

Luke 6:46-49
February 10, 2019

Open with Prayer

HOOK:

Story – “Obedience is not an Option” Tell story of Mother asking me to make my bed, put things away, etc. “That was not a suggestion, but an order!”

Q: Why is obedience hard? [Let people engage]

Transition: Today, we pick up more of Jesus’s teaching. He raises a question that may be uncomfortable. Let’s see what He says.

BOOK (NIV 1984):

V.46:

- “Why do you call me, ‘Lord, Lord,’ and do not do what I say?”

V.47:

- I will show you what he is like who comes to me and hears my words and puts them into practice.

V.48:

- He is 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.

V.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.”

Process Observations/Questions:

Q V.46-49: Jesus begins this last illustration in what amounts to a warning in the form of a question. What do you see? [“Why do you call me, ‘Lord, Lord,’ and do not do what I say?”]

Q: Jesus reminds us that He’s not only our Savior. What else is He to us? [Lord!]

Q: What does “Lord” mean? [Our master, our supreme authority]

Q V.47: What does Lordship mean to Jesus? [Someone who comes to Him, hears His words, AND puts them into practice.]

Q: Interesting. There are three action words in Jesus’s idea of Lordship. What’s the first one? [Come to Him]

Q: What does that look like to you? [Join Him in His Word, through prayer, and invite the Holy Spirit to guide and direct you.]

Q: What's the risk when we don't "come to Him" first? [Let people engage]

Q: What's the second action word in v.47? ["Hear His words"]

Q: What does Jesus mean by "hear His words?" [He's describing someone who shows understanding or comprehension of what He tells us.]

Q: But Jesus doesn't stop there. What's the 3rd action word? [Put into practice what He tells us]

Q: I love His word choice of "practice." When you hear the word "practice," what does that imply? What picture comes to mind? [Let people engage]

Q: Jesus describes two types of people in this illustration. What do you see? [the man who hears the Lord's words and puts them into practice and the man who hears the Lord's words and doesn't put them into practice.]

Q: So the man who "puts into practice"/obeys the Lord is like what? [a man who builds a house by digging deep and laying the foundation on rock, such that when a torrent strikes, the house can stand.]

Q: What does the man who does NOT obey the Lord look like? [a man who builds a house without a foundation, such that when the torrent strikes, it comes to *complete destruction*]

Q: Who is the "man?" Is he a Christian who consistently ignores Jesus's Lordship (is there such a person?!)? Is Jesus referring to unbelievers who "profess" following Jesus, but actions don't support it? [Let people engage - This warning of Jesus applies to people who speak or say things to Jesus or about Jesus, but don't really mean it. It isn't that they believe Jesus is a devil; they simply say the words very superficially. Their mind is elsewhere, but they believe there is value in the bare words and fulfilling some kind of religious duty with no heart, no soul, not spirit – only bare words and passing thoughts. This warning of Jesus applies to people who say "**Lord, Lord**" and yet their spiritual life has nothing to do with their daily life. They go to church, perhaps fulfill some daily religious duties, yet sin against God and man just as any other might."]

Q: The word choice "complete" (not "partial" destruction) grabs my attention. What do you think Jesus means by "complete destruction?" [Let people engage]

Q: What time period do you think Jesus is referring to when "complete destruction" occurs? [The day of judgment]

Q: So what is the foundation of the Christian life? [Obedience, Christ]

Q: Some may say, "Now, wait a minute! I thought that faith, not obedience, is the foundation of the Christian life." After all, we are saved by grace through faith apart from works (Eph 2:8, Eph 2:9). The one who believes in Jesus has eternal life (Jn 3:16). So how can you say that obedience is foundational? How would you help those who say this? [Let people engage]

Observation: As we said last week, **Jesus is not talking about perfection, but direction.** If the requirement of getting into heaven is perfectly obeying all that Jesus taught, no one will be in heaven. Not even the most devoted Christian loves God all the time with every fiber of his being. No one perfectly loves his neighbor as himself. The apostle John tells us, “If we say that we have no sin, we are deceiving ourselves, and the truth is not in us” (1Jn 1:8). Thus, **Jesus is not teaching that we must achieve sinless perfection in order to enter His kingdom. Rather, He is teaching what James later underscored in his epistle, that faith without works is dead (Jam 2:17, Ja 2:26). Genuine faith is not simply intellectual assent. Genuine faith submits to the lordship of Jesus, resulting in a life of progressive holiness.]**

LOOK:

Our Lord’s emphasis here is on obedience. It is not enough merely to hear His Word and call Him “Lord.” We must also obey what He commands us to do. All of us are builders and we must be careful to build wisely. To “build on the rock” simply means to obey what God commands in His Word. To “build on the sand” means to give Christ lip service, but not obey His will. It may look as if we are building a strong house, but if it has no foundation, it cannot last.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, p. 194). Wheaton, IL: Victor Books.

God (vv. 46–49). Our Lord's emphasis here is on obedience. It is not enough merely to hear His Word and call Him "Lord." We must also obey what He commands us to do. All of us are builders and we must be careful to build wisely. To "build on the rock" simply means to obey what God commands in His Word. To "build on the sand" means to give Christ lip service, but not obey His will. It may look as if we are building a strong house, but if it has no foundation, it cannot last. The storm here is not the last judgment but the tests of life that come to every professing Christian. Not everybody who professes to know the Lord has had a real experience of salvation. They may have been active in church and other religious organizations, but if they are not saved by faith, they have no foundation to their lives. When difficulties come, instead of glorifying the Lord, they desert Him; and their house of testimony collapses.

