

## Rediscover Jesus, 15: "House on the Rock"

Luke 6:46-49

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### Sermon Series & Scripture Introduction

We are continuing in the sermon series called Rediscover Jesus as we study the Gospel of Luke. We are now in part 15, and this sermon is titled, "House on the Rock" which will cover the conclusion of Jesus' teaching that he started back in verse 20. So please follow along as I read scripture from...

### Scripture Reading

#### Luke 6:46-49 (ESV)

<sup>46</sup> "Why do you call me 'Lord, Lord,' and not do what I tell you? <sup>47</sup> Everyone who comes to me and hears my words and does them, I will show you what he is like: <sup>48</sup> he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. <sup>49</sup> But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

This is the Word of God. Amen.

### Sermon Introduction

As Jesus is talking about houses and flooding, it almost sounds like he's talking about Indonesia. Those of us who live and work in Tangerang or Jakarta have had many experiences dealing with flooding, and even in the past 2 years, we see how bad floods can be. In light of the recent storms and heavy rainfall in Banten, our family have faced some problems with leaking and flooding that were frustrating and we thought were worth complaining about. But as I was doing research for this sermon, I realized that house problems caused by storms are better than having your house completely torn apart in the storm.

In the US back in 2018, there was a category 5 hurricane, called Hurricane Michael, that hit the city of Mexico Beach in Florida, in the United States. A category 5 hurricane is the highest category of storms. It is categorized by intense winds that travel over 250km/h. The winds will blow off any roof and completely destroy small buildings that are not built with. And the flooding caused by such hurricanes and many houses without secure foundation will be flattened and washed by the surging waters.

Show picture "Hurricane Michael.png" Here's a picture of the destruction of Hurricane Michael.



You'll notice that there are trees bent over, piles of wood where houses used to be. Some houses that are barely standing. But right in the center, you see the house that seems almost photoshopped in. It looks completely unaffected by any storm, as if the hurricane just went around that one house and brought destruction to every other house around it.

Well it's not photoshopped, it's a real house and it was in the middle of the storm. Several news reporters interviewed the owners to see how it could still be standing. And it was because the owner engineered and built the house to be able to withstand the most devastating storm that he could possibly imagine. The foundations of the house went down 13 meters to secure it into place. He used solid concrete and reinforced-steel construction throughout the house. And while every house built in that city needed to be able

to handle 120km/h winds, he built it double the strength. The house was safe because it was built not just for any storm, but for the greatest storm.

As we think about Jesus' words today, this is the image I want us to keep in mind. Because throughout scripture, God has been warning people about the destruction that is coming for sinners. It's the proper punishment for our sins that we as sinners deserve before a holy and righteous God. For sinners who have no defense before God's judgment, they have nothing more to expect than a great devastation that we only get a glimpse of in this picture. But praise God because he has made a way for sinners like us to be saved. And Jesus will elaborate how we can be saved in him, and how we can stand in God's final judgment.

### The One Thing

So, the One Thing for us today is this. We must:

*Obey our Lord Jesus Christ and trust in his salvation  
for apart from him we have no other foundation.*

### Overview

We will cover today's text in two parts, as Jesus provides his disciples with two concluding lessons:

1. Hypocrisy hinders our personal relationship with Jesus (vv.46-47)
2. Final judgment will be sudden and severe for those without a foundation (vv.48-49)

### Prayer for the Preaching of the Word

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Let's go to the first point.

### Sermon Outline

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#### I. Hypocrisy hinders our personal relationship with Jesus (vv.46-47)

##### Luke 6:46 (ESV)

<sup>46</sup> "Why do you call me 'Lord, Lord,' and not do what I tell you?"

