47?
5. What connections do you see between the actions of vv. 47 and 48?
6. What does the positive example in Jesus' parable illustrate (v. 48)?
7. What does the negative example in Jesus' parable illustrate (v. 49)?
8. Describe some of the "torrents" (vv. 48, 49) that come upon those who follow Jesus.
9. What does it mean to "put them [Jesus' words] into practice"? (vv. 47, 49)
10. How do claims of faith (v. 46) and practice of faith (vv. 47-49) work together for a well-built life?

Commentary On The Text

Jesus was a preacher. He had much to say and many came from far and wide to hear his words (Lk. 6:17). The Gospels, chronicling the activity of Jesus, also relay many of the sermons and sayings of Jesus. The Gospel of Matthew gathers many of these “Jesus sayings” to form what are called the Five Discourses (Mt. 5–7; Mt. 10; Mt. 13; Mt. 18; Mt. 24–25). The Gospels of Mark and Luke share shorter “parallels” of these five sermons found in Matthew and at times disperse the contents of these teachings throughout their accounts (R. T. France, *The Gospel of Matthew*, NICNT, 8–9). The Gospel of John contains a number of discourses from Jesus that are not found in the other three Gospels.

The first of Matthew’s Five Discourses is commonly referred to as the *Sermon on the Mount* (Mt. 5–7). This sermon is the longest in Matthew’s list of speeches and covers a wide array of subjects related to the Jewish Law. Some have argued that the entire book of Matthew with its Five Discourses is a reworking of the Five Books of Moses or the Torah (B. W. Bacon, *Studies in Matthew*, 1930). Others have called the first sermon in Matthew “Jesus’ Torah” or the “Messiah’s Torah.” “Matthew claims that Jesus brought the correct teaching of the Torah. Jesus’ teaching of the Torah is the subject of a full scale discussion in the Sermon on the Mount... The fulfillment of the OT in Jesus forms the key to understanding the will of God [Torah] at a far deeper level than mere rule-keeping” (Francois P. Viljoen, “Jesus’ Teaching on the ‘Torah’ in the Sermon on the Mount,” *Neotestamentica*, 2006, Vol. 40, No. 1, 155).

The Gospel of Luke shares its version of a “Jesus’ Torah” in Luke 6:20–49. This Lukan account of Jesus’ teaching is often called the *Sermon on the Plain*, as Luke 6:17 shares that Jesus “stood in the plain.” Both the *Sermon on the Mount* and the *Sermon on the Plain* share many of the same teachings and follow much of the same order of subjects. Luke’s *Sermon on the Plain* is more concise than the *Sermon on the Mount* but reads much like Matthew’s account of Jesus’ teaching. Some have observed that Luke’s *Sermon on the Plain* may be written more for Greek readers while Matthew’s *Sermon on the Mount* may be more tailored for a Jewish audience (Hans Dieter Betz, *The Sermon on the Mount: A Commentary on the Sermon on the Mount, Including the Sermon on the Plain* (Matthew 5:3–7:27 and Luke 6:20–49), *Hermeia*—a Critical and Historical Commentary, 2).

The last section of the *Sermon on the Plain* (Lk. 6:46–49) serves as a compelling conclusion to all of Jesus’ teaching to those who had gathered (Lk. 6:17). The emphasis in Luke 6:46–49 is placed upon the “hearing” and “putting into practice” of “Jesus’ words.” The teachings of Jesus are elevated by Jesus himself to the level of Torah and beyond. Jesus tells a parable of what it looks like to “hear and do” his Word. The example Jesus shares is twofold, exhibiting a positive and a negative account of construction which is likened to encountering Jesus’ Words or teachings. Jesus describes the positive interac-

tion with his Word in a three-part description in Lk. 6:47. Positively encountering the “Word of Jesus” is to “come to Jesus,” “hear his words,” and “put those words into practice.”

This three-part response to Jesus’ words is illustrated by a builder who performs three actions in order to build his house “well.” The first action Luke mentions is “building.” This would correspond with the “building” that the unfortunate builder manifests in his failed endeavor (Lk. 6:49). The successful builder does more than impetuously build. Luke adds that this builder then “digs deeply.” Going below the surface, this builder goes deeper than what may seem normal to remove unstable obstacles in order to establish a sturdy and reliable structure. Finally the builder is described as “laying a foundation on the rock.” This builder knows he must rely upon something greater in stability than his own devices. Following all that Jesus teaches in the *Sermon on the Plain* and relying in faith upon all that Jesus promises (Lk. 6:20–23), like this builder we too can overcome even the worst of calamities.