Nobody can really call Jesus Christ "Lord" except by the Holy Spirit of God (Rom. 8:16; 1 Cor. 12:3). If Christ is in our hearts, then our mouths must confess Him to others (Rom. 10:9–10). If we are "rooted and built up in Him" (Col. 2:7), then our fruits will be good, and our house will withstand the storms. We may have our faults and failures, but the steady witness of our lives will point to Christ and honor Him.

This is the "new blessing" that Jesus offered His nation and that He offers us today. We can experience the "heavenly happiness" and true blessedness which only He can give. The basis for all of this is personal saving faith in the Lord Jesus Christ, for, as Dr. H.A. Ironside once said, "We cannot live the life until first we possess it."

Martin, J. A. (1985). *Isaiah*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 221)

4. TRUE OBEDIENCE (6:46–49).

6:46–49. Outward expression is not nearly so important as obedience (v. 46). It is not enough to call Jesus **Lord, Lord**. A believer must do what He says. Those who hear His words and act on them are secure—**like a man building a house ... on rock** (vv. 47–48), and those who hear His words and do not act on them are destroyed—**like a man who built a house ... without a foundation** (v. 49). The disciples had already acted on His words to some extent by following Him. (This is the first of Jesus' parables recorded in the Gospel of Luke. See the list of Jesus' 36 parables at Matt. 7:24–27.)

Stein, R. H. (1992). *Luke* (Vol. 24, pp. 214-216). Nashville: Broadman & Holman Publishers.

Context

Luke included two additional sets of teachings at this point involving being known by one's fruit and the two foundations. They are connected with what has preceded in that the love of enemies (6:27–32) and the nonjudgmental attitude (6:37–42) prescribed by Jesus only stem from an inner character that can produce such good fruit (6:43–45). Only out of a good heart (6:45) can flow the good fruit described in 6:27–42. The Sermon on the Plain then ends with a concluding

exhortation that stresses the need to build one's life on a sure foundation (6:46–49), i.e., the unshakable foundation of Jesus' teachings (6:47) in the sermon begun at 6:20.

Some have suggested that these sayings are meant to combat "false prophets" (cf. the parallels in Matt 7:16–18; 12:33–37). Luke, and probably Jesus as well, was more concerned, however, with the application of these truths by believers (Luke 6:20, 27).

Comments

6:46 Why do you call me, "Lord, Lord"? Some have questioned the authenticity of this saying since the title "Lord" was used in the early church to describe the risen Christ (Acts 2:36; Phil 2:9–11). No doubt the meaning of the title "Lord" was greater and richer for Luke's audience than for Jesus', but the Aramaic equivalent *Mar* ("Sir" or "Master") was no doubt used as a title of respect for Jesus during his ministry, as the prayer "*marana tha*" in 1 Cor 16:22 (cf. Rev 22:20 in the NEB) reveals. See comments on 1:43.

And do not do what I say? The contrast between hearing and doing corresponds to the contrast between confession and obedience in the parallel in Matt 7:21. The importance of obeying what Jesus said is also found in Luke 8:21; 11:28 (cf. Jas 1:21–25; Rom 2:13). "What I say" in the present context refers to Luke 6:20–45.

6:47 Who comes to me. Compare 6:18.

6:48–49 If we compare the analogy found here with the parallel in Matt 7:25–27, it is evident that Luke "contextualized" the message of Jesus in order to fit better the situation of Theophilus and his other readers. The account in Matthew envisions a storm in Palestine that produces rising streams, i.e., wadis swollen with rainwater descending down from the hills. In contrast Luke envisioned a storm that causes a river to rise and the torrent or flood to hit a house. 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).

The Lukan Message

Blessedness in God's kingdom (6:20) and escape from the divine judgment (6:48–49) are dependent upon how people respond to Jesus. This Christological emphasis is also evident in 6:22 ("because of the Son of Man") and in 6:47. The person who hears Jesus' words and does them will escape judgment. Although it may seem that judgment is based upon doing Jesus' commandments, it is not the actions themselves that bring about the final verdict but rather the reason one is committed to those actions. Believers keep Jesus' commandments because they are committed to him. Thus, disciples' behavior is ultimately determined by their Christological commitment. Because they are committed to Jesus, who is the Son of Man (6:22) and Lord (6:46), they behave in a particular way. Even as the beatitudes are directed to the followers of Jesus, so the behavior that stems from keeping Jesus' teachings, described as building on a rock, is due to a prior Christological decision to follow Jesus, the Son of Man-Lord-Christ-Son of God.

For Luke the final judgment, either heaven or hell, is dependent on what a person does with Jesus' claims (cf. 9:23–27; 12:8–9; 14:26; etc.).

A second emphasis found in this passage that is related to the first involves the importance of being “doers of the word and not hearers only” (Jas 1:22, RSV). That this is not a theme unique to Luke is evident from its frequent appearance throughout the NT (cf. John 15:14; Jas 1:22–25; Rom 2:13). Yet this is a Lukan emphasis and is found not only in our present text but also in Luke 8:21 (cf. the parallel in Mark 3:35) and Luke 11:28, which is found only in Luke (cf. also 14:35c, which is found only in Luke). It is important to hear the message of Jesus (5:1, 15; 6:17, 27), and others would have been delighted to have had the opportunity to hear what the disciples heard (10:23–24), but hearing is not enough. Some hear but do not heed and as a result come to grief (18:23). Luke's readers have also heard and been taught (1:4), and Luke exhorted them by means of these teachings of Jesus to make sure they put into practice what they have been taught (6:47–49).

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