

## The Mind of Christ - Lesson 93

February 12, 2021

Welcome to another edition of The Mind of Christ. We are probably going to finish The Sermon on the Mount today. If you have been joining us for the last few weeks you know that this has taken a long time for us to get through The Sermon on the Mount but it has been a wonderful study. It has been a detailed study, an in-depth study. The Mind of Christ I have subtitled “Challenger Deep” because challenger deep is the deepest place in the ocean and I figured the Mind of Christ was probably about the deepest thing I would ever study. That’s why I named this study Challenger Deep. I have written 21 journals in seven years of study and you are getting raw material here, as written in my journals back a long time ago. We’re actually in February 22, 2012 in the place we’ll start today.

I did want to mention something. At different points in the study, I will give you a number of passages of scripture. One of the reasons I do that is usually because I want you to see the ‘word’ that we’re studying ... the ‘word’ in the Greek. I want you to see it in other contexts. Probably those of you, and certainly “I” am not a Greek scholar, but it helps me to see *how a word is used in other contexts*; so I will usually give you, on some words, a lot of different Scriptures, and it is meant to give you a sense of how the word is used so that we can make some application to the “current context” that we’re studying.

This is an in-depth study. This is “meat”, this is not “milk”, and you would also probably do well to, as you’re listening to this, to be able to pause the lesson; be able to take some notes and do a number of things even though we do have the transcript of this that comes out usually a week or so after the recording is available. The transcript comes out and you have that available to you as well. So, we’re going to jump into the study. Today I want to begin by reading from the book of Matthew and the book of Luke, the section that we’re going to be talking about today.

**Matthew 7:24-29** Jesus says:

<sup>24</sup> “Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. <sup>25</sup> And the rain fell and the floods came, and the winds blew and slammed against that house; and *yet* it did not fall, for it had been founded on the rock. <sup>26</sup> And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. <sup>27</sup> And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse (fall) was great.” <sup>28</sup> When Jesus had finished these words, the crowds were amazed at His teaching <sup>29</sup> for He was teaching them as one who had authority, and not as their scribes.

**Luke 6:47-49** Jesus says:

<sup>47</sup> Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: <sup>48</sup> *he is like a man building a house, who dug deep and laid a foundation on the rock; and when there was a flood, the river burst against that house and yet it could not shake it, because it had been well built.* <sup>49</sup> But the one who has heard and has not acted accordingly is like a man who built a house on the ground without a foundation; and the river burst against it and it immediately collapsed, and the ruin of that house was great.”

Those are the two accounts. There is a little bit of difference between the account in Matthew and the account in Luke.

Hearing the words of Jesus ... perhaps people hear all kinds of things; we're constantly hearing things ... and we have more avenues of hearing things today than ever. Throughout the Sermon on the Mount, Jesus used the phrase, "*You have heard that it was said*". He uses that in **Matthew 5:21, 27, 33, 38, and 43**. These people have been hearing the *commentary of men* on 'what the Word of God said'. They have heard the endless discussions on what the teaching of the Law says about the commandments, but *when Jesus speaks*, He settles all the matters!

The Sermon is the contrast between "*You have heard that it was said*" and what Jesus says, "*everyone who hears these words of mine*". We hear many things, but it is the Words of "mine", Jesus' of course, that matter. When Jesus hears things, He speaks to set things straight. *He speaks to set things straight*.

In **Matthew 8:9-10**, when Jesus heard the Centurion's faith statement, Jesus spoke and said, "*Truly, I say to you*", and that's a common phrase of Jesus throughout Scripture ... or "*Verily verily, I say unto you*". Jesus' commentary on what others say is right! The difference is that *men comment on Jesus says, and they often twist it*. Jesus' comments on what men say is *always right* and it sets things straight.

In **Matthew 9:11-12** when Jesus hears questions He answers definitively. Jesus gave these words to His disciples. It says in **John 17:8**, "*for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.*" Jesus told them that "if a person will not hear their words, they are to shake the dust from their feet and they are to move on", **Matthew 10:14**. "What these have heard whispered in their ears is to be proclaimed from the housetops for all to hear," **Matthew 10:27** and **Luke 12:3**. In **Matthew 11:1-6**, when John the Baptist wanted confirmation of Jesus' Messiahship, perhaps it was for the benefit of His own disciples, Jesus says, "Go and report to John what you hear and see."