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- If you have been joining us for the past two Sundays, you will realize that Jesus has been on this topic of hypocrisy for some time. In verse 37, Jesus exposed our hypocrisy in the context of our relationships with one another. As disciples, when we are judgmental of others, we are holding a standard or measure for others that is different from the measure we use for ourselves. We saw how we naturally attribute the bad actions of others to their bad character, while we excuse our bad behavior to unideal situations. And as a result, this hypocrisy would hinder our relationship with one another.
  - Then, last Sunday, we looked at the follow up parable about good fruits and bad fruits in verses 43-45. Jesus was teaching us how hypocrisy is simply not sustainable. Because it's like trying to foolishly replace all the bad fruit of a bad tree with good fruits. The bad tree will only superficially look like it has good fruit—but the act will be over soon. Hypocrisy is not sustainable because "the evil person, out of the evil treasure of his heart, produces evil. And out of the abundance of the heart, the mouth speaks." Jesus gave us the principle that what we say is evidence of what's in our hearts.
  - So now in verse 46, Jesus will address one particular thing that disciples directly say to him out of our hypocrisy. Again he doesn't attack. He asks: "Why do you call me 'Lord, Lord,' and not do what I tell you?" And he asks because Jesus wants us to see that our hypocrisy is a hindrance to a personal relationship with him.

- I understand that once we hear the “hypocrisy” in a sermon, our guards and defenses might quickly go up. No one likes to be called a hypocrite. And people in the church might make the mistake of using this word, and calling each other hypocrites, as a weapon. But I hope that our guards can come down as we see that first this is Jesus bringing up our hypocrisy; these are his words. Second, Jesus is asking us, not attacking us. I believe Jesus here is gentle, caring and concerned when he asks his disciples this question because our hypocrisy affects our relationship with Jesus.
- Ok so, the hypocrisy issue has to deal with the word, “Lord.” And the interesting thing about the word “Lord” is that it was a common title used during Jesus’ day as a title of respect. So many people would call Jesus “Lord” as in “Mister Jesus” or in Indonesian, “Pak Yesus.” Meaning, they respected Jesus as a teacher and respected Jesus as a healer. And they came to Jesus to hear him and to be healed (Luke 6:18). They were interested in being part of the “Jesus crowd” and being loosely affiliated with Jesus because they got the healing that they came for. So they will stick around until following Jesus becomes too challenging. So for now, this crowd was calling Jesus “Lord” and it was the polite thing to do. But it is clear that Jesus wants much more than polite interaction and loose affiliation with us.

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Luke 6:46 (ESV)

<sup>46</sup> “Why do you call me ‘Lord, Lord,’ and not do what I tell you?”

- Jesus is seriously committed to our relationship with him as Lord as he died on the cross for our sins.

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- He wants to get personal with us. And Jesus is seriously committed to our relationship with him. We have to understand that our relationship with Jesus is not a given for us. It is not something we should expect because his good cannot mix with our evil. All people have fallen into sin, so we sinners will not ever deserve a relationship with Jesus who was tempted like we were but remains sinless (Hebrews 4:15).
  - But while we were still sinners, Christ died for us (Romans 5:8). He died on the cross for our sins, paying for the punishment of sins that we should have paid with our own lives. Dying the death we should have died. And though once we were hostile enemies of Christ, Christ spilled his precious blood as he hung on the cross so that we could be brought near in relationship to him (Ephesians 2:13-14).
  - And all the more, Jesus’ title and identity as “Lord” should remind us of his commitment to us. Let me explain: When we look at the various passages in scripture that describe how Jesus is Lord, the explanation will be directly connected to Jesus’ death and resurrection. This is because through his death on the cross and his glorious resurrection from the dead, Jesus has proven both his Lordship and his loving desire for relationship with us. Just to name a few references:
    - In the book of Matthew, Jesus is Lord. How? He is given all authority on heaven and earth after he resurrected and finished his task on earth (Matthew 28:18-20).
    - In the book of Philippians, Jesus is Lord. How? He was exalted by God the Father as Lord because he humbled himself by becoming obedient to the point of death on a cross (Philippians 2:9-11).
    - In the book of Hebrews, Jesus is Lord. How? He is seated at the right hand of the throne of God as he had endured the shame of the cross (Hebrew 12:2).
    - And in the book of Revelation, Jesus is Lord. How? He is Lord of lords and King of kings because he is the Lamb of God that was slain for our sins (Revelation 17:14).
      - (i) [Acts 2:36, Romans 1:4–5]
- Jesus is seriously committed to our relationship with him as Lord as he died on the cross for our sins. It was the only way we could ever be in a relationship with him. So, if we lose the meaning of the word “Lord” in reference to Jesus Christ, we lose the seriousness of our relationship.

