

Matthew 7:24-25 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

Matthew 7:1
Matthew 7:2
Matthew 7:3
Matthew 7:4
Matthew 7:5
Matthew 7:6
Matthew 7:7
Matthew 7:8
Matthew 7:9
Matthew 7:10
Matthew 7:11
Matthew 7:12
Matthew 7:13
Matthew 7:14
Matthew 7:15
Matthew 7:16
Matthew 7:17
Matthew 7:18
Matthew 7:19
Matthew 7:20
Matthew 7:21
Matthew 7:22
Matthew 7:23
Matthew 7:24
Matthew 7:25
Matthew 7:26
Matthew 7:27
Matthew 7:28
Matthew 7:29

Matthew 7:24 **"Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. (NASB: Lockman)**

Greek: [Pas oun hostis akouei \(3SPAI\) mou tous logous toutous kai poiei \(3SPAI\) autous homiothesetai \(3SFPI\) andri phronimo, hostis okodomesen \(3SAAI\) autou ten oikian epi ten petran.](#)

Amplified: So everyone who hears these words of Mine and acts upon them [obeying them] will be like a sensible (prudent, practical, wise) man who built his house upon the rock. ([Amplified Bible - Lockman](#))

KJV: Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

NLT: Anyone who listens to my teaching and obeys me is wise, like a person who builds a house on solid rock. ([NLT - Tyndale House](#))

Phillips: "Everyone then who hears these words of mine and puts them into practice is like a sensible man who builds his house on the rock. ([New Testament in Modern English](#))

Wuest: Therefore, everyone who is of such a character as to be habitually hearing these words of mine and habitually doing them, shall be likened to an intelligent man who is of such a nature that he built his house upon the rocky cliff. (Eerdmans)

Young's: 'Therefore, every one who doth hear of me these words, and doth do them, I will liken him to a wise man who built his house upon the rock;

Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock: Pas oun hostis akouei (3SPAI) mou tous logous toutous kai poiei (3SPAI) autous homiothesetai (3SFPI) andri phronimo, hostis okodomesen (3SAAI) autou ten oikian epi ten petran:

- Mt 7:7,8,13,14; 5:3-12; 28-32; 6:14,15,19-21; 12:50; Lk 6:47-49; 11:28; Jn 13:17; 14:15,22-24; 15:10,14; Ro 2:6-9; Gal 5:6,7; 6:7,8; Jas 1:21-27; 2:17-26; 1John 2:3; 3:22-24; 5:3-5; Re 22:14,15
- **Wise** Job 28:28; Ps 111:10; 119:99,130; Pr 10:8; 14:8; Jas 3:13-18
- 1Co 3:10,11
- [Matthew 7 Resources](#) - Multiple Sermons and Commentaries
- [Matthew 7:13-29: The Way to Heaven - Study Guide \(see dropdown\)](#) - John MacArthur
- [Matthew 7:13-27: Foundations of Grace, Part 2](#) - John MacArthur
- [Matthew 7:13-27: Two Paths, One Way](#) - John MacArthur
- [Matthew 7:21-27: Saved or Self-Deceived, Part 2](#) - John MacArthur
- [Matthew 7:21-27: Unmasking Christmas Hypocrites](#) - John MacArthur

Matthew 7:24-27
Two...builders
two...houses
two...foundations
two...outcomes

Therefore (term of conclusion) in light of the fact that there is no middle ground between profession and possession of kingdom life and the destinies are so diametrically different, Jesus reemphasizes the crucial nature and need for personal choice and genuine, not feigned obedience to His Word, in order for one to enter the Kingdom of Heaven. Hearing the word and even approving of it is not sufficient unless it is accompanied by obedience.

Everyone (pas) makes this application general and leaves no room for exceptions. All must pass the test of application. Either everyone responds or does not respond, which leaves no room for middle ground. Both groups have heard the truth that Jesus is the only Way to enter the kingdom of heaven and eternal life.

Marvin Vincent commenting on "may be compared" writes that...

The picture is not of two men deliberately selecting foundations, but it contrasts one who carefully chooses and

prepares his foundation with one who builds at hap-hazard. This is more strongly brought out by Luke (Lk 6:48): "Who digged and went deep, and laid a foundation upon the rock" (Rev.). Kitto ("Pictorial Bible") says:

At this very day the mode of building in Christ's own town of Nazareth suggests the source of this image. Dr. Robinson was entertained in the house of a Greek Arab. The house had just been built, and was not yet finished. In order to lay the foundations he had dug down to the solid rock, as is usual throughout the country here, to the depth of thirty feet, and then built up arches.

The abrupt style of verse 25 pictures the sudden coming of the storm which sweeps away the house on the sand: "Descended the rain, and came the floods, and blew the winds." ([Matthew 7](#))

Hears ([191](#)) (**akouo**) means to hear with attention, to hear with the ear of the mind or to hear effectually as to perform or grant what is spoken. In this verse the **present tense** indicates this person continuously listens to Jesus' words.