A common phrase for Jesus was, "He who has ears to hear, let him hear" in **Matthew 11:15**. Also see **Matthew 13:9**. Jesus knew people would hear with their ears, but would not understand. In **Matthew 13:14** He says, "*You will keep on hearing but will not understand and you will keep on seeing but will not perceive.*" And then He explains through the prophet, "*For the heart of this people has become dull.*" Dullness of Heart produces deafness and blindness.

Isn't it a common trait to want to speak and to be heard? We want to be validated by our words. What we say is part of who we are and how we reveal ourselves. It is a large part of relationship-building today. Jesus is relational. He does not merely 'command'; He explains; He wants people not to merely obey but to understand. In **Matthew 13:13** while hearing, they do not hear; nor do they understand.

The parable of the Sower has the pathway soil as the person who hears the Word but does not understand it. And when they don't understand, it says Satan can easily steal the word from your heart if it's not firmly rooted in understanding.

That's why, when you read something in God's Word, or study something in God's Word, stay with it until it takes root; until it is firmly established in your heart.

In **Matthew 7:24** and following, Jesus takes us a step further; from hearing to understanding, to incorporation into one's life. There is a progression here. We *hear something*, we *come to understand it*, and then thirdly we *incorporate it or apply it into our lives*. The word is compared to bread in **John 6** or water in **John 4**, the Word being Jesus, of course, Himself. Jesus transfers His heart into 'delivery systems' He calls "words" which are kind of capsules each containing a part of Who He is.

We receive these words, we swallow them if you will, and they are digested and become a part of our system. From this we get energy which translates into practice; and this is how Jesus transfers Himself to us. *He gives us His Spirit to help us assimilate these words into our system.* The outcome is fruit which is observable to others in the form of love and joy and peace and patience and all the others from Galatians 5:22-23.

Whether this actually happens is dependent on whether one is *wise* or *foolish*. The word we have here for '*wise*' is "phronimos", (φρονιμος) and means to be considerate, thoughtful, prudent, discreet, or sagacious. This word is found in **Matthew 10:16** where Jesus wants His disciples to be as shrewd or wise as serpents (and as harmless as doves). In **Matthew 24:45** Jesus is looking for the faithful and *sensible* (or *wise*) slave to put in charge. In **Matthew 25:2** He talks to the five of the virgins who were *wise* and five who were *foolish*; those who were wise were those who brought extra oil for their journey.

In **Romans 11:25** Paul warns of our not being *wise* in our own estimation. Wisdom is not anything 'we make it'. This specific revealed mystery does not require wisdom. Paul says it again in **Romans 12:16** where he says do not be *wise* in your own estimation. We obviously have a temptation to this ... and I know we all do, we all consider ourselves to be wise in our **own** estimation, when maybe we're not. But Paul says we need to really mitigate that tendency through humility. Paul uses the word sarcastically in **1 Cor. 4:10**, in **1 Cor. 10:15** and in **2 Cor. 11:19**. In other words he uses the idea of being wise as "Oh, you '*say*' you're wise", but really, the person by their actions prove that they were not wise at all.

A common metaphor in Scripture is the idea of "building" ... a building, or building something. We do certain things to make sure that the building we build is built well. We want it to be safe to live in; we want to be able to protect our investment; we don't want to build something that will not last; we want to avoid ridicule and shame and sometimes maybe even to impress other people. We need to be careful *how we build*. Jesus speaks of building two things. In **Matthew 16:18** He talks about His church; building His church. In **Mark 14:58** He talks about the building of the temple of His body. Also in Scripture men are said to 1. build tombs to honor the prophets that they actually didn't listen to - **Matthew 23:29**. 2. Men build 'bigger barns' to put all their stuff in - **Luke 12:18**, but Jesus warns in **Luke 14:28** to be careful to count the cost before you begin to build to see if you can complete what you start. So there is a lot of information in the New Testament about this idea of building. Of course, *we too, are the building* being built by God together with all who are called according to **Ephesians 2:20**.

Just as Jesus often does, Jesus presents matters in stark contrast. Here, the contrast is between the “**rock**” that the building is built on and the “**sand**” or the “ground” that someone may build on. It will be *one* or *the other* in Jesus’ estimation.

The **rock** foundation of life according to Jesus is the person who hears His Words, and puts them into practice. Jesus Himself built His church upon the rock of **His own personal identity**. The reality of Jesus as “The Son of God” is the foundation of the church ... not Peter or subsequent Popes. In **Luke 6:48** “*he is like a man building a house, who dug deep and laid a foundation on the rock; and when there was a flood, the river burst against that house and yet it could not shake it, because it had been well built.*” Jesus says to lay an adequate foundation one had to dig “deep”, and had to find “rock”.