- This is why Jesus wants his disciples to understand that when we call him “Lord”, that they know what they are saying. Even for us today, we have to realize we might have confused or lost the significance of calling Jesus “Lord.” Even though it’s everywhere in the songs that we sing and the prayers that we pray. We are always saying, “Thank you, Lord. Help me, Lord. I love you, Lord.” So what exactly do we mean when we call Jesus “Lord”? Is it just a polite title we use to call Jesus? Or is it out of a personal relationship we have with Jesus as our Lord? We need to take a moment to consider this next.

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Luke 6:46 (ESV)

<sup>46</sup> “Why do you call me ‘Lord, Lord,’ and not do what I tell you?”

- Jesus wants us to see that calling him “Lord” is a serious commitment of submission to him.

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- Jesus wants us to see that calling him “Lord” is a serious commitment of submission to him. We cannot miss this: Calling Jesus “Lord” means we are seriously submitting our lives to him.
  - We are not just saying that Jesus has ultimate authority in heaven and on earth. We are also submitting to his authority. We are not just saying that Jesus is the King in God’s kingdom. We are also submitting ourselves as his servants. We are not just saying that Jesus rules and reigns. We are also submitting to his purposes. When we say, “Jesus is Lord,” we are saying to Jesus how serious we are about submitting ourselves to him. So, when we call Jesus Lord but do not do what he tells us to do, we have a serious problem in our relationship with him.
- So what has Jesus told us to do? Just looking back to Luke 6, there are already a lot of difficult things: Jesus told us to rejoice when we are persecuted for following Jesus (6:23). He told us to love our enemies, blessing them and praying for them (6:27-28). He told us to do good expecting nothing in return (6:35). He told us to forgive and show mercy to ungrateful and evil people (6:35-36). He told us to address our spiritual blindness and (6:42). From the rest of scripture, there are many more difficult things Jesus tells us to do: to deny ourselves, to take up the cross, to follow Jesus through suffering, to pray like Jesus, to fast, to serve, to preach the gospel, to make disciples of all nations, and the list goes on and on. It’s a long list.
  - And just as we start to feel overwhelmed by this to-do list of disciples, Jesus teaches us at the very end to not lose sight of our relationship with Jesus. Jesus wants us to remember our relationship. Jesus is not just giving us a long list of commands that we are obligated to do. Jesus is not a cold, distant King who just demands we follow the rules and threatens us if we don’t. No. Jesus seriously loves us to the literal point of death. No other person and no other religion has a god that loves sinners like this.
  - So in the midst of all that we should do as his disciples, Jesus continues in the next verse to remind his disciples how our relationship with him started in the first place. If we look carefully, there are two angles to understand verse 47: the first is Jesus’ gracious invitation and the second is Jesus’ ongoing expectation.

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Luke 6:47 (ESV)

<sup>47</sup> Everyone who comes to me and hears my words and does them, I will show you what he is like...

- Jesus reminds us that our relationship with him starts by his grace and so we must continue by his grace especially as we strive to obey Jesus.

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- The first way of understanding verse 47 is to see Jesus’ gracious invitation to his disciples. So when Jesus says, “Everyone who comes to me...”, Jesus is reminding us that our relationship with him started by his gracious invitation, calling individual sinners into a relationship with himself. There’s no specific condition as to who is invited. And there were no standards we could meet to be invited.

