

The House that Jesus Built

Introduction

The Text

“⁴⁶ Why do you call me ‘Lord, Lord,’ and not do what I tell you? ⁴⁷ Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸ 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. ⁴⁹ 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.” (Luke 6:46–49)

Climbing the Cables

- A. You may know that, just a week or so ago, some of us, about 18 to be exact, attempted to climb Half Dome there in Yosemite National Park.
 1. While every aspect of the 18 mile or so hike is phenomenal and worthy of admiration in its own right, the point of the hike is to get to the top of the dome—to see the breathtaking depths of the valley below, the Merced River weaving through the dramatic rock features, the waterfalls gushing from the mountains on every side, the snow-capped Sierras standing yet even taller still on the horizon.
 - a. 8,839 feet up. 360 degrees of glory. That’s the point of the hike. To see that.
- B. You don’t train for weeks before, get all your gear in place, wake up at four in the morning, climb thousands of feet in elevation, march back and forth on grueling switchbacks in the heat of the day, to get up to the base of the dome where the cables are . . . and stop.
 1. To stop there without climbing those cables up to the top of the dome misses the whole point of the journey!
- C. Well, in Jesus’ sermon here that began back in 6:20, it’s as if we have now ascended with Him up to the base of the dome. We have seen a lot these past weeks but now we are approaching the point of it all: namely, that we actually do all that we’ve heard Him teach.
 1. To have listened to Christ’s teaching up to this point—every turn of phrase, every blessing and woe, every promise and command, and then turn, go on your way, and not do what He says, is to miss the point of everything He’s been after here.
 - a. It’s to get up to the base of the dome and not climb the cables. “That was a nice Bible study Jesus, thanks. I’ll see you next week.” And your heart remains unmoved, your life remains unchanged. May it never be!

- D. Christ is laboring here that this sort of thing not happen with us. There are three things I'm going to bring out of our text regarding this: namely, (1) The Lord Warns; (2) The Lord Questions; and (3) The Lord Saves.

(1) The Lord Warns

The Coming Judgment

- A. Set in the background of His whole exhortation here is a warning—particularly, a warning concerning the coming judgment.
- B. Now we should say that, while it seems there aren't too many people worried about the judgment of God anymore, Jesus, Paul, the other apostles, oriented their entire lives and ministries around it: “⁹ [W]hether we are at home [with the Lord] or away, we make it our aim to please him. ¹⁰ For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil. ¹¹ Therefore, knowing the fear of the Lord, we persuade others” (2 Cor 5:9–11).
 - 1. Everything in Paul's life is keyed to this one dominating reality: “I'm going to stand before God. You're going to stand before God.”

The Stream Broke

- A. And Jesus wants us to live in light of this as well. The image He uses to convey this to us is that of a river swelling, and flooding, and breaking out against the houses around (vv. 48-49).
- B. I feel like I got a little taste of this sort of thing there, again, in Yosemite. The heat wave that rolled in just days before melted a lot of the snow that was still blanketing the mountains. And this caused the waterfalls and the Merced river to flow at what the Rangers said were unprecedented rates.
 - 1. I mean the Merced did not have any boundaries. It was running over its banks and lapping at the path beside it. It was moving with unclassifiable rapids. You couldn't even hold a conversation next to the river, the roar of its waters was so loud. While we there, a man ended up getting accidentally bumped into the river, and that was it for him. It was a day later and they still hadn't found him.
- C. And Jesus is saying that's the sort of thing that's coming for the world upon His return. Only in cosmic proportions.
 - 1. Speaking later of this day to His disciples, Jesus says: “²⁵ And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, ²⁶ people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. ²⁷ And then they will see the Son of Man coming in a cloud with power and great glory. ²⁸ Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near” (Luke 21:25–28).

D. Now, if we're reading carefully, we noticed that this last day, this judgment day, will bring fainting and terror to some (v. 26), but it will bring redemption and joy to others (v. 28).

1. And the question that naturally emerges then is: What accounts for the difference?!

(2) The Lord Questions

Hear and Do

A. Jesus is going to try to lead us to the answer of this question, by asking yet another one. Our text begins in v. 46 with a question that, in itself, drives at Jesus' main point here: "Why do you call me 'Lord, Lord,' and not do what I tell you?"

1. The illustration He goes on to give clarifies this even further: "⁴⁷ Everyone who comes to me and hears my words and does them" (v. 47), his house is on the rock. "But the one who hears and does not do them (v. 49), his house is ruined.

a. Conclusion: If you want judgment day to go well for you, don't just hear the words of Christ, do them!

A First and Necessary Step

A. Now, clearly the emphasis for Jesus here is on the doing of His word, but we can't miss the importance of coming to Him and hearing His word as the first and necessary part of this process.

1. And this just makes logical sense. We cannot know what it is we are to do if we have not first been coming and hearing His word to us.

a. Therefore, the first step in getting through judgment, laying a solid foundation on the rock, is coming to Christ and listening, hearing His word.