Note that both "builders" heard the same message. The difference is that this builder heard and responded in faith, becoming a doer of His Word. This builder placed His trust in the Lord, while the other builder, who heard the same message, placed his confidence in himself.

Acts ([4160](#)) (**poieo**) means does which expresses action either as completed or continued. In this verse the **present tense** calls for this to be one's lifestyle. Jesus is saying that obedience to God's Word not just the hearing of it is an evidence of true faith.

THOUGHT - Dear pastor, how would you describe His church which you shepherd? Are you a Bible believing church or as Richard Wurmbbrand asked Pastor R Kent Hughes "a Bible-living church"? A good question to ponder.

Spurgeon writes...

Here is the Savior's peroration, and yet, it is as simple as any other part of the address. Here is an evident absence of all artificial oratory. The whole of his hill-sermon was intensely earnest, and that earnestness was sustained to the end, so that the closing words are as glowing coals, or as sharp arrows of the bow. Our Lord closes not by displaying his own powers of elocution, but by simply and affectionately addressing a warning to those who, having heard his words, should remain satisfied with hearing, and should not go forth and put them into practice. As according to usual experience a preacher warms to his subject as he advances, and becomes more intense as he nears his final sentences, we are bound to give the more earnest heed to the words which are now before us, with which the Lord of all preachers concluded his memorable discourse.

Jesus had been saying many things, but these are two words to which I think he specially alluded when he said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man."

The first of these words was, "Enter ye in" (Matthew 7:13); and the second was, "Beware" (Mt 7:15).

Our Lord had spoken of the "strait gate," of the "narrow way," and of the few who travel it, and his urgent admonition was, "Enter ye in." Not "Learn ye all concerning it, and then be satisfied;" not "Find fault with the travelers and the road;" not "Seek to enlarge the gate and widen the way," but "Enter Ye in."

Be obedient to the gospel, believe its testimony concerning Jesus; enter into fellowship with its mysteries, receive its blessings: be travelers along its road. "Enter ye in." He who hears of the way to heaven, but enters not into it, is a foolish man; he who hearing of the strait gate, presses to enter in, is a wise man.

Afterwards our Lord added the other admonition, "Beware."

Beware," saith he, "of false prophets;" and after having dwelt for awhile on that, be added in other words, "Beware of false professions."

Of false prophets beware, for they may delude you, they may bring before you a salvation which will not save, a mere mirage that looks like the pure, cooling, refreshing stream, but which only mocks your thirst. Beware of all teaching which would lead you away from the one Savior of the souls of men.

And then he adds, "Beware of false professions," however loudly they make you cry, "Lord, Lord." You may have in company with these professions the loftiest gifts, Such as casting out devils, and the greatest abilities, such as only prophets possess; but they shall not avail you. In that day when the Master shall only accept into his marriage-feast the companions of his warfare on earth, he will say to those who have not done the Father's will, "I never knew ye; depart from me, ye workers of iniquity."

These are two of the savings of Christ, and they are comprehensive of almost all be ever said: "Enter ye in" and "Beware." Take heed that ye do them as well as hear them.

What a mercy there is a rock to build on! We could not have made one; but there is the rock.

J C Ryle comments that we have here...

a striking picture of two classes of Christian hearers. Those who hear and do nothing--and those who hear and do as well as hear--are both placed before us, and their histories traced to their respective ends.

The man who hears Christian teaching, and practices what he hears, is like "a wise man who built his house on a rock." He does not content himself with listening to exhortations to repent, believe in Christ, and live a holy life. He actually repents. He actually believes. He actually ceases to do evil, learns to do well, abhors that which is sinful, and cleaves to that which is good. He is a doer as well as a hearer. (James 1:22.)

And what is the result? In the time of trial his religion does not fail him. The floods of sickness, sorrow, poverty, disappointments, bereavements beat upon him in vain. His soul stands unmoved. His faith does not give way. His comforts do not utterly forsake him. His religion may have cost him trouble in time past. His foundation may have been obtained with much labor and many tears. To discover his own interest in Christ may have required many a day of earnest seeking, and many an hour of wrestling in prayer. But his labor has not been thrown away. He now reaps a rich reward. The religion that can stand trial is the true religion.

The man who hears Christian teaching, and never gets beyond hearing, is like "a foolish man who built his house on the sand." He satisfies himself with listening and approving, but he goes no further. He flatters himself, perhaps, that all is right with his soul, because he has feelings, and convictions, and desires, of a spiritual kind. In these he rests. He never really breaks off from sin, and casts aside the spirit of the world. He never really lays hold of Christ. He never really takes up the cross. He is a hearer of truth, but nothing more.