Now, we’re going to look at that a little bit more. You have to dig deep and find rock if you are going to have an adequate foundation. Many will not want to expend the effort it takes to find bedrock, much less build on top of it using the best materials. For more, I refer you to read **1 Corinthians 3**. Paul says that many will actually stumble over the rock in **Romans 9:33** and Peter says the same thing in **1 Peter 2:8**. So, the rock can be, for some, a stumbling block; it could be something that could hurt them because they don’t recognize the value of the rock. For others, they work tirelessly to **dig down deep** in order to build their house, the house of their life, on the bedrock of Jesus Christ.

In the Old Testament, God is frequently referred to as “the rock”. In **Psalm 18:2, 31, 46; Psalm 19:14** and many places in the Psalms; and I’ve recently been doing some study on the Names of God in some current journals that I’m writing right now, and one I’ve just been looking at is the idea of ‘rock’. Sometimes it’s not just simply the rock that you build on the foundation. In many cases it is the rock in the desert from which water came out. So, there are many different ways in which the idea of rock is used.

In **1 Corinthians 3:11** Peter says, “For no one can lay a foundation other than the one which is laid, which is Jesus Christ.” The foundation of God’s throne is righteousness and justice according to **Psalm 89:14** and **Psalm 97:2**. Righteous folks have an everlasting foundation according to **Proverbs 10:25**. Jesus is the chief cornerstone along with the apostles and the prophets according to **Ephesians 2:20**. And the seal of the foundation is these words: “*The Lord knows those who are His*” and “*everyone who names the Name of the Lord must abstain from wickedness*”, **2 Timothy 2:19**.

**Foundational teaching includes in Hebrews 6:1-2:**

1. Repentance from dead works
2. Faith towards God
3. Instructions about washings or baptisms
4. The laying on of hands
5. The resurrection from the dead
6. Eternal judgment

These are very foundational principles of God’s word. And **God’s city has 12 foundation stones** with the names of the twelve Apostles on them according to the book of Revelation.

The foundation according to Luke was *laid* on a rock. The word *laid* is “tithemi” (τιθημι) and it means: to set, to put, to place, or to lay. It’s to deliberately put something somewhere, particularly spoken of, of a foundation. In **Luke 14:29** where he talks about building the tower, he says, “Otherwise, when he has laid a foundation and not been able to finish the tower, all who observe it will begin to ridicule him.” They will see the foundation laid. I don’t know how many times I’ve been in Haiti and I’ve seen buildings that have not been completed. The foundation may be there; there may be some rebar coming out of the footers, but there’s nothing else there, or there may be a wall that’s half finished. So Luke talks about that in Chapter 14.

In **1 Corinthians 3:10-15** contextually it is about Paul’s work in Corinth. In a church sense, building on the one foundation of Jesus; there can be multiple builders in that case, some using good and costly materials, and others using inferior and cheap materials in the building, but *the building will be tested by fire to see what it is made of and how it survives*. Paul would be given credit for his part of the building, so I encourage you to go over to **1 Corinthians 3:10-15** and read what Paul says there about the process of someone working in a church and building on the foundation of Jesus.

This word is also used of *laying down one’s life*. The same word that is used for laying a foundation is the word that is used for the laying down of one’s life. In **John 10:11, 15, 17, 18**, are all about laying down our life. It is also, to purpose or to resolve. That’s another way that the word for *laying down* is used. **Luke 21:14**, so make up your minds not to prepare beforehand to defend yourselves, he says. In other words, don’t purpose or resolve ahead of time all the things that you are going to say in defense because Jesus goes on to say that He will provide the answers. He will provide irrefutable answers in that moment. But this must be established or “laid down” before you get into the situation. We do better when we resolve *before* the circumstances arise, how we will respond. We can rehearse defending ourselves or representing Jesus. This foundation must be laid before the storm comes or it might be too late to survive it. Jesus modeled the idea of “laying it down”.

In order to find rock the wise man has to dig deep according to **Luke 6:48**. Actually, in the Greek Interlinear Bible it says, “...*who dug and deepened and laid a foundation.*” Three actions are under consideration here: first is to dig, second is to deepen the hole, and third is to lay the foundation once you’ve found rock. So let’s look at each one of those.