B. This should warn some of us who are so touch and go with the Scriptures. We read our Bibles here and there, but are in no way consistent. We come to Sunday Services here and there, whenever it's convenient for us, whenever it fits into our busy Silicon Valley schedules.

1. Brothers and sisters, beware! The floodwaters are coming. And Christ wants us to be ready. And this readiness requires not just doing His word, but first hearing it.

Why Do You Call Me "Lord, Lord" And Not Do What I Tell You?

A. But now we return to His original question, and I want to spend time thinking about it, letting it search us: "Why do you call me 'Lord, Lord,' and not do what I tell you?" (v. 46).

1. With this question Jesus is identifying the disconnect that often exists between our lips and our lives. We call Him Lord but we don't do what He says.

a. Well, Jesus wants to know, and I want to know, why? Where does this dynamic break down for us?

(1) What He Tells Us to Do Is Not Easy

- A. This first reason aligns most clearly with the image Jesus gives us in our text.
1. Why would you build your house on the ground without a foundation at all? Well, because it's easier. Digging deep down to the rock is hard work. You could work for weeks and not have much to show for it. "I want the comfort of four walls and a roof, and I want it now."
- B. Think about how this plays out in our culture. We love easy. We love immediate. That's why we're drawn to some of those ridiculous things you see in the infomercials. "So you mean to tell me that I can get six-pack abs just by putting this little vibrating belt on my beer belly and letting it do its thing for a few minutes a day? I don't even have to break a sweat? Where do I sign up?!"
1. That's what we want—all the pleasure, all the comfort, now, and with the least amount of effort.
- C. So we love calling Jesus "Lord, Lord" when He's healing us, and blessing us, making things easy for us, but what about when it gets tough? What about when we come to taste a little bit of what Paul says: "[through many tribulations we must enter the kingdom of God](#)" (Acts 14:22).
- D. It's not always going to be easy to call Him Lord and do what He tells us.
1. It's not easy to stay faithful to your spouse through the valleys in your relationship. You see a couple that's been together two, three, four decades. That sort of covenantal commitment is an endangered species in our casual, no-strings-attached culture. This couple is still together because they fought with all they had to obey Jesus' words on the matter. Ask them. They'll tell you.
 2. It's not easy to say no to cheating on that test when it would get you the grade you need to get the GPA you need to get into the college you so badly want to attend. All your friends are doing it. But not you. You're going to do what Christ tells you.
- E. It is not always easy to put your whole life under the Lordship of Christ. But it is always wise. Because it is the house built in obedience to God that will stand unshaken in the coming judgment.
- F. So if we call Him "Lord, Lord", let us do what He tells us, no matter how difficult it is.

(2) What He Tells Us to Do Is Not Popular

- A. This one holds me back I think, especially when it comes to evangelism. I don't want to be laughed at. I don't want to be the "crazy Christian". I see what some of my secular friends say about Christians on Facebook, and I don't want that to be said of me.
1. If I start talking about hell, and wrath, and judgment to come, and a stream breaking out like a flood against the world, no one's going to want to be my friend. And I want friends.

- B. But Jesus would say to me: “I’ll be your friend. Is that enough for you?” We love the words of [John 15:15](#): “No longer do I call you servants . . . but I have called you friends.” But what about the words right before it in [v. 14](#): “You are my friends if you do what I command you.”
1. He’s holding before us a choice, and we have to make it: friendship with the world or friendship with God? You cannot have both.
 - a. As James would say: “Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God” ([James 4:4](#)). And conversely, then, we could say: whoever wishes to be a friend of God, will be counted by the world as an enemy.
- C. O brothers and sisters, let us not forsake the long game of obedience for the sake of immediate popularity and worldly esteem. If we do, we will lose the friendship and esteem of the only One who really matters in the end: God’s.
- D. So if we call Him “Lord, Lord”, let us do what He tells us, no matter how unpopular it is.

(3) We Don’t Trust Him

- A. If we’re honest, we can often be a bit scared of the Lordship of Christ. We worry about what He will do with us if we really give Him full authority as Lord over our lives. We think if we give Him everything, He will not care for us or direct our lives the way we envisioned.
- B. Maybe you’ve gone through those seasons of suffering where you really start to question God’s goodness in it all. Maybe you’re in one of those seasons right now. And you’re tempted to pull back what you gave to Him and take matters into your own hands. “If God won’t take care of me, I’ll take care of myself.”
1. Like Abraham shacking up with Hagar to get that son he wanted.
 2. Like Peter picking up the sword to fix the Gethsemane crisis and guide things in the way he thought they should go.
 3. Like the Christian single who decides to start dating the unbeliever because: “I just can’t take another year alone. I gave it to God, but nothing’s changed.”
 4. Like that Christian businessman who starts cutting corners here or there because: “All that praying I’ve done never really helped my bottom line.”
 - a. We don’t trust Him to use His authority as Lord for good in our lives.
- C. But if we really want a picture of what kind of Lord Jesus will be for us, all we have to do is keep reading. Next week we’re going to move into [Luke 7](#) and we’ll meet a Centurion. And this guy gets it. He gets what Jesus’ lordship is all about.
1. He’s got a servant who’s on his deathbed so he sends to Jesus for help, but, as Jesus is approaching his house, he sends out one of his friends with a message: “⁶ Lord, do not trouble yourself, for I am not worthy to have you come under my roof. ⁷ . . . But say the word, and let my servant be healed” (vv. 6–7). In other words: “I know what kind of Lord you are. All powerful. And all good. I trust you.”