And what is the end of this man's religion? It breaks down entirely under the first flood of tribulation. It fails him completely, like a summer-dried fountain, when his need is the sorest. It leaves its possessor high and dry, like a wreck on a sand bank, a scandal to the church, a by-word to the infidel, and a misery to himself. Most true is it that what costs little is worth little! A religion which costs us nothing, and consist in nothing but hearing sermons, will always prove at last to be a useless thing.

So ends the sermon on the mount. Such a sermon never was preached before. Such a sermon perhaps has never been preached since. Let us see that it has a lasting influence on our own souls. It is addressed to us as well as to those who first heard it. We are they who shall have to give account of its heart-searching lessons. It is no light matter what we think of them. The word that Jesus has spoken, "the same will judge us in the last day." (John 12:48.)([Matthew 7:21-29 Expository Thoughts](#))

J C Philpot asks that...

What is the Lord's own test of distinction between the wise man who builds on the rock, and the foolish man who builds on the sand? The rock, of course, is Christ, as the sand is self. But the test, the mark, the evidence, the proof of the two builders and the two buildings is the hearing of Christ's sayings and doing them, or the hearing of Christ's sayings and doing them not.

We may twist and wriggle under such a text, and try all manner of explanations to parry off its keen, cutting edge; we may fly to arguments and deductions drawn from the doctrines of grace to shelter ourselves from its heavy stroke, and seek to prove that the Lord was there preaching the law and not the gospel, and that as we are saved by Christ's blood and righteousness, and not by our own obedience or our good works, either before or after calling, all such tests and all such texts are inapplicable to our state as believers. But after all our questions and cavilings, our nice and subtle arguments to quiet conscience and patch up a false peace, there the words of the Lord stand, and, what is more, will stand forever, backed as they are by that solemn declaration from the same lips of eternal truth—"Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven." (Matthew 7:19-21) (The Precepts of the Word of God)

James also emphasizes we must be **doers** and not merely **hearers** writing...

Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does. If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless. This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world. (James 1:21-27-[note](#))

An illustration of Jesus' call for **hearing** to be followed by **doing** is given by **Chuck Swindoll** in his book [Improving Your Serve...](#)

Let's pretend that you work for me. In fact, you are my executive assistant in a company that is growing rapidly. I'm the owner and I'm interested in expanding overseas. To pull this off, I make plans to travel abroad and stay there until the new branch office gets established. I make all the arrangements to take my family in the move to Europe for six to eight months, and I leave you in charge of the busy stateside organization. I tell you that I will write you regularly and give you direction and instructions.

I leave and you stay. Months pass. A flow of letters are mailed from Europe and received by you at the national headquarters. I spell out all my expectations. Finally, I return. Soon after my arrival I drive down to the office. I am stunned! Grass and weeds have grown up high. A few windows along the street are broken. I walk into the receptionist's room and she is doing her nails, chewing gum, and listening to her favorite disco station. I look around and notice the waste baskets are overflowing, the carpet hasn't been vacuumed for weeks, and nobody seems concerned that the owner has returned. I ask about your whereabouts and someone in the crowded lounge area points down the hall and yells, "I think he's down there." Disturbed, I move in that direction and bump into you as you are finishing a chess game with our sales manager. I ask you to step into my office (which has been temporarily turned into a television room for watching afternoon soap operas).

"What in the world is going on, man?"

"What do ya' mean ... ?"

"Well, look at this place! Didn't you get any of my letters?"

"Letters? Oh, yeah—sure, got every one of them. As a matter of fact ... we have had letter study every Friday night since you left. We have even divided all the personnel into small groups and discussed many of the things you wrote. Some of those things were really interesting. You'll be pleased to know that a few of us have actually committed to memory some of your sentences and paragraphs. One or two memorized an entire letter or two! Great stuff in those letters!"

"Okay, okay—you got my letters, you studied them and meditated on them, discussed and even memorized them. BUT WHAT DID YOU **DO** ABOUT THEM?"

"**Do**? Uh—we didn't **do** anything about them."

([Improving Your Serve](#) is a great little exhortational book - I found it good for a dull or dying marriage in need of some "polishing")

D. L. Moody once said that...

Our great problem is the problem of trafficking in un-lived truth. We try to communicate what we've never experienced in our own lives.

Harry Ironside wrote that...

If lips and life do not agree, the testimony will not amount to much

Puritan **Thomas Brooks** warned...

Reader, remember this: if thy knowledge do not now affect thy heart, it will at last, with a witness, afflict thy heart; if it do not now endear Christ to thee, it will at last provoke Christ the more against thee; if it do not make all the things of Christ to be very precious in thy eyes, it will at last make thee the more vile in Christ's eyes.

Søren Kierkegaard ([bio](#)) addressed Jesus' warning regarding hearing and doing in his animal parable on "Duckland"...

It was Sunday morning, and all the ducks dutifully came to church, waddling through the doors and down the aisle into their pews where they comfortably squatted. When all were well-settled, and the hymns were sung, the duck minister waddled to his pulpit, opened the Duck Bible and read: "Ducks! You have wings, and with wings you can fly like eagles. You can soar into the sky! Use your wings!" It was a marvelous, elevating duck scripture, and thus all the ducks quacked their assent with a hearty "Amen!"—and then they plopped down from their pews and **waddled** home!

