

Deep Work

Luke 6:46-49; Matthew 7:24-29

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Subject: If you ask God how to build then all you should do is follow his instruction. The foundation is set by your obedience.

Body:

I. Call v.46

- a. Call - Likewise in the case of attributions or titles, it is not always possible to determine whether it is a matter of giving an attribution
- b. Why Do You Call Lord
 - i. Lord a title of respect used in addressing or speaking of a man—‘sir, mister.
 - ii. It simply strengthens the form of address in the manner determined by the context, here as a sign of greater honor. The use of κύριε (5:8 note) represents what might be said by disciples to a rabbi, and corresponds to Aram
 - iii. Evidently some had already shown themselves to be false disciples. So Jesus asks why they call him *Lord, Lord*, but do not obey him. To call anyone ‘Lord’ is to admit that allegiance is owed. To repeat the address is to put a certain emphasis on the admission. But words are no substitute for obedience.
 - iv. Already, therefore, during his ministry the address of κύριε was taking on a deeper significance than a mere honorific ‘sir’. This element of authority may be seen in the way in which Jesus claims obedience for his commands
 - v. The question here asked may be addressed to all disciples, none of whom are perfect. The inconsistency of calling Him Lord and yet failing in obedience to Him was found even in Apostles

II. Active (v.47-48)

- a. Comes Hear and Act
 - i. Come- **6:47 Who comes to me.** Compare 6:18
 1. The insertion of ἐρχόμενος πρὸς με, diff. Mt., may refer back to 6:18 and reflects other sayings in which Jesus summons men to come to him; cf. 14:26; Mt. 11:28; Jn. 5:40; 6:35, 37. But there does not appear to be any theological stress on the ‘coming’ here; coming is inadequate unless accompanied by obeying.
 - ii. Hear **to have or exercise the faculty of hearing, hear**
 1. 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; cf. 17:26–37;

- iii. Act to carry out an obligation of a moral or social nature, *do, keep, carry out, practice, commit James 2:14*
 1. 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.
 2. 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.
- b. Building a House 1 Cor. 3:11–15.
 - i. Building
 - ii. Dug Deep That is the whole point. This wise builder struck the rock before he laid the foundation
 1. He dug out the foundations (σκάπτω, 13:8; 16:3 going down deep on the style), and laying a foundation
 - iii. Laid a Foundation
 1. Foundation- **the supporting base for a structure, foundation**
 2. Rock - **bedrock or massive rock formations, rock**
 - a. The first principles of divine truth are a foundation on which the rest depend (Heb. 6:1–2).
 - b. as distinguished from stones symbolizes the security and defense of a steep and inaccessible refuge (cf. Is. 32:2; 33:16). Similarly, it is used of an immovable foundation (cf. Ps. 40:2): to remove ‘the rock’ is equivalent to shaking the world (cf. Jb. 18:4). In an interplay of these symbols it is not surprising to find God spoken of as a rock who gives security and safety to his people (cf. 2 Sa. 22:32)
- c. When the Flood Comes 1 Cor. 3:11–15.
 - i. Torrent Burst Torrents -
 1. **Lk 6:48f** ὁ ποταμός means a river that flows continuously near the house in question, but in the parallel **Mt 7:25, 27** οἱ ποταμοί are to be understood as the *mountain torrents* or *winter torrents* which arise in ravines after a heavy rain and carry everything before them
 2. 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.

- ii. Could not Shake it
 - 1. Could not shake it **to cause to move to and fro, shake, cause to waver/totter** passive **be shaken, be made to waver/totter** Did not have strength enough to shake it.
- iii. It was well built
 - 1. But when the storms and floods come, a house built on rock will stand. The hard work is worth it. The parallel in the spiritual life is clear. When the final test comes at judgment day it is the foundation on which our lives are built that matters (cf. 1 Cor. 3:11f.). The words certainly have an application to the storms of this life. The person with a good foundation is not easily upset by life's difficulties; but it is the supreme final test that is specially in mind.