This is his grace. Everyone is graciously invited to come and hear his words. All we can do is respond in faith and trust in Jesus.

- Without Jesus calling us in the first place, we could not come to Jesus. Left to ourselves, we would never initiate coming to Jesus—we are too blind without Jesus. We would never know that we had a spiritual plank in our eye. Not only that, we are also too proud as sinful people to see that we have a problem and admit that we need help. We would never come to these realizations if it were not for Jesus. And without Jesus inviting us to him to hear his words, we would not even be able to start obeying Jesus. Our relationship with Jesus started by his gracious invitation.
- The second way to understand verse 47 is to see Jesus' ongoing expectation for his disciples. If you remember, we covered in a past sermon what a true disciple is. A disciple is someone who actively follows Jesus. Now here, Jesus is expounding on that definition and describing more of what a disciple regularly does and keeps doing. So, in order to be a disciple who actively follows Jesus, a disciple regularly comes to Jesus, regularly hears his words and regularly does what he has heard from Jesus. This is Jesus' ongoing expectation for his disciples.
  - To be clear, our coming and hearing and doing is the activity of faith. It is what scripture calls "the obedience of faith" (Romans 1:5), meaning we cannot truly obey Jesus without a saving faith. And we have been learning how we are saved by grace through faith in Christ alone. But a saving faith is never alone. It is accompanied with the good works of obedience, doing all that Jesus tells us to do. And so, just as we started our relationship with Jesus in faith, we continue in obedience in our relationship with Jesus also in faith. This is especially important and so we will revisit this aspect of faith in our obedience again toward the end of the sermon. But for now...
  - Brothers and sisters: Jesus is graciously inviting each and everyone of us here today into a personal relationship with him. I pray that those of us who have not yet fully trusted in Jesus Christ, I pray that you will see more of Jesus' grace upon you as he is inviting you to discover who he is. And for us who say we are disciples of Jesus, I pray that as we continue on as disciples, we will also see there is much grace even in Jesus' ongoing expectation of us to obey him. Our relationship with Jesus starts by his grace and so we must continue by his grace especially as we strive to obey Jesus.

This brings us to the first life application...

■ Life Application #1:

Do a heart-check and honestly consider Jesus' question in the following ways:

- Do I see how seriously committed Jesus is to me?
- What commands of Christ do I delay, divert or even deny?
- These things might not always be intentional but I think it will be appropriate for us to consider in response to God's Word. So it may require some more personal reflection. And please don't misunderstand me now after seeing how Jesus is graciously exposing our hypocrisy in our relationship with him. To be clear, the end goal of pinpointing our areas of our disobedience is not for making us feel guilty. We might feel godly guilt and grief before God because of our disobedience. But guilt is not a good enough motivator. But God's grace motivates us. So, the end goal is for us to allow God's grace to work in these specific areas of our heart that we may have overlooked. So think about what commands of Jesus I...
  - Delay: meaning we are waiting for a later, ideal time/situation to do what Jesus tells us to do: I'll give when I have more financial security. I'll serve when I have more time. I'll share the gospel when my unbelieving friend asks me.
  - Divert: meaning we won't do what Jesus tells us because we think others who are more spiritual mature, or those officially in leadership positions in the church should be the ones doing it. This is similar to delaying but we excuse ourselves from doing some of the more difficult commands of Jesus Christ.

- Lastly, Deny: meaning we have put ourselves in the position of Lord and we decide what we want to do. Again, might not be intentional but we might be unintentionally refusing to do what Jesus has told us to do.
- Again as we do this heart-check, remember how serious Jesus' commitment is for us. We can trust in his grace as he works in our hearts, addressing areas of disobedience and graciously leading us in obedience to him.
- So we have seen how our hypocrisy hinders our personal relationship with Jesus. Next, let's look at Jesus' second lesson, which is this...