Wise ([5429](#)) (**phronimos** from **phronéo** = think, have a mindset related to **phren** = diaphragm, regarded by ancients as seat of mental and spiritual activity, came to mean mind or understanding) is an adjective which describes one who is thoughtful, sagacious or discreet. It describes the quality of one's thinking which is the result of insight and stands in opposition to **moros** which means foolish. The idea is that there is understanding combined with wisdom and insight. **Phronimos** implies a cautious, sensible, prudent

character and in Mt 10:16 refers to one as "shrewd" as a serpent. One who is **shrewd** has clever discerning awareness, acute perception and sharp powers of judgment. **Phronimos** also includes the ideas of one who is prudent, sensible and practically wise in relationships with others. There is a type of phronimos that is desirable (eg, here in Mt 7:24, 10:16, et al) and a type that is not desirable (Ro 11:26, 12:16) this latter describing the person who relies on their own innate wisdom.

In context Jesus explains that a truly **wise** person is the one who puts His words into practice, proving that faith in Christ's finished work on the cross (Jn 19:30, 1Jn 2:2) is genuine. On the other hand those builders who profess or pretend to have faith or who have a merely intellectual commitment are **foolish** builders and when the storms of life come, including and especially the final eschatological "storm" leading to the "Lake of fire", their structures fool no one, especially not the Living God.

Phronimos is used 14 times in the NT -

Matthew 7:24 "Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a **wise** man, who built his house upon the rock.

Matthew 10:16 "Behold, I send you out as sheep in the midst of wolves; therefore be **shrewd** as serpents, and innocent as doves.

Matthew 24:45 "Who then is the faithful and **sensible** slave whom his master put in charge of his household to give them their food at the proper time?

Matthew 25:2 "And five of them were foolish, and five were **prudent**.

Comment: Prudent in English describes one who is circumspect and who acts or shows care and thought regarding the future. Not surprisingly each of these uses of phronimos in Mt 25, describe those in a state of a preparedness. The Septuagint uses phronimos in Pr 18:15 -- "The mind of the **prudent** [Lxx = phronimos] acquires knowledge, And the ear of the wise seeks knowledge.")

Matthew 25:4 but the **prudent** took oil in flasks along with their lamps.

Matthew 25:8 "And the foolish said to the **prudent**, 'Give us some of your oil, for our lamps are going out.'

Matthew 25:9 "But the **prudent** answered, saying, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.'

Luke 12:42 And the Lord said, "Who then is the faithful and **sensible** steward, whom his master will put in charge of his servants, to give them their rations at the proper time?

Luke 16:8 "And his master praised the unrighteous steward because he had acted **shrewdly**; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

Romans 11:25 (note) For I do not want you, brethren, to be uninformed of this mystery, lest you be **wise** in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in;

Romans 12:16 (note) Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be **wise** in your own estimation. (cp similar use of phronimos in Septuagint translation of Pr 3:7)

1 Corinthians 4:10 We are fools for Christ's sake, but you are **prudent** in Christ; we are weak, but you are strong; you are distinguished, but we are without honor.

1 Corinthians 10:15 I speak as to **wise** men; you judge what I say.

2 Corinthians 11:19 For you, being so **wise**, bear with the foolish gladly.

There are 27 uses of **phronimos** in the **Septuagint (LXX)** - Ge 3:1; 41:33, 39; 1Sa 2:10; 1Ki 2:35; 3:12; 4:20, 30; 5:7; Pr 3:7; 11:12, 29; 14:6, 17, 35; 15:21; 17:10, 21, 27, 28; 18:14, 15; 19:7, 25; 20:5; Isa. 44:25; Hos. 13:13. The first use in Scripture is notable...

Ge 3:1 Now the serpent was **more crafty** (Heb = 'aruwm = subtle, shrewd, sly; Lxx = phronimos) than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?"

MacDonald rightly observes that...

If a person lives according to the principles of the Sermon on the Mount, the world calls him a fool; Jesus calls him a **wise** man. The world considers a wise man to be someone who lives by sight, who lives for the present,

and who lives for self; Jesus calls such a person a **fool**. ([Believer's Bible Commentary](#))

Both "**builders**" hear His Word, and both build houses that ostensibly exhibit no differences in structure and quality, so that each house looks quite secure in good weather. However the land of Israel is known for sudden, torrential rains that can almost instantly turned dry wadis ([Wadi](#)) into potentially devastating raging torrents. It is the storm which tests the quality of the house, and specifically the nature of the foundation the builder built his or her house upon.

Jesus has a similar statement in the gospel of John declaring that...