III. Inactive (v. 49 Matthew 7:24-29)

- a. Hear and Did not Act
 - i. Act Accordingly
 - 1. Divine instruction, intended for building up, must, if neglected, produce disastrous ruin.
- b. Built a House
 - i. Without any Foundation
 - ii. Matthew 7:24-29 on Sand
- c. When the Flood Comes
 - i. Immediately it Collapse
 - 1. Collapse - **to fall together in a heap, fall in, collapse**
 - 2. It fell in," *i.e.* the whole fell together in a heap: Grk. it is used of bodily fractures or ruptures
 - ii. Ruin was great
 - 1. Ruin-**the event of reduction to a ruined state, wreck, ruin, collapse**

Word Studies

Call, *address as, designate*

simply calling a person by a particular name. Likewise in the case of attributions or titles, it is not always possible to determine whether it is a matter of giving an

attribution or title to a person or simply a matter of speaking of or to a person by means of such an attribution or title¹

Lord a title of respect used in addressing or speaking of a man—‘sir, mister. Closely connected w. the custom of applying the term κ. to deities is that of honoring (deified) rulers with the same title

Hears **to have or exercise the faculty of hearing, *hear***²

Words

Acts **to carry out an obligation of a moral or social nature, *do, keep, carry out, practice, commit***

Building **to construct a building, *build***³

A man who has many good works and has learned much of the Torah, with whom is he to be compared? With a man who below (i.e., the foundation) builds with stones and then with (unfired, only dried in the sun) bricks; even though many waters come and stay at their sides, they will not pry them (the solid stones) from their place. But a man who has no good works and learns the Torah, with whom shall he be compared? With a man who first builds with bricks and then with stones: even though only few waters come, they will at once overthrow them.” The parable demands that one should build in such a way that the building itself will stand in time of disaster: thus regard must be had to a good relation between good works and study. In a fig. sense “builders of the Torah” is an honorary title for the scribes, and “builders” can also be used as a description for students.³ Acc. to b. Shab., 144a students are occupied in building up the world by studying and expounding the torah⁴

Dug deep

Digged and went deep (ἐσκαψεν και ἐβαθυνεν [*eskapsen kai ebathunen*]). Two first aorist indicatives. Not a *hendiadys* for dug deep. Σκαπτω [*Skaptō*], to dig, is as old as Homer, as is

¹ Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 402.

w. **w.** = with

² William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 37.

³ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 696.

³ Str.-B., I, 876; III, 379.

b. Babylonian Talmud when before tractates from the Mishnah.

Shab. *Shabbat*, Mishnah-, Tosefta-, Talmud tractate *Sabbath* (Strack, *Einl.*, 37).

⁴ Otto Michel, [“Οἶκος, Οἰκία, Οἰκεῖος, Οἰκέω, Οἰκοδόμος, Οἰκοδομέω, Οἰκοδομή, Ἐποικοδομέω, Συνοικοδομέω, Οἰκονόμος, Οἰκονομία, Κατοικέω.”](#) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 137.

βαθυνω [*bathunō*], to make deep. **And laid a foundation** (και ἐθηκεν θεμελιον [*kai ethēken themelion*]). That is the whole point. This wise builder struck the rock before he laid the foundation

Foundation **the supporting base for a structure, foundation**⁵

Two Gk. words are thus translated.

1. *katabolē*, ‘a casting or laying down’. All ten occurrences of this word are bound up with the phrase ‘the foundation of the world’ (e.g. Mt. 13:35; Lk. 11:50).

2. *themelios*, ‘anything laid’, appears sixteen times. Generally this word is found in a figurative sense, but it is used literally in speaking of the wise man who builds his foundation upon a rock (Lk. 6:48). Christ is spoken of as the foundation of the church, *i.e.*, the true and only basis of our salvation (1 Cor. 3:11). He is the chief CORNERSTONE, and the apostles, who are the trustees and publishers of his gospel, are referred to as the foundation on which Christians are built (Eph. 2:20; cf. Rev. 21:14, 19). ‘Foundation’ is used also of one’s ministry (Rom. 15:20; 1 Cor. 3:10), and in referring to the security of God’s seal (2 Tim. 2:19). The first principles of divine truth are a foundation on which the rest depend (Heb. 6:1–2).

In a slightly different use of the word Timothy is instructed to urge those who are ‘rich in this world’ to lay up a good foundation (1 Tim. 6:19; cf. Heb. 11:10; Mt. 6:19–20) by trusting all to God—perhaps in contrast to the Ephesian merchants who deposited their earthly treasures in the temple of ‘the great goddess Artemis’.⁶

Rock bedrock or massive rock formations, rock

as distinguished from stones (s. 2 below)⁷symbolizes the security and defence of a steep and inaccessible refuge (cf. Is. 32:2; 33:16). Similarly, it is used of an immovable foundation (cf. Ps. 40:2): to remove ‘the rock’ is equivalent to shaking the world (cf. Jb. 18:4). In an interplay of these symbols it is not surprising to find God spoken of as a rock who gives security and safety to his people (cf. 2 Sa. 22:32⁸

When the flood

Torrents - — **Lk 6:48f** ὁ ποταμός means a river that flows continuously near the house in question, but in the parallel **Mt 7:25, 27** οἱ ποταμοί are to be understood as the *mountain*

⁵ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 448.