- a. And in that very moment, with just a word from Jesus' mouth, the servant is healed!
- D. That's what kind of Lord we are entrusting our lives to. That's what Jesus will do with His authority as Lord in our lives.
- 1. He will heal us, He will bless us, He will provide for us, He will keep us, He will save us, He will bring us safely to glory! It might not go immediately the way we want it to go, but by His word we know that it will exceed our wildest dreams in the end.
- E. So if we call Him "Lord, Lord", let us do what He tells us, trusting Him with everything.

(4) We Don't Want Him

- A. Finally, and this is the most severe, we can call Him "Lord, Lord" and not do what He tells us, because, honestly we never really wanted Him in the first place. We're using Christ, using Christianity, to get something else. We call ourselves Christians but we really have no interest in the Christ at the center of it.
- 1. The scribes and Pharisees followed YHWH, every not because they love Him, but because they loved " ⁶the place of honor at feasts and the best seats in the synagogues ⁷and greetings in the marketplaces" (Matt 23:6-7).
 - 2. Judas followed Christ not because He loved Him, but because he could help himself to the disciples' moneybag when no one was looking (John 12:6).
 - 3. Ananias and Saphira wanted in with the early church, but not because they wanted Jesus as Lord, but because they saw opportunity to manipulate Christian generosity for their own gain.
- B. And, likewise, people today can call Jesus Lord for a whole host of reasons, and yet still not truly want Him at all.
- 1. Perhaps they want to feel better about themselves, and being a good Christian helps their self-esteem.
 - 2. Perhaps they just want community, so they'll put up with the sermons and everything else if it means they can make some decent friends at the end of the day.
 - 3. Perhaps some dudes even come to church with the sole intention of finding their spouse. "Sure I can meet women at the corner bar, but I can't take those women home to meet my parents. I want a nice churchgoing girl with good values and a nice smile."
- a. Whatever the case, we can call Jesus Lord and not even want Him at all.
- C. This is the sort of thing that bottoms out on the day of judgment into something like what Jesus speaks of in Matt 7:22-23: " ²²On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' ²³And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'"
- 1. May such words never be said to us!

D. So if we call Him “Lord, Lord”, let us do what He tells us, desiring Him above all else.

(3) The Lord Saves

A. In the end, Jesus will do more to prepare us for the coming judgment than just warn us, or ask searching questions of us, He will die and rise for us, and, in that, lay the foundation for a house strong, stable, and pleasing to God.

B. Many commentators believe that Jesus is, in our text here, alluding to [Isa 28:16](#) where God, speaking to His disobedient people headed towards exile, makes them a promise: “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 . . .” In other words: “The foundation that you so desperately need, if you are going to be able to stand before Me, I will lay it for you Myself.”

1. And Paul ([Rom 9:33](#); cf. [1 Cor 3:11](#)) and Peter ([1 Pet 2:6](#)) with both point back to this text and say: “That’s Jesus! He is the foundation! He is my foundation!”

C. You see, as we’ve said before here, judgment day comes early for Christ on the cross.

1. Though by His own admission, Jesus only did that which He saw His Father doing ([John 5:19](#)), though He was always and only perfectly obedient to His Father, on the cross it’s as if the dam of heaven opened up and the floodwaters of God’s wrath broke against Him in full measure, and He was shaken down to the dirt.

a. We might say, using the words of our text, that “the ruin of that house was great.” He was ruined as if disobedient, as if unprepared, as if sinful and unruly.

i. It’s as if, when Jesus cries out from the cross, “My God, My God . . .”, the Father can be heard replying: ‘I never knew you; depart from me, you worker of lawlessness.’ The Son became a stranger. He was ruined for us.

D. He took my fall. So that upon Him, in Him, through Him, I can start to build something pleasing to the Lord.

1. He’s taken my judgment, the wrath, the curse. It’s all gone! And now on the foundation of His perfect obedience, I can grow in obedience myself. By His resurrection Spirit in me, I can actually begin building a life in conformity to God’s will.

a. Because the Son laid Himself down six feet under, I can stand before God on stable ground. Because of Christ’s life, death, resurrection, and ongoing work in Me, the day of God’s judgment will be the day of my redemption.

E. O brothers and sisters, let us throw ourselves upon Him. He will help us hear and do!