The idea of “*dig*” or “*dug*” means to dig or excavate. The word is “skapto” and is used in **Luke 13:8** concerning the fig tree which did not bear fruit. The master said to cut it down but the worker begged to be able to *dig* around it and to fertilize it for one year. The word is also used in **Luke 16:3** in the story unrighteous steward; the man who saw that he was losing his job and he commented that he was too weak to *dig* and too ashamed to beg. This appears to be the only three times the word is used, and it’s used all in the book of Luke. To *dig* obviously implies some work. If you’re going to dig down to a foundation to bedrock, you’re going to have to do some work.

How *deep* am I willing to dig to find the rock? Do I settle for almost there, or good enough; we must find bedrock. We have to find something that will not move, something that is solid.

The word deepened here is “bathuno” (βαθυνω). Again, it means to excavate, and is found in this form, only here. This word comes from the word βαθος. It speaks of seed that fell on the rocky soil. That seed could not find depth in that context, the depth of soil, so it did not get deep enough into the soil in order to allow the plant to grow. Here, the rock was *not helpful to growth* because there wasn’t enough soil in between. But we’re talking about planting something instead of putting a building on something. That is found in **Matthew 13:5** and **Mark 4:5**.

Jesus told Simon to “put down into the *deep* water”; in other words, deepen his nets for a greater catch of fish in **Luke 5:4**. It is found in **Romans 8:39** saying that, “even the *depths* could not separate us from God.” In other words, there’s nowhere you can go *deep* enough to get away from God. In **Romans 11:33** he speaks of “the depths of the riches of the wisdom and knowledge of God.” In **1 Corinthians 2:10** Paul says that “the Holy Spirit searches all things, even the depths of God.” The Macedonians gave out of their *deep poverty* according to **2 Corinthians 8:2**. Then, in **Ephesians 3:18** in Paul’s prayer, it is for us to know the breadth, the length, the height and *depth*,<sup>19</sup> and to know the love of Christ.” We are searching to try to understand how *deep* is the love of Christ.

It seems that God wants to strengthen us to extend our life beyond the casual and the mediocre. We need to dive down *deep*; that’s why we call this “Challenger Deep”. So deepening ... we dig, but we keep on digging; digging and deepening until we find the rock. It’s not my job to make’ others good’. It is my job to make them hungry; to challenge people to great *depths* of love, service, and seeking so that they are consumed with *finding the rock*; so that they are the diggers. I will not dig for them. Each life must *dig* and *deepen* so that they can lay their foundation on the rock.

What is the “test” of this house? Well, the test is the flood. The idea of the flood here is the flow of the sea; the flood, the tide, it can be an inundation. This is what Luke has to say. In Matthew Jesus says it is the *rain*, and the *rivers* and the *winds* that come up against the house. “And the rain fell and the floods came, and the winds blew and slammed against that house; and yet it did not fall.” The idea of the *rain* is “broche” (βροχη) is found here. The *rivers* is the “potamos” (ποταμος) found only here and in **Matthew 3:6** regarding the Jordan River and **Mark 1:5** the Jordan River; it’s used in **Luke 6:48-49** in the same context as **Matthew 7:25**, and in **John 7:38** it says, “One who believes in Jesus will have *rivers of living water* flowing from his innermost being. In **Acts 16:13** Paul went to the river side, a place of prayer; in **2 Corinthians 11:26** Paul was in danger from Rivers and it’s used eight times in the book of Revelation. In **Revelation 12:5** Satan produces a river out of his mouth to sweep away the woman who has birthed Jesus, but the earth swallows it, it’s the same word that is used here “broche”. Also in **Revelation 22:1-2** it talks about the river of life. One of the words here that is used is the word *river*. So there are the rains, the rivers, and then there are the winds.

The word for *wind* that is used here is “anemos” (ανεμος). It’s a very strong wind, a violent agitation and its streams of air that are very strong, tempestuous winds. It is used in **Matthew 8:26-27** of the windstorm on the Sea of Galilee when Jesus rebukes the wind and of course, it calms down!

In **Matthew 11:7** Jesus asked the question, “When you went out to John in the desert, what did you expect to see, a reed shaken by the wind?” In **Matthew 14:24** it talks again about the *wind* on the Sea of Galilee and in **Matthew 14:30** the *wind* frightened Peter and he began to sink as he was walking on the water. In **Matthew 24:31** men gathered from the four *winds*; it talks about the four *winds* of the earth there. In the story of the shipwreck in **Acts 27:4, 7, and 14-15** it talks about the gale-force or hurricane force *winds* that attacked them on the Mediterranean Sea as Paul was being transported to Rome. In **Ephesians 4:14**, maturity is defined as by being “no longer be carried along by every *wind* of doctrine”. James compares a rudder to a tongue which controls the ship that is buffeted by the *wind*. Also the false people in **Jude 12**, “These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are *clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead.*” So “*winds*” is used in many places.