⁶ J. D. Douglas and J. B. Taylor, [“In the New Testament,”](#) ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 385.

⁷ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 809.

⁸ E. E. Ellis, [“Rock,”](#) ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 1021–1022.

torrents or *winter torrents* which arise in ravines after a heavy rain and carry everything before them⁹

Could not shake it **to cause to move to and fro, shake, cause to waver/totter** pass. **be shaken, be made to waver/totter**¹⁰ Did not have strength enough to shake it.

. **When a flood arose** (πλημμυρης γενομενης [plēmmurēs genomenēs]). Genitive absolute. Late word for flood, πλημμυρα [plēmmura], only here in the N. T., though in Job 40:18. **Brake against** (προσερηξεν [proserēxen]). First aorist active indicative from προσρηγνυμι [prosrēgnumi] and in late writers προσρησσω [prosrēssō], to break against. Only here in the N. T. Matt. 7:25 has προσεπεσαν [prosepesan], from προσπιπτω [prospiptō], to fall against. **Could not shake it** (οὐκ ἰσχυσεν σαλευσαι αὐτην [ouk ischusen saleusai autēn]). Did not have strength enough to shake it. **Because it had been well builded** (δια το καλως οἰκοδομησθαι αὐτην [dia to kalōs oikodomēsthai autēn]). Perfect passive articular infinitive after δια [dia] and with accusative of general reference.¹¹

Commentary Studies

⁹ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 856.

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

¹⁰ William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 911.

¹¹ A.T. Robertson, [Word Pictures in the New Testament](#) (Nashville, TN: Broadman Press, 1933), Lk 6:48.

(46) The question form in Lk. is probably original, with τί, 'why', but καλέω looks like a stylistic improvement for λέγω (Black, 193). The people in question address Jesus as κύριε, κύριε. The double vocative form is frequent in Lk. (7:14; 8:24; 10:41; 13:34; 22:31; 23:21; Acts 9:4; 22:7; 26:14), but its originality here is guaranteed by the parallel in Mt. (cf. Schürmann, *Abschiedsrede*, 101). The doubled form is found in Gn. 22:11; 46:2; Ex. 3:4; 1 Sa. 3:10, and was quite common in Judaism (SB I, 943; II, 258). It simply strengthens the form of address in the manner determined by the context, here as a sign of greater honour. The use of κύριε (5:8 note) represents what might be said by disciples to a rabbi, and corresponds to Aram. *mārî* (Hahn, 81–86). Hahn finds it difficult to believe that Jesus himself could have spoken in this way with reference to entry into the kingdom of heaven (Mt. 7:21) and regards the address as one used in prayer to Jesus as the coming Lord of the church (Hahn, 97f.). This argument is quite unconvincing, especially when applied to the Lucan form of the saying. The teaching in the Sermon and elsewhere is of no value if the authority of a prophetic teacher does not lie behind it, and there is no good reason for denying Jesus' consciousness of such authority (Bultmann, 135; *pace* Schulz, 428f.). To be sure, the authority of Jesus over his disciples goes beyond that of a rabbinic teacher: 'He is for them, not the rabbi, διδάσκαλος, but their Lord' (K. H. Rengstorf, TDNT IV, 455). Already, therefore, during his ministry the address of κύριε was taking on a deeper significance than a mere honorific 'sir'. This element of authority may be seen in the way in which Jesus claims obedience for his commands (ἄ λέγω; for λέγω in this sense cf. Mt. 21:31; Mk. 3:35 par. Lk. 8:21). Matthew has 'the will of my Father in heaven', but the originality of Luke's form seems to be guaranteed by the connection with 6:47 par. Mt. 7:24 with its stress on the words of Jesus (Creed, 98; cf. Bultmann, 122f., 135); see, however, Hahn, 97).

(47) The insertion of ἐρχόμενος πρὸς με, diff. Mt., may refer back to 6:18 and reflects other sayings in which Jesus summons men to come to him; cf. 14:26; Mt. 11:28; Jn. 5:40; 6:35, 37. But there does not appear to be any theological stress on the 'coming' here; coming is inadequate unless accompanied by obeying. The hanging nominative construction is awkward and may perhaps reflect an original Aramaic construction (cf. Schürmann, I, 383 n. 19), which Luke has altered by the insertion of ὑποδείκνυμι (cf. 12:5; Acts 20:35). Both Evangelists use their favourite terms (ὅμοιος; cf. 7:31f.; 13:18f.; Mt.: ὁμοίω) to introduce the parable.