The “torrent” described in both examples is described as coming from nature, more specifically rivers that overflow. This could be a description of forces of nature that cannot be controlled. Because of the parabolic nature of this example, the flooding torrent could also be considered as persecution from others (Lk 6:22–23) or even the woeful judgment of God (Lk. 6:24–26). Regardless of the source or purpose of the calamity, the person who has deeply anchored his or her life and faith on the Rock of Jesus and his teachings will not be shaken in the most extreme of catastrophes. Putting Jesus’ words into practice may not prevent a flood of calamity, but it will help followers of Jesus get through even the most severe of circumstantial torrents.

Luke’s negative example and final words of the *Sermon on the Plain* illustrate the devastation that comes to those who do NOT put Jesus’ words into practice (Lk. 6:49). This builder only builds on the ground and cares little for any fortification for his structure. He assumes that he needs no foundation beyond his own ingenuity and that his effort is enough to protect his investments. The incredulous tone of Jesus’ question beginning this section (Lk. 6:46) rains upon the presumptiveness of this foundation-less builder. When the “torrent” strikes his house, it is destroyed immediately and completely with great devastation. Luke does not mention eternal consequences related to calling Jesus, “Lord, Lord” and not doing what he says, but Matthew does mention divine judgment for those who claim to follow but who do so without doing God’s will. They are cast out as “evildoers” (Mt. 7:21–23). Immature or carnal believers may suffer great loss in this life as a result of not putting Jesus’ words into practice. People who falsely claim to follow Jesus may suffer eternal consequences.

As much as a devout Jewish person would follow the Torah, even more so a follower Jesus should “put into practice” Jesus’ words to experience the joys of heaven (Lk. 6:23) and the comfort of storm-proof security and stability even in great storms (Lk. 6:47–48).

Word Studies/Notes

v. 46 **Lord, Lord** “The parable is introduced by four faith responses to Jesus: calling him Lord, coming to him, hearing him, and doing his will (vv. 46–47). Of the four, the first, ironically, is the least trustworthy, for it is easy to say things—even true things such as ‘Jesus is Lord’—and not mean or do them (Jas 2:14–26). Speaking of Jesus as Lord but not doing his will is contrary to the point of the previous verse, i.e., speaking from ‘the overflow of the heart’ (v. 45)... ‘Lord, Lord’ can justifiably be taken christologically in v. 46, in accordance with Luke’s typical use of *kyrios*” (James R. Edwards, *The Gospel According to Luke*, ed. D. A. Carson, *The Pillar New Testament Commentary*, 205).

v. 47 **comes, hears, practice** “Jesus says, ‘I will show you what he is like who comes to me and hears my words and puts them into practice.’ Faithful disciples are those who keep coming, hearing, and doing Jesus’ words, as the three Greek participles in this sentence literally read. These three words, especially the latter two, are the key to authentic discipleship, and to a life that stands amidst the storms” (R. Kent Hughes, *Luke: That You May Know the Truth*, *Preaching the Word*, 248).

v. 48 **dug down deep** “Luke also may have been describing a house with a basement (‘dug down deep’) that fits well Hellenistic houses that typically had basements. The reality to which this analogy points is clear. The foundation corresponds to what a person does with Jesus’ claims and his teachings, and the flood refers to divine judgment. Thus the exhortation warns the reader not only to hear Jesus’ words but to put them into practice (6:47), in order that he or she may escape the divine judgment. Jesus’ Christological claim should be noted. The issue at the divine judgment is ultimately dependent upon whether people become his followers. For those who follow Jesus and bear good fruit, there will be blessing and reward in heaven (6:20–23), but for those who reject him and his teachings there will be woes (6:24–26) and complete destruction (6:49)” (Robert H. Stein, *Luke*, *The New American Commentary*, 215).

v. 48 **foundation** “He [Luke] describes what is involved in ‘building’ with three verbs, which actually encompass only two phases: one must first ‘dig,’ even ‘dig deeply,’ and ‘excavate,’ in order then ‘to lay the foundation.’ Luke’s attention is concentrated on the foundation. This probably illustrates, for Luke, the decisive first burst of faith, *μετάνοια* (‘repentance’), and is symmetrically related to the Sermon on the Plain, which is the foundation of the new message” (François Bovon and Helmut Koester, *Luke 1: A Commentary on the Gospel of Luke 1:1–9:50*, *Hermeneia—a Critical and Historical Commentary on the Bible*, 254–255).

v. 48 **not shake** “The house does not fall because it is founded on the rock. The difference in detail does not affect the main point at issue; both forms of the parable advocate wisdom and diligence in building, and make the point that it is as foolish to hear the sayings of Jesus without obeying them as to build a house without taking care how it is built. The person who obeys Jesus will safely survive the crisis of divine judgment” (I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, *New International Greek Testament Commentary*, 275).