So the three things that come up against this house that has been built are the *rain*, the *rivers* (or the floods) and the *winds*. The application here is probably that which causes us fear, which leads to doubt and loss of faith, and remember; he’s using this metaphorically ... this building of a house upon the rock; so the application to us is what actually “comes against us”? What is our rain, what is our rivers or what is our wind; and it’s probably something like fear, or doubt or loss of faith; that which is persistent, especially the winds or influences in us caused by *destructive teachings that threaten to blow our house down or to sink our ships*.

These elements *fell* ‘against the house’; it caused the house to *fall*, it impinged upon it or came against it. This word in Greek is “*pipto*” (πιπτω). This word is used in **Mark 3:11** of the unclean spirits *falling* down before Him. The idea is that all these elements are *beating* or *falling upon* the house. The woman healed *fell* down before Him in **Mark 5:33**. And then in **Mark 7:25** the woman with the daughter who had an unclean spirit *fell* down at His feet. It’s all the idea of *falling* as in **Luke 5:8** Peter *fell* down. In **Acts 16:29** the jailer *fell* down. All of these are ways in which the word is used.

I’m switching to another journal. This is journal number six, so we’ll go to a new journal here.

Matthew uses the term *wise* and *foolish* to describe the builders. The “*wise*” is thoughtful, he is discreet, it implies having a cautious character; but in a bad sense it can mean even “*conceited*”. You can become so wise that you can become overconfident. It comes from a word or an idea of to think, to have a mindset, to be prudent, to be sensible. It means to be “practically wise in relationship with others”. This word implies an active mind, one exercised or used so that it is strong and it works properly. That’s the essence of this wisdom. It considers things, it forms opinions, it makes commitments, it acts on things and it forms mindsets or worldviews. That’s what a wise person does.

Now this can be dangerous depending on the context and the influences that come into a person’s life! It is not apathy or indecision. It is taking a stand. Personally, I would rather engage a person who has thought through a matter and takes a stand, even if we disagree as long as they remain open to reason instead of someone who is non-committal.

Hearing the words of Jesus demands action or we have no foundation or root. Knowing is practically useless without doing what He says. In fact, it must be worse than useless since it makes us more accountable to God according to **Romans 2**. The person who knows and doesn't act on it is more accountable to God because *he knew better*. In **Acts 28:22**, the Jews in Rome wanted to understand Paul's views regarding this 'sect' that they had heard about. "But we desire to hear from you what your views are; for regarding this sect, it is known to us that it is spoken against everywhere."

In **Romans 12:3** it even warns us about opinions about self. The result is our having the same mind towards one another; **Romans 12:16**. *And so when we are in relationship with other people, the opinions or the views or the stands that we take are very much needing to be worked out between us so that we can "stand in the same place together"*. Of course, that means going back and *listening together* to what Jesus says.

In **1 Corinthians 4:6**, Now brothers, I have applied these things to myself and Apollos for your benefit ... "do not go beyond what is written". The idea here is the avoidance of arrogance, so we *need* to be careful to avoid that. In **1 Corinthians 13:11** says there is childish thinking and mature thinking ... "When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I put away childish things." We need to know the difference between the two if we are going to be wise we need to have mature thinking. **Philippians 2:5** regarding Jesus' mind which we are instructed to share. We are to have the same mind as Jesus does. Jesus' teachings form our opinion, so when we dwell upon His teaching, that becomes our opinion. *My opinion doesn't really matter! His teaching matters and I have an opinion about His teaching about what He says*. It is translated **attitude** in the New International Version. It replaces this word with **opinion** or **view** and see what you get ... have the same opinion or the same view that Jesus has. **Philippians 3:15**, "Let us therefore, as many as are perfect or mature should take such a (opinion) this view of things" and if in anything you have a different opinion or view, God will reveal that also to you. (NIV). It says, "Therefore, all who are mature, let's have this attitude; and if in anything you have a different attitude, God will reveal that to you as well" in the New American Standard Bible.