(48) Matthew characterises the two builders as φρόνιμος and μωρός, probably editorially. It is unlikely that Luke has altered ἀνὴρ (Mt.) to ἄνθρωπος of his own accord. Where Matthew simply relates how the man built his house on a rock, Luke gives a more elaborate account of the care which he took. He dug out the foundations (σκάπτω, 13:8; 16:3**), going down deep

SB H. L. Strack und P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, München, 1956³

TDNT G. Kittel and G. Friedrich (ed.), *Theological Dictionary of the New Testament* (translated by G. W. Bromiley), Grand Rapids, 1964–76

par. is parallel to

par. is parallel to

** All the occurrences of the word in the NT are cited.

(βαθύνω**; cf. BD 471² on the style), and laying a foundation (θεμέλιος; 14:29*). A Hellenistic house with a basement is perhaps meant (Jeremias, *Parables* 27 n. 9). Then there came a flood (πλήμυρα, for the spelling πλήμυρα (*Diglot*) see MH II, 101). A near-by river burst upon the house (προσρήσω, 6:49**) and flooded it. But it was unable to move it (6:38) because it had been well built (on the text, see Metzger, 142). The description varies from that in Mt. which describes a storm accompanied by swollen mountain torrents (cf. AG s.v. ποταμός; K. H. Rengstorf, TDNT VI, 603). 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; cf. 17:26–37; 1 Cor. 3:11–15.

(49) The accent falls on the folly of the second man whose story forms the climax of the parable and the sermon. His story is recounted as briefly as possible in Lk., whereas Matthew conforms both parts of the story closely to each other. Luke omits mention of the sand which figures in Mt., and states that the house was built without a foundation—possibly thinking of a city setting rather than a rural one. When the river rose, the house immediately fell. εὐθύς, diff. Mt., is pre-Lucan; συνπίπτω**, diff. Mt. πίπτω, is due to Luke's fondness for συν- compounds. Great was its fall; Luke uses ῥῆγμα**, diff. Mt. πτώσις (Lk. 2:34**), perhaps under the influence of προσρήσω.

** All the occurrences of the word in the NT are cited.

BD F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (translated by R. W. Funk), Cambridge, 1961

* All the occurrences of the word in Lk. are listed (in some cases, all the occurrences in Acts are similarly noted).

Diglot Luke: A Greek-English Diglot for the Use of Translators (British and Foreign Bible Society, London, 1962; this work incorporates the projected 3rd edition of the BFBS text of the Greek New Testament prepared by G. D. Kilpatrick)

MH J. H. Moulton, W. F. Howard and N. Turner, *Grammar of New Testament Greek*, Edinburgh, I, 1906; II, 1929; III, 1963; IV, 1976

** All the occurrences of the word in the NT are cited.

AG W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Cambridge, 1957

TDNT G. Kittel and G. Friedrich (ed.), *Theological Dictionary of the New Testament* (translated by G. W. Bromiley), Grand Rapids, 1964–76

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The parable has an ancestor in Ezk. 13:10–16, and what may well be a descendant in Aboth R. Nathan 24 (SB I, 469f.; Creed, 99f.) in which the importance of keeping the Torah is emphasised.¹²

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.¹⁴⁶ 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).

SB H. L. Strack und P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, München, 1956³

¹² I. Howard Marshall, [The Gospel of Luke: A Commentary on the Greek Text](#), New International Greek Testament Commentary (Exeter: Paternoster Press, 1978), 274–276.

¹⁴⁶ See J. Jeremias, *The Parables of Jesus* (New York: Scribner’s, 1963), 194, n. 4.

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).¹³

46. Evidently some had already shown themselves to be false disciples. So Jesus asks why they call him *Lord, Lord*, but do not obey him. To call anyone 'Lord' is to admit that allegiance is owed. To repeat the address is to put a certain emphasis on the admission. But words are no substitute for obedience.

47–48. Jesus speaks now of the man who takes notice of what he says. This man is like a builder who *dug deep, and laid the foundation upon rock*. This is essential for sound building, but it is time-consuming and it is hard work. So some avoid it. But when the storms and floods come, a house built on rock will stand. The hard work is worth it. The parallel in the spiritual life is clear. When the final test comes at judgment day it is the foundation on which our lives are built that matters (cf. 1 Cor. 3:11f.). The words certainly have an application to the storms of this life. The

¹³ Robert H. Stein, [Luke](#), vol. 24, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 215–216.

person with a good foundation is not easily upset by life's difficulties; but it is the supreme final test that is specially in mind.