"If you love Me, you will keep My commandments...22 Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?" Jesus answered and said to him, **"If anyone loves Me, he will keep My word;** and My Father will love him, and We will come to him, and make Our abode with him. "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. (John 14:15,22-24)

The "**rock**" ([4073](#)) (**petra**) is "these words of Mine", the message of Jesus in the Sermon on the Mount. **Petra** is the Greek word, not for a stone or even a boulder, but a word that describes a great outcropping of rock, a large expanse of bedrock which is solid, stable, and unmovable.

Petra is used 15 times in the NT - Matt. 7:24, 25; 16:18; 27:51, 60; Mk. 15:46; Lk. 6:48; 8:6, 13; Ro 9:33; 1Co. 10:4; 1Pe 2:8; Re 6:15, 16

The "**house**" that is built on the rock is the life lived according to Jesus' teaching

BUILD ON THE ROCK

by Franklin Belden

([Play hymn](#))

We'll build on the Rock, the living Rock,
On Jesus, the Rock of Ages;
So shall we abide the fearful shock,
When loud the tempest rages.

Refrain

**We'll build on the Rock,
We'll build on the Rock;
We'll build on the Rock, on the solid Rock,
On Christ, the mighty Rock.**

Some build on the sinking sands of life,
On visions of earthly treasure;
Some build on the waves of sin and strife,
Of fame, and worldly pleasure.

Refrain

O build on the Rock, for ever sure,
The firm and the true foundation;
Its hope is the hope which shall endure,
The hope of our salvation.

Refrain

ACTING ON HIS MASTER'S WORDS - Archibald Rutledge wrote that one day he met a man whose dog had just been killed in a forest fire. Heartbroken, the man explained to Rutledge how it happened. Because he worked out-of-doors, he often took his dog with him. That morning, he left the animal in a clearing and gave him a command to stay and watch his lunch bucket while he went into the forest. His faithful friend understood, for that's exactly what he did. Then a fire started in the woods, and soon the blaze spread to the spot where the dog had been left. But he didn't move. He stayed right where he was, in perfect obedience to his master's word. With tearful eyes, the dog's owner said, "I always had to be careful what I told him to do, because I knew he would do it."

If a dog can be expected to obey his master, how much more should we who know the Lord and have been redeemed be obedient

to His commands! May you and I be so dependable in doing the Lord's will that our Master would be able to say of us, "I knew he would do it!"—R. W De Haan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

The Leaning Tower

Everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. Matthew 7:24

Today's Scripture & Insight: Matthew 7:24–27

You've probably heard of the famous Leaning Tower of Pisa in Italy, but have you heard of the leaning tower of San Francisco? It's called the Millennium Tower. Built in 2008, this fifty-eight-story skyscraper stands proudly—but slightly crookedly—in downtown San Francisco.

The problem? Its engineers didn't dig a deep enough foundation. So now they're being forced to retrofit the foundation with repairs that may cost more than the entire tower did when it was originally built—a fix that some believe is necessary to keep it from collapsing during an earthquake.

The painful lesson here? Foundations matter. When your foundation isn't solid, catastrophe could ensue. Jesus taught something similar near the end of His Sermon on the Mount. In Matthew 7:24–27, He contrasts two builders, one who built on a rock, another on sand. When a storm inevitably came, only the house with a solid foundation was left standing.

What does this mean for us? Jesus clearly states that our lives must be built through obedience and trust upon Him (v. 24). When we rest in Him, our lives can find solid ground through God's power and unending grace.

Christ doesn't promise us that we'll never face storms. But He does say that when He's our rock, those storms and torrents will never wash away our faith-fortified foundation in Him. By: Adam Holz ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Reflect & Pray

How has your faith helped you to weather the worst storms you've faced? What are some practical ways you can strengthen your faith each day?

Father, storms are inevitable in life. Help us to choose to dwell daily in Scripture and strengthen our strong foundation in You.

The Storm - Neal Beidleman survived the ill-fated 1996 expedition in which eight climbers died on Mount Everest. Some of them had paid \$65,000 for a chance to scale the world's highest peak. In assessing what went wrong, Beidleman said,

"Tragedies and disasters...are not the result of a single decision, a single event, or a single mistake. They are the culmination of things in your life. Something happens and it becomes a catalyst for all the things you've had at risk."

On Everest, that "something" was a raging blizzard. According to journalist Todd Burgess, "If not for the storm, the climbers may have gotten away with taking so many risks. But the storm exposed their weaknesses."

The things at risk in our lives today—matters of spiritual indifference or disobedience—can overwhelm us when the storms come. Jesus told a story of the wise and foolish builders to stress the importance of obedience to His words (Matthew 7:24-27). He said, "Whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock" (Mt 7:24).

Obedience to Christ doesn't eliminate the tempests of life, but it does determine whether we fall or stand in the storm. —David McCasland ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Living for the Lord, fearing Him each day,
Best prepares the soul for the stormy way;
Then as trials come, tempting to despair,
We can rest secure, safe within His care. —D. De Haan

The storms of life reveal the strength of our faith.