In **Matthew 16:23** when Peter tried to deter Jesus from going to the cross, Jesus said, "Get behind me, Satan. You are a stumbling block to me, for you are not setting your mind on God's interests but man's." Again, all of this goes back to this term "*wise*" ... about what it means to be "*wise*". So, a wise man is one who sets his mind upon the interest of God's. *This nails it!* This needs to be looked at in view of our text.

Peter's radically different opinion or view of what Jesus should be doing was so contradictory to God's interest that he was deemed "a Satan" and a "stumbling block". Do you get that? The "*wise*" man is the one who knows God's interest, knows what God's will is, and supports that will. When you find yourself in contradiction to that will you are a foolish, foolish man. Jesus didn't give Peter credit for being nice, or concerned or protective. He was being Satan and a stumbling block, a hindrance to Jesus. *When one holds a contradictory view or sets their minds on the opposite of what Jesus says, especially when it is pertaining to the salvation of the world, then that person is opposing God!*

In **Acts 5:35**, Gamaliel has the same council. “Men of Israel, take care of what you propose to do with these men.” Proposals come from *views*. The views you take lead to the proposals that you make. Verse 38, “And so in the present case, I say to you, stay away from these men and leave them alone, for if their plan or action should be of men, it will be overthrown.” The storm will be coming; it will bring it down because it has a foundation on sand. That’s basically what Gamaliel is saying. If these men are not from God, when the storms come up against them they’re not going to stand. *But*, he says, <sup>39</sup>“if is of God, you will not be able to overthrow them or else you may even be found fighting against God.”

And so the Jews would be the very storms coming up against the *wise* men who have built their house upon the rock ... the rock being Jesus. Isn’t this the crux of the matter, when we are fighting with God and we are fighting against God? It’s a very dangerous place to be. Bringing our mind in line with His mind, thinking and thoughts is a quest to attain. It is a “Challenger Deep”. I want you to see the follow up to Jesus’ response to Peter in **Matthew 16:24** and following where He talks to him about the ‘cost of discipleship’ and I won’t go into that right now.

In **Romans 8:5** Paul puts this to theological terms what Jesus spoke in the parable. “For those who are according to the flesh, set their minds on the things of the flesh; but those who are in accord with the Spirit; the things of the Spirit.” Flesh is a sandy foundation and will not withstand the storm. Having our minds focused and informed by fleshly pursuits and information leads to faulty thinking, and thus, a faulty life. Only those led by the Spirit, in His words, will be able to form proper opinions.

In **Philippians 3:18-19** Paul speaks of the enemies of the cross of Christ whose end is destruction, whose God is their appetite and whose glory is in their shame who set their minds on earthly things. Earthly things are equivalent to flesh, and flesh is equivalent to sand. In **Philippians 4:10** the Philippians revived the *concern*, or the *view*, (the word concern here is the same word) the *opinion* that they had for Paul. In **Colossians 3:2** he said, *set your minds on things above, not on things that are of the earth*. The *wise* man is about the one who has his mind set on the right things. The *foolish* man, which is the word “moro” (μωρω), is where we get the word “*moron*”.

In Matthew we have seen Jesus use this designation in the Sermon already in **Matthew 5:22** instructing us not to use this word in anger towards other people. Jesus uses this word to describe the Jewish Pharisees and Scribes in **Matthew 23:17**. He says, “You fools, and blind men.” In **Matthew 25:2-3** and **8**, in the parable regarding getting ready for the bridegroom, he tells the five *foolish* virgins that they are to be ‘shut out’ and the five *prudent* virgins to be allowed into the banquet; the difference between them was some were thoughtful enough to bring an extra supply of oil and the others didn’t.

In **1 Corinthians 1:25** Paul, as a matter of comparison, speaks of the *foolishness* of God being *wiser* than man’s *wisdom*, and how God chose foolish and weak things to shame the *wise*. In **1 Corinthians 3:18** Paul urges ‘the wise of this age’ to become ‘foolish’ so he can be genuinely wise. Also, in **1 Corinthians 4:10** Paul declares himself foolish in Christ compared to the Corinthians who were prudent. This was Paul’s sarcasm. Paul warns against foolish and ignorant speculations knowing they produce quarrels in **2 Tim. 2:23**.

In **Titus 3:9** Paul calls these unprofitable and worthless. Wisdom versus foolishness is a common Biblical theme.