49. It is different with the house built *on the ground without a foundation*. When *the stream broke* against the house built this way, *immediately it fell*. It could not withstand the onslaught. So is the man who hears the teaching of Jesus but does not act on it. He is building his life without a foundation. He may have every outward appearance of respectability and he may be noted for his religious observances, but lacking a foundation he is nothing.¹⁴

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.)¹⁵

¹⁴ Leon Morris, [*Luke: An Introduction and Commentary*](#), vol. 3, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1988), 154–155.

¹⁵ John A. Martin, "[Luke](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 221.

46. The question here asked may be addressed to all disciples, none of whom are perfect. The inconsistency of calling Him Lord and yet failing in obedience to Him was found even in Apostles. What follows shows that the question applies to the whole of Christian conduct. Of the four parables in the latter half of the sermon, the first two (the blind leading the blind; the mote and the beam) have special reference to the work of correcting others; the third (the good and bad trees) may be either special or general; while the fourth (the wise and foolish builders) is quite general. With Κύριε comp. 13:25; Mt. 25:11, 12; Jas. 1:22, 26.

47. For πᾶς ὁ ἐρχόμενος see small print on 1:66, and for ὑποδείξω see on 3:7 and Fritzsche on Mt. 3:7.

48. ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον “He dug and went deep (not a hendiadys for ‘dug deep’) and laid a foundation.” The whole of this graphic description is peculiar to Lk. Robinson stayed in a new house at Nazareth, the owner of which had dug down for thirty feet in order to build upon rock (*Res. in Pal.* 2. p. 338). The parables in Mt. and Lk. are so far identical that in both the two builders desire to have their houses near a water-course, water in Palestine being very precious. In Mt. they build on different places, the one on the rock and the other on the sand, such as is often found in large level tracts by a dry water-course. Nothing is said about the wise builder digging through the sand till he comes to rock. Each finds what seems to him a good site ready to hand.

πλημμύρης “A flood,” whether from a river or a sea: and hence a flood of troubles and the like. See *Jos. Ant.* ii. 10, 2 and examples in Wetst. Here only in N.T., and in LXX only Job 40:18 (23).

οὐκ ἴσχυσεν. “Had not strength to.” The expression is a favourite one with Lk. (8:43, 13:24, 14:6, 29, 16:3, 20:26; Acts 6:10, 15:10, 19:16, 20, 25:7, 27:16). For σαλευῖσαι Comp. 7:24, 21:26; Acts 2:25 fr.Ps. 15:8, 4:3: freq. in LXX.

διὰ καλῶς οἰκοδομησθαι αὐτήν. This is certainly the true reading (ⲛ B L Ξ 33 157, Boh. Syr-Harcl. marg.). The common reading, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν (A C D X etc.; Latt. Syrr. Goth. Arm.), is obviously taken from Mt. The Ethiopic combines the two readings. Syr-Sin. omits.

49. ἦ προσέρηξεν ὁ ποταμός Lk. gives only the main incident, the river, created by the rain, smiting the house. But Mt. is much more graphic: κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκεῖνῃ.

συνέπεσεν. "It fell in," *i.e.* the whole fell together in a heap: much more expressive than ἔπεσεν, which some texts (A C) here borrow from Mt.

ⲛ ⲛ Cod. Sinaiticus, s̄æc. iv. Brought by Tischendorf from the Convent of St. Catherine on Mt. Sinai; now at St. Petersburg. Contains the whole Gospel complete.

B B. Cod. Vaticanus, s̄æc. 4. In the Vatican Library certainly since 1533¹ (Batiffol, *La Vaticane de Paul 3, etc.*, p. 86).

L L. Cod. Regius Parisiensis, s̄æc. viii. National Library at Paris. Contains the whole Gospel.

Ξ Ξ. Cod. Zacynthius Rescriptus, s̄æc. viii. In the Library of the Brit. and For. Bible Soc. in London. Contains 1:1–9, 19–23, 27, 28, 30–32, 36–66, 1:77–2:19, 21, 22, 33–39, 3:5–8, 11–20, 4:1, 2, 6–20, 32–43, 5:17–36, 6:21–7:6, 11–37, 39–47, 8:4–21, 25–35, 43–50, 9:1–28, 32, 33, 35, 9:41–10:18, 21–40, 11:1, 2, 3, 4, 24–30, 31, 32, 33.