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## II. Final judgment will be sudden and severe for those without a foundation (vv.48-49)

### Luke 6:48 (ESV)

<sup>48</sup> he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built.

- Jesus comforts his disciples who obey him (and therefore have faith in him) with the assurance of salvation in God's final judgment.

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- Jesus' final lesson comes in the form of an illustration about building a house. He says, that a disciple who obeys, [read verse 48]. I don't know much about building houses by any means. And I understand that just because I watched a few YouTube videos on architecture and construction does not make me an expert either. But thankfully, Jesus uses an illustration that we are all familiar with. We all know the importance of a foundation when it comes to building a house.
  - As soon as we are old enough to play with Legos, like my 4 year old, we know that a proper foundation is necessary in order to build anything on top of it without it falling over. Especially when building a house, the foundation needs to be secured down into the bedrock. So even before building up, the man has to dig down deep, digging through the topsoil, digging through the loose gravel under that, and finally hitting the solid rock below. And because the foundation of the rock is secure, when the house is attached to that secure foundation, it will not be shaken even when the fiercest storm comes. No matter how much the river overflows with water and floods strike against the house, the house still stands. It remains safe.
- This is really an interesting illustration to use for what Jesus is talking about here. First, Jesus is using the image of a flood to refer to the final judgment day when Jesus will return again to judge every single person, according to their names written in the Book of Life (Luke 10:20) and according to each one's works (Revelation 20:12). If we recall the Great Flood recorded in Genesis 6-9, that was God's literal flood of judgment for the increasing corruption and wickedness on earth, where Noah and his family, and many animals were saved only by the grace of God. And in Matthew's record of Jesus' teaching, he specifically to that day of final judgment (Matthew 7:21-27). So the flood refers to the final judgment.
  - ~~Similarly, scripture teaches us that our baptism symbolizes us being buried in the water of God's judgment for our sins. And as we come up from the water, it symbolizes how we have also been raised to new life in Christ just as Christ was raised from the dead (Romans 6:2-4).~~
- Second, Jesus is using the image of a house on a secure foundation to show the kind of salvation he offers to us. Because those who trust in Jesus Christ as Lord
- Third, Jesus is using this illustration as a whole to describe a disciple who hears and obeys him. But we cannot misunderstand Jesus here, because he is not saying we are saved in the flood of judgment just because we did what he told us to do. This brings up the biblical teaching that true faith in Christ is accompanied by obedience to Christ. It goes back to "the obedience of faith."

- For another example, let's see how Jesus uses the concept of faith and obedience as synonyms. In John 3, Jesus taught that...

John 3:35–36 (ESV)

<sup>36</sup> Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

- Jesus clearly taught us that whoever believes (that's faith) in him has eternal life, but whoever does not obey (because it's the fruit of faith) shall not see life. So as disciples of Christ, we have to understand this: without the obedience of faith, there is no faith. And the wrath of God remains, even for those who say they believe. Even for those who say "Lord, Lord" in songs and in prayers. Without the obedience of faith, there is no faith.
- (i) Just as a side note: If anyone ever were to think that we could be saved by simply our works, this is like saying a direct, serious insult to Jesus Christ. And is the peak of man's hypocrisy before God. We would be arrogant to say that we have good in ourselves apart from God. To say that we don't need God to obey God and that we could make it on our own efforts. Because we are ultimately saying that Jesus is not Lord and that his death on the cross is not the only way for sinners to be saved. The wrath of God remains on them.

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Luke 6:49 (ESV)

<sup>49</sup> But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

- Jesus cautions his disciples who do not obey him (and therefore do not have faith in him) that they remain defenseless in God's judgment.