‘Mindset’ has more than application to propositional truths. It encompasses views shaped by experience. The current emphasis on trauma, for instance in our world, trauma informed care is illustrative of this. We know that the experiences of people, especially in the formative years of their life, are a powerful influence on how one ‘looks at’ life. Issues of acceptance, security etc. are formed in the mind. A big part of parenting is helping our children interpret life in light of God’s view of all situations. It only takes one or two wrong interpretations for a person to develop illegitimate ways of coping with life. As Jesus teaches in this very simple parable; *foundation matters greatly!* It is the difference between wisdom and foolishness.

Well, He uses the word here “*like*”, that a person is “like” a wise man or a foolish man. “Like” means similar, resembling and so forth. And I just throw this in to make a couple of points here. Jesus is making a comparison between the things in this story and the things in real life. So, this is an apples to apples task. Whenever we’re comparing one thing to another, we need to be sure that we compare it appropriately. In **Matthew 13:31** He uses the term, *the Kingdom of God is “like”*. **Matthew 22:39**, *the second greatest command is “like”* or is similar in form or a force to *the first and the greatest of the commands*. This is a primary tool in the Godhead in communicating with us. So, often, when God communicates with us He has to compare things ... things we know something about with something that we don’t know about.

The outcome of the two houses is that one fell and the other did not. The word “*fell*”, again, is “*pipto*” (πιπτω) and it means a lighting, fail or fall from a higher to a lower place. It is used several times in Matthew. It is used in **Matthew 2:11**, the wise men fell to the ground to worship the baby Jesus. It’s used in **Matthew 4:9** when Satan offered to give Jesus the Kingdoms of the world if He “*fell*” down and worshiped him. In **Matthew 10:29**, no sparrow “*falls*” to the ground without notice of the Father. In **Matthew 13:4** and following in the sowing of the seed, they “*fall*” on different kind of ground. In **Matthew 15:14** Jesus says if the blind people lead blind people, they will both “*fall*” into a ditch. **Matthew 15:27** a woman speaks of crumbs that “*fall*” from the master’s table which the dogs eat. In **Matthew 17:6** on the Mount of Transfiguration the disciples “*fell*” to the ground and were terrified. In **Matthew 17:15** the lunatic “*falls*” into the fire. In **Matthew 18:26**, the slave “*falls*” to the ground begging forgiveness, and in **18:29** you have a similar occurrence. In **Matthew 21:44** it talks about both ‘*falling*’ on the stone, and the stone ‘*falling*’ on him which causes harm. The stone, of course, is Jesus. In **Matthew 24:29** it talks of the stars ‘*falling*’ from the sky. In **Matthew 26:39** Jesus ‘*fell*’ on His face in the garden.

In **Romans 11:11, 22** it speaks of those who ‘*fell*’ spiritually. In **Romans 14:4** it is to one’s own master that one stands or “*falls*”. **1 Corinthians 10:8** acting immorally leads to a “*fall*”. **1 Corinthians 10:12** the one who thinks he stands must take heed lest he “*falls*”. In **1 Corinthians 13:8**, love never “*falls*” or “*fails*”. **Hebrews 13:17**, the bodies “*fell*” in the wilderness ... the bodies of the Israelites. In **Hebrews 4:11**, be careful not to follow the Jews in their disobedience and thereby “*fall*”. Keeping our “yes”, “yes” will prevent us from “*falling*” under judgment. **Revelation 2:5** Remember the height from which you have “*fallen*” and repent.

For the most part, we have two options. We can **fall down** and worship or we can **fall down** in sin. The fact that we need to **come down**, to alight, to land either will happen by voluntary surrender or forced or natural consequences. I can come down on my own, or be brought down, but the storm will come and it will test my life to see what will be. If I have already dug down deep and I have placed my foundation on Jesus Christ and His Words, then I will have already bowed. I will already have submitted. I will have already **fallen** before Him. But if the storms of life come against me and bring me down; sin and doubt and fear and so many things come against my house, it will bring it down, and maybe when I'm down I will look up and say, 'I should have built my house upon the rock'.

**Falling** sounds negative but it depends on the context. **Falling** down in worship is positive; **Falling** down due to immorality is not. Love never **falls**. **His love never fails**. Amen.

Well, the Sermon is completed. So what was the response?

**Luke 7:1** simply says, "When He had completed all His **teaching** in the hearing of the people, He went to Capernaum. The word translated "**discourse**" here is "rhemata" (ρηματα). In **Luke 3:2** Luke says that the word of God came to John in the wilderness. Sometimes Jesus' words were even hidden from His disciples as in **Luke 9:45** and **18:34**. **Luke 24:8** simply says, "And they remembered His words". Here, it is rhema (ρημα), His spoken word as opposed to the written word. So rhema or the rhemata is the **spoken word**. It is the "**discourse**". **Matthew 7:28** says the multitudes were amazed at His teaching. <sup>28</sup> **When Jesus had finished these words, the crowds were amazed at His teaching...**

The word **amazed** "existemi" (εξίστημι) means to strike out of one's wits, to be astounded, to be amazed. The word could mean "panic" or "shock", to strike one out of self-possession, to expel by a blow. This seems a sermon was a blow that knocked the 'self' out of them. It was used in **Matthew 13:54**, "He came to His hometown and began teaching them in the synagogue so that they were **astonished**, and they said, "Where did this man get this wisdom and these miraculous powers?" In **Matthew 19:25** concerning the statement about 'a camel going through the eye of a needle' the disciples were very astonished and said, "Who then can be saved?" In **Matthew 22:33** the crowds were astonished at His teaching.

Could we say that His teaching was shocking to them, and not always, in an admirable way? Sometimes they were simply "floored" as we say; they were floored by His words like a punch to the belly. They didn't know how to take Jesus.

In the Sermon, Jesus seems so full of authority, so certain, so bold, so convinced and so convincing. It says in **Matthew 7:29** that <sup>29</sup> "**for He was teaching them as one who had authority, and not as their scribes.**"

He had power, ability, faculty, efficacy, energy, liberty, license, rule, dominion, jurisdiction, and full power. Jesus spoke in all those ways. Jesus was in control. He was not timid. He was His own authority. He spoke from first Person. He was not dependent on human traditions or precedents. His view and interpretation was "it". He had no need for commentaries. He had no need for taking polls or clarifications. His words were to be heard and put into practice period! **Jesus is Lord.**

The Scribes appealed to the authority of others to establish their cases, and when you base your teachings on precedent, on church law, or creeds you're making them your authority. The Scribes here are people who are "grammar experts" ... people who major in grammar. They are a writer, a secretary, or town clerk; certainly a subservient one; someone who takes orders ... "do as you are told" kind of job.

The Pharisees, the teachers of the Law, and the Priests; especially Chief Priests had the most clout, and in the Roman world, these Scribes had charge of the latest decrees. They would read them to the public and reading what others had written.

In the Jewish sense, the Scribes were skilled in Jewish Law. As a lawyer, he translated the Sacred Books and interpreted difficult passages. They are mentioned with the Elders and the Chief Priests and others, and often seen in the Sanhedrin.

Herod asked them where the Christ was to be born in **Matthew 2:4**. They gave the right answer. In **Matthew 5:20** Jesus says one's righteousness must exceed the righteousness of the Scribes and the Pharisees in order to enter the Kingdom of Heaven.

In **Matthew 12:38** they and the Pharisees request to see a sign and Jesus groups them in with an evil and adulterous generation. In **Matthew 20:18** Jesus says it will be the Scribes along with the Chief Priests who will *condemn Him to death*. It was the Scribes who became indignant when they saw the children rejoicing as they saw Jesus entering the city of Jerusalem. They seemed to be on the wrong side of the issue; the wrong side of Jesus at every turn.

*But nevertheless, God used their twisted reasoning to bring about the salvation of the world.* The crowd did not seem to have much respect for these people. They were no longer shocked at what the Scribes would say, just as we are not surprised at what our lawyers and legal experts often come up with.

So, the Sermon comes to an end. Jesus has delivered His most complete teaching to date. He has covered much but has put forth the theme of the **two ways**. He speaks in 'either/or' terms. He lays out the choices that man has. He gives us a template for life. We can know how to test and approve God's good, pleasing and perfect will by what was said. Jesus, without notes, delivered a stunning and shocking teaching that sets the stage for the rest of His ministry.

Well, that's the end of the Sermon on the Mount. We have covered it all in many, many weeks and it was great to be able to teach The Sermon on the Mount ... the greatest sermon, perhaps that has ever been preached in the history of the world from the lips of Jesus Himself.

Thank you for joining us. You can find a lot of things by going to our website at <https://www.centalsarasota.org/>. You can find how to get to many places there and find out more about the Central Church of Christ in Sarasota, Florida. Thank you again for joining me and I'll be back with you next week and we'll pick up with some of the stories and other things that happened in the life of Jesus. God bless.