Boh. Bohairic.

Syr Syriac.

Harcl. Harclean.

A A. Cod. Alexandrinus, s̄æc. v. Once in the Patriarchal Library at Alexandria; sent by Cyril Lucar as a present to Charles 1. in 1628, and now in the British Museum. Complete.

C C. Cod. Ephraemi Rescriptus, s̄æc. 5. In the National Library at Paris. Contains the following portions of the Gospel: 1:2–2:5, 2:42–3:21, 4:25–6:4, 6:37–7:16, or 17, 8:28–12:3, 19:42–20:27, 21:21–22:19, 23:25–24:7, 24:46–53.

These four MSS. are parts of what were once complete Bibles, and are designated by the same letter throughout the LXX and N.T.

D D. Cod. Bezae, s̄æc. vi. Given by Beza to the University Library at Cambridge 1581. Greek and Latin. Contains the whole Gospel.

X X. Cod. Monacensis, s̄æc. ix. In the University Library at Munich. Contains 1:1–37, 2:19–3:38, 4:21–10:37, 11:1–18:43, 20:46–24:53.

Latt. Latin.

Syrr. Syriac.

Goth. Gothic.

Arm. Armenian.

Syr Syriac.

Sin. Sinaitic.

A A. Cod. Alexandrinus, s̄æc. v. Once in the Patriarchal Library at Alexandria; sent by Cyril Lucar as a present to Charles 1. in 1628, and now in the British Museum. Complete.

C C. Cod. Ephraemi Rescriptus, s̄æc. 5. In the National Library at Paris. Contains the following portions of the Gospel: 1:2–2:5, 2:42–3:21, 4:25–6:4, 6:37–7:16, or 17, 8:28–12:3, 19:42–20:27, 21:21–22:19, 23:25–24:7, 24:46–53.

ἐγένετο τὸ ῥήγμα. To harmonize with προσέρηξεν. This use of ῥήγμα for “ruin” (so first in Rhem.) seems to be without example. In class. Grk. it is used of bodily fractures or ruptures, and also of clothes; so also in 1 Kings 11:30, 31; 2 Kings 2:12. But Amos 6:2 of rents in a building, πατάξει τὸν οἶκον τὸν μέγαν θλάσμασιν, καὶ τὸν οἶκον τὸν μικρὸν ῥάγμασιν Hobart Contrasts the βροχή, προσέκοψαν, ἔπεσεν, and πτώσις of Mt. with the πλήμμουρα, προσέρρηξεν, συνέπεσεν, and ῥήγμα of Lk., and contends that the latter four belong to medical phraseology (PP. 55, 56).

The μέγα like μεγάλη in Mt., comes last with emphasis. Divine instruction, intended for building up, must, if neglected, produce disastrous ruin. The κέῖται εἰς πτώσῳ (2:34) is fulfilled. The audience are left with the crash of the unreal disciple’s house sounding in their ears.

Similar Rabbinical sayings are quoted, but as coming from persons who lived after A.D. 100, by which time Christ’s teaching had filtered into both Jewish and pagan thought. “Whosoever wisdom is above his works, to what is he like? To a tree whose branches are many and its roots few. Then the wind cometh and rooteth it up and turneth it over. And, whosoever works are above his wisdom, to what is he like? To a tree whose branches are few and its roots many. Though all the winds come upon it, they move it not from its place” (*Mishna, Pirqa aboth*, 3:27.). And again, “To whom is he like, that with many merits uniteth great wisdom? To him who first layeth adding, yet and then bricks. Though ever so mighty floods wash round the adding, yet they cannot make it give way. But to whom is he like, who knoweth much and fulfilleth little? To him who layette the foundation with bricks, which am disturbed by the least water (*Aboth R. Nathan*, 23). See Edersh. *L. & T.* 1. p. 540; Nicholson on Mt 7:24.¹⁶

These four MSS. are parts of what were once complete Bibles, and are designated by the same letter throughout the LXX and N.T.

Rhem. Rheims (or Douay).

Edersh. Edersheim, *Life and Times of Jesus the Messiah*.

L. & T. Edersheim, *Life and Times of Jesus the Messiah*.

¹⁶ Alfred Plummer, [*A Critical and Exegetical Commentary on the Gospel according to S. Luke*](#), International Critical Commentary (London: T&T Clark International, 1896), 192–194.