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- This is what Jesus is getting at with the second part of the illustration.
  - Disciples cannot choose to be hearers of the word only, but we are called to be doers of the word also. We are expected to do all that we have heard from Jesus Christ. Simply, this is what obedience to Jesus Christ looks like: we come to Jesus, we hear his words, and we go do what he has told us to do. That's why we are here right now, sitting in these seats week by week for Sunday Celebration. If we only hear and not do the word, scripture teaches us that we are deceiving ourselves (James 1:22).
    - So now, I hope it's more and more clear that we would be deceived if we say Jesus is Lord and then not do what he tells us to do. To say it another way. If we see our relationship with Jesus Christ just as a long to-do list of commands, we are deceived. Because our relationship with Jesus is not grounded in religious rules. Our relationship is rooted in the person of Jesus Christ. Also, if we see Jesus' ongoing expectation for his disciples as burdensome and restrictive because they are limiting what I want to do with my life, then we are also deceived. Because it means we do not see how Jesus has proven his Lordship and his love for us through his work on the cross.
  - The danger of disobedience is that faith, something that we can be sure, becomes questionable. No one will outright choose great ruin. But that's exactly the danger that Jesus is cautioning us about. No one will choose great ruin, but anything less than full obedience to Jesus' words, to do what we have heard, is like foolishly choosing to be destroyed under the terrifying wrath of God for the punishment of our sins.
    - The issue of obedience is a bigger issue than disciples might think because grace is such a wonderful and amazing thing. But to not obey is a serious matter because it is a matter of salvation. Jesus says if we just hear his words and not do them, we very much can expect a quick flood to bring about great ruin to our souls.

- Jesus cautions disciples who soften the severity of God's judgment to understand how Jesus is Lord of all. Don't make light of the great ruin of judgment that is coming when Christ returns.
- "True faith is not distinguished from its counterfeit until it comes to the trial."<sup>1</sup>
  - This trial can be through our life on earth as in difficult situations in which we need to persevere by faith in Christ. But this ultimate trial is in the courtroom of God in the final judgment.
    - <sup>16</sup> John answered them all, saying, "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. <sup>17</sup> His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire." (Luke 3:16–17)
- The danger of disobedience is that faith, something that we can be sure, becomes questionable. No one will outright choose great ruin. But that's exactly the danger that Jesus is cautioning us about. No one will choose great ruin, but anything less than full obedience to Jesus' words, to do what we have heard, is like foolishly choosing to be destroyed under the terrifying wrath of God for the punishment of our sins.
  - The issue of obedience is a bigger issue than disciples might think because grace is such a wonderful and amazing thing. But to not obey is a serious matter because it is a matter of salvation. Jesus says if we just hear his words and not do them, we very much can expect a quick flood to bring about great ruin to our souls.
    - Not only that, no one will outright choose great ruin. But that's exactly the danger that Jesus is cautioning us about. No one will choose great ruin, but anything less than full obedience to Jesus words, to do what we have heard, is like foolishly choosing to be destroyed under the terrifying wrath of God for the punishment of our sins.
    - So what can we do?
- Life Application #2: Do a faith-check and (re)visit the gospel of Jesus Christ.
  - Do I believe that Jesus Christ is my only defense in the face of God's judgment?
  - Does my faith in Jesus Christ move me to joyful, willing obedience?

### *Life Application:*

1. Do a heart-check and honestly consider Jesus' question.
2. Do a faith-check and (re)visit the gospel of Jesus Christ.
3. Ask one another's help to keep us in check.
  - a. Initiate accountability relationships with a trusted brother or sister in our church to help one another obey in faith as fellow disciples of Christ.
  - b. I am aware of most of my sins that others might not see. what I don't see is where i need help from others in my life to say, what you're doing doesn't match what we've heard from Jesus. What you're doing doesn't match a life of submission to Christ our Lord.

As we apply God's Word this week, let's remember again, the one thing...

### The One Thing:

*Obey our Lord Jesus Christ and trust in his salvation  
for apart from him we have no other foundation.*

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<sup>1</sup> Paraphrased. John Calvin, *Commentary on a Harmony of the Evangelists*, 370.