v. 49 **ground** “Soil in Palestine is often hardpan, tempting one to build on soil itself rather than investing time, labor, and money in digging through the hardpan to lay a proper foundation. Isaiah seized on this problem to illustrate the true foundation that God was laying, ‘a stone in Zion, a tested stone, a precious cornerstone for a sure foundation’ (28:16). Jesus likely recalls that image in speaking of the ‘wise architect’ (to use a Pauline term, 1 Cor 3:10) ‘who dug down deep and laid the foundation on rock. ... In the inaugural sermon at Nazareth, Jesus applied the prophecy of the Lord’s ‘Anointed’ from Isa 61:1 to himself (4:18–19). At the conclusion of the sermon he appears to apply a second messianic image from Isaiah to himself: Jesus is the ‘sure foundation’ promised by Isa 28:16. Whoever builds on him and his words will not be shaken” (Edwards, 206).

v. 49 **torrent** “The destructive force of water, floods, and tsunamis is too well known to all societies. Even in arid locales heavy rain can produce runoffs from mountains and hills that sweep away anything in their paths, and this is what happens in Palestine. The wet season there extends from mid-October to March with most of the rain coming in January. Jerusalem and London each receive about 22 inches of rain annually, but while London has 300 rainy days, Jerusalem has only 50. The high intensity of rainfall causes runoffs and flooding. Luke seems to think more generally of a river flooding as a result of a storm” (Klyne Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus*, Second Edition, 333).

v. 49 **collapsed** “In contrast to the obedient person stands the person who only hears Jesus’ teaching. Many such people might have been in Jesus’ audience. The verse parallels Luke’s account of the obedient person in 6:48, except in contrast. Rather than building a foundation in the rock, this person simply builds on top of the dirt. Rather than standing when the river’s flood comes, this house collapses immediately. Luke mentions the instantaneous (εὐθύς) character of the collapse, and he chooses the heightened prefixed term συνέπεσεν to emphasize graphically the house’s fall... The verse ends with the tragic sound of a huge thud, as the house falls in a great heap” (Darrell L. Bock, *Luke: 1:1–9:50*, vol. 1, *Baker Exegetical Commentary on the New Testament*, 623).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Live out your faith in Jesus by obeying his Word in order to remain unshaken in the face of even overwhelming destruction.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



FAMILY TALK

I recently went to the beach with my daughter. We looked for shells, scavenged for unique rocks and let the cold waves crash onto our bare feet. It was sensory overload when the sand tickled our toes as it washed away. That's immediately what I thought of when I read this passage. When the waves crash, the beach washes away and what feels like a firm and solid foundation just crumbles and falls apart. We all know the value of a solid foundation. Just sit down with your preschooler to build a block tower or play Jenga with your elementary kids. If we don't build on a firm foundation, one that's strong, faithful and trustworthy, all our efforts will be useless and the tower will crash. Much in the same way, fruitful parenting depends on the foundation on which you build. When we parent to God's glory with the Word as our solid and strong base, we honor and live out Proverbs 22:6, "Start children off on the way they should go, and even when they are old they will not turn from it." This truly begins with the way we model His character. We practice patience when we're ready to pull our hair out because the little darlings won't hurry up and get their shoes on; we show joy even when they spill sticky lemonade on our freshly mopped floor; we offer the gifts of gentleness, mercy and grace when we appropriately discipline. What your kids will know about Jesus depends on the foundation on which you parent. We're praying for you!

What Does The Bible Say?

Read Luke 6:46-49

1. What question did Jesus ask? Put that question in your own words.
2. When the flood came, what happened to the house built on rock?
3. What happened to the house built on the ground?

What Do You Think?

Why do you think people don't do what God commands them to do?

What Do You Do?

Play Jenga with your family!
Try playing on different foundations and see how that changes the game.

CORE COMPETENCY: Single-Mindedness

I pay attention to what God thinks is important for my life.

MEMORY VERSE: Isaiah 41:10

So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME _____

GRADE _____

PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

Eric Wright (B.A. Biblical Studies, Faithway College, Th.M. Pastoral Ministry, Dallas Theological Seminary). Eric served as a pastor in churches in Michigan and Texas for 15 years. He currently serves as a business administrator for a local medical practice. Eric has ministered for over 10 years internationally in Southeast Asia teaching the Gospel of Mark to seminary students and volunteers locally with International Students Inc. at UT Arlington.

Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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**CENTRAL
BIBLE CHURCH**

8001 Anderson Boulevard
Fort Worth, Texas 76120
817-274-1315
wearecentral.org