*The wise man builds his house on rock
Instead of sinking sand*

*By doing what the Builder says
And following His plan. —Sper*

**To build a godly life,
let God be the architect and His Word the blueprint.**

How To Build A House - I am not an expert carpenter, but I did build my own house (at least most of it). In the process, I learned that I needed a detailed blueprint and the help of someone who had building experience.

The construction project referred to in Matthew 7:24-29 makes mine look like child's play. What Jesus said applies to the lifelong process of building godly character. The detailed instructions are outlined in the Sermon on the Mount. Here are some of them: We must go the extra mile (Mt 5:41-note), bless those who curse us (Mt 5:44-note), and treat others as we would want them to treat us (Mt 7:12-note).

As we try to put Jesus' instructions into practice, we face the challenge of building. No sooner do we seek to obey than we see our need for the help of someone who is wiser and stronger than we are. Jesus, the Master Builder, is that One. He lived a perfect life and died on the cross to pay the penalty for our sins. When we receive Him as our Savior, we receive the One who was tempted just as we are, yet He was without sin (He 4:15-note). And He will never leave us (He 13:5, 6-notes).

Study the plan carefully and seek the wisdom of Jesus always. Only He can help you to build a house that is strong enough to withstand the storms of life. —Dennis J. De Haan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

The wise man builds his house on rock
Instead of sinking sand
By doing what the Builder says
And following His plan. —Sper

**To build a godly life,
let God be the architect and His Word the blueprint.**

A heavy rain had stopped falling just before a man drove down a lonely road. As he rounded a curve, he saw an old farmer surveying the ruins of his barn. The driver stopped to ask what happened. "Roof fell in," said the farmer. "Leaked so long it just rotted clear through." "Why didn't you fix it before it got so bad?" asked the stranger. "Well, sir," replied the farmer, "I just never seemed to get around to it. When the weather was good, I didn't need to. And when it rained, it was too wet to work on!"

It's easy to think, someday I'll take care of those little sinful habits; someday I'll start living for Christ. Such an attitude is no different from that of the farmer. Jesus said, "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock" (Matt. 7:24).

We grow strong in character by applying God's Word to our daily activities. —D. J. De Haan

THE WISE BUILDER

Charles Simeon...

Mt 7:24, 25, 26, 27

IT is of great importance in preaching the Gospel, to discriminate between the different characters to whom we deliver our message, and to separate the precious from the vile. If this be neglected, the wicked will hold fast their delusions, and the righteous continue in bondage to their fears: but if we be faithful in the discharge of this part of our duty, those among whom we minister, will be led to a knowledge of their own proper character and condition. Our blessed Lord, at the conclusion of his Sermon on the Mount, shews us how we should apply our subjects to the hearts and consciences of our hearers. In the words before us he describes,

I. The character and condition of the godly—

Their character is drawn in simple but comprehensive terms—

["They come to Christ:" this is absolutely necessary to their entrance on the divine life: till they have come to Christ under a sense

of their own guilt and helplessness, they have no pretensions to godliness; they are obnoxious to the curse of the law, and the wrath of God

After they have come to Christ, “they hear his sayings;” they sit at his feet, like Mary,” desiring to be fully instructed in his mind and will. With this view they study the Holy Scriptures, and “meditate in them day and night:” with this view also they attend the ordinances, and “receive the word, not as the word of man, but as it is in truth, the word of God.”

They do not, however, rest in hearing his sayings; but they go forth to “do them.” They desire to know his will in order that they may do it. They love the most searching discourses, because by them they discover the evil of their own hearts, and are led to aspire after a fuller conformity to the Divine image: nor would they rest, till they feel every “thought and desire captivated to the obedience of Christ.”]

Their condition is exhibited in an apt similitude—

[A man who builds his house upon a rock, shews that, however temperate the weather may be at the time he is building, he expects tempests to arise: and when the storms do come, he feels himself secure, from a consciousness that his house is so constructed as to withstand their violence.

Now a godly man resembles him in foresight and in security. He knows that, though he may at present be able to live in some tolerable comfort without religion, it will not be always so: he feels that, when misfortunes, troubles, sickness, and death shall come, he will be miserable without a well-founded hope of immortality. Hence he will not be satisfied with any religion that will not stand the test of scriptural examination; for he knows that no other will prove sufficient in the hour of trial.

When the storms blow, and the tempests beat upon him, then he finds the benefit of having “digged deep,” and laid his foundation well. Then he stands immoveable secure: the promise and oath of Jehovah are his firm support: Omnipotence itself upholds him. In vain do troubles from without, or temptations from within, assault him: even in the immediate prospect of death itself he retains his confidence, “knowing in whom he has believed,” and assured that Jesus will save him to the uttermost.]

In a perfect contrast to this, our Lord exhibits,

II. The character and condition of the ungodly—

Their character is the very reverse of that already drawn—

[It is worthy of observation, that nothing is said of their coming unto Christ. Here is their radical defect: had they ever come as perishing sinners to him, they should have wanted nothing for the perfecting of their salvation: but they are too proud to stoop to such an humiliating method of obtaining mercy: they do not feel their desert of God’s wrath, or their need of a mediator: and therefore, though they will compliment Jesus with the name of Saviour, they will not flee to him for refuge as those who know that without him they must for ever perish.

They will indeed “hear his sayings; but they will not do them.” They may take a pleasure in hearing the Gospel preached; and, like Ezekiel’s hearers, attend the ministration of the word with as much delight, as others listen to a musical performance. They may even shew an extraordinary zeal about the ordinances of religion, and may alter their conduct, like Herod, in many things: but there is some darling lust with which they will not part. When their besetting sin comes to be exposed, they draw back, unwilling to have their wounds probed, and their lusts mortified. When they are required to “pluck out their right eye, and to cut off their right hand,” they turn away, exclaiming, “This is an hard saying; who can hear it?”

This stamps their character as ungodly. It is not the commission of any gross sin that constitutes men ungodly; but it is the retaining of some bosom lust, the rendering of only a partial obedience to the law, the “not having the heart right with God.”]

The similitude also reversed exactly describes their condition—

[A person who, because the weather is fair, builds his house without any proper foundation, will, as soon as storms and tempests arise, find reason for regret. The house, for want of a foundation, will be undermined, and fall. He will then lose all the labour and money that he has bestowed upon it, and perhaps, with all his family, be overwhelmed in its ruins.

The ungodly man “is like to him” in folly, and in danger. His religion must come to the test at last: if it bear him through his trials in life, and uphold him with some degree of comfort in death, still it can never bear the scrutiny of the judgment day: then every man’s work will be tried as by fire; and that which does not endure the fire, will be burnt up. How will the folly of trusting to vain delusions appear in that day! What regret and sorrow will arise in the mind of him who has laboured so much for nought! And how “great will be his ruin,” when he shall have no shelter from the wrath of God, and when the goodly fabric that he built shall crush him to atoms!

O that we well considered this; and that all of us would build as for eternity!]

Let us learn from hence,

1. The necessity of practical religion—

[Religion does not consist in mere notions, however just or scriptural; but in a conformity of heart and life to the will of God. We must not, however, mistake, as though our works were the foundation whereon we are to build (that would indeed be a foundation of sand): Christ is the only foundation of a sinner's hope; the only rock on which we must build: but then we must shew that we do build on him, by the super-structure which we raise upon him: and if the superstructure be not such as to prove that we are founded on him, our hopes of standing in the day of judgment are vain and delusive.]

2. The excellence of practical religion—

[A house, whose foundation is deep, and fixed upon a rock, will stand, whatever storms or tempests may beat upon it. And thus it is with the practical and consistent Christian. His principles will bear him up in the day of adversity: he may defy all the hosts both of men and devils; for none shall ever separate him from the love of God that is in Christ Jesus our Lord. And when the most specious structures shall fall, to the confusion and ruin of those who erected them, the wise builder shall dwell secure amidst the desolating judgments and the wreck of worlds.]

Matthew 7:25 "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](#). ([NASB: Lockman](#))

Greek: [kai katebe \(3SAAI\) e broche kai elthon \(3PAAI\) oi potamoi kai epneusan \(3PAAI\) oi anemoi kai prosepesan \(3PAAI\) te oikia ekeine, kai ouk epesen. \(3SAAI\) tethemelioto \(3SPLPI\) gar epi ten petran.](#)

Amplified: And the rain fell and the floods came and the winds blew and beat against that house; yet it did not fall, because it had been founded on the rock. ([Amplified Bible - Lockman](#))

KJV: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

NLT: Though the rain comes in torrents and the floodwaters rise and the winds beat against that house, it won't collapse, because it is built on rock. ([NLT - Tyndale House](#))

Phillips: Down came the rain and up came the floods, while the winds blew and roared upon that house - and it did not fall because its foundations were on the rock. ([New Testament in Modern English](#))

Wuest: And the violent rainstorm came down and the torrents came, and the winds blew and rushed upon and beat against that house, and it did not fall, for it had been built upon the rocky cliff as its foundation and was firmly established upon it.

Young's: 'and the rain did descend, and the streams came, and the winds blew, and they beat on that house, and it fell not, for it had been founded on the rock.

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: [kai katebe \(3SAAI\) e broche kai elthon \(3PAAI\) oi potamoi kai epneusan \(3PAAI\) oi anemoi kai prosepesan \(3PAAI\) te oikia ekeine, kai ouk epesen, \(3SAAI\) tethemelioto \(3SPLPI\) gar epi ten petran:](#)

- **Rain** Ezekiel 13:11-16; Malachi 3:3; Acts 14:22; 1 Corinthians 3:13-15; James 1:12; 1Peter 1:7
- **Rock** Mt 16:18; Psalms 92:13, 14, 15; 125:1,2; Ephesians 3:17; Colossians 2:7; 1Peter 1:5; 1 John 2:19
- [Matthew 7 Resources](#) - Multiple Sermons and Commentaries
- [Matthew 7:13-29: The Way to Heaven - Study Guide \(see dropdown\)](#) - John MacArthur
- [Matthew 7:13-27: Foundations of Grace, Part 2](#) - John MacArthur
- [Matthew 7:13-27: Two Paths, One Way](#) - John MacArthur
- [Matthew 7:21-27: Saved or Self-Deceived, Part 2](#) - John MacArthur
- [Matthew 7:21-27: Unmasking Christmas Hypocrites](#) - John MacArthur

OUR FOUNDATION IS SECURE

IN CHRIST JESUS OUR ROCK

Rain...floods...winds - Three metaphorical descriptions of the various types of severe testing every "building" will experience. Beloved, you may feel like the foundation of your faith is failing but take courage for you are in Christ the Ark and no flood of affliction will ever cause you to drown. Your salvation is eternally secure. But don't be surprised at the fiery ordeal which comes upon you for your testing! (1 Peter 4:1-[note](#)) As Paul said "Through many afflictions we must enter the kingdom of heaven...For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, experiencing the same conflict which you saw in me, and now hear [to be] in me....Indeed, all who desire to live godly in Christ Jesus will be persecuted." (Acts 14:22, Php 1:29-30-[note](#), 2 Ti 3:12-[note](#))

BUILD ON THE ROCK

I build on the Rock, on the Rock of God,
Build on the Rock, Christ Jesus;
I dug down deep and build on the Rock,
Build on the Rock of God.

Refrain

*I hold not the Rock, but the Rock holds me,
The Rock holds me, the Rock holds me;
I rest on the Rock, and the Rock holds me,
Resting on the Rock of God.*

[\(Play hymn\)](#)

For (**gar** - [term of explanation](#)) introduces the critical parameter which determines whether the building survives the severe tests of the elements -- the foundation is the critical factor. The right foundation allows the building to survive the most intense testing. This picture is another description of the person who has entered the small gate and narrow path (Mt 7:13, 14). This group hears Jesus' words and obeys.

Spurgeon writes...

For the best man will have his troubles. (And slammed against...) For the best man will feel the troubles; they will come home to him.

For the best man will be tried, and perhaps all the more because he is such.

Whoever you are, and whatever you build, it will be tried. No matter how firm is the rock beneath you, the winds will blow, and the rains will pour down upon your building. Whether you are in a palace or in a hovel, trial and testing must and will come to you: "The floods came, and the winds blew, and beat upon that house

Founded ([2311](#)) (**themelios** from **themélios** = foundational, fundamental, describing that which lies beneath, foundation, base and reference is always to something secure and permanent in itself) means to lay a foundation, found, erect or consolidate. Jesus uses the past perfect tense which describes a once for all completed action in the past which has ongoing or continuing effect or results. It had been built upon the rock and it stood.

[How Firm a Foundation](#)

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You, who unto Jesus for refuge have fled?

In every condition, in sickness, in health;
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be.

Fear not, I am with thee, O be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen and help thee, and cause thee to stand
Upheld by My righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathways shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

Even down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake.

Rock (4073) (**petra** feminine of the masculine noun **petros**) refers to a massive rock, a large expanse of bedrock or a great outcropping of rock. Vine distinguishes **petra** as a "mass of rock" from the masculine **petros** which refers to a detached stone or boulder, including a stone that might be thrown or easily moved. Jesus uses **petra** to refer to rocky soil in Luke 8:6, 13.

NIDNTT writes that in classical Greek...

petra means rock, a mass of rock, boulder, and stone as material; it is used as early as Homer for a symbol of firmness (Od. 17, 463), and from the 5th cent. B.C. onwards of hard-heartedness (Aesch., PV 2, 244; Eur., Andromache 537). **petros**, likewise attested from earliest times, means a (broken off) piece of rock, stone (**lithos**). A strict distinction of meaning cannot however be maintained: **petros** can mean, rock, and **petra**, stone (cf. Homer, Od. 9, 243; Hesiod, Theog. 675; Soph., OC 1595; O. Cullmann, *petra* TDNT VI 95; and Peter: Disciple, Apostle, Martyr, A Historical and Theological Study, 19622 ([Brown, Colin, Editor. New International Dictionary of NT Theology. 1986. Zondervan](#)))

Here are the 15 uses of **petra** in the NT...

Matthew 7:24 "Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the **rock**.

Matthew 7:25 "And the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been founded upon the **rock**.

Matthew 16:18 "And I also say to you that you are Peter (**petros**), and upon this **rock (petra)** I will build My church; and the gates of Hades shall not overpower it.

Comment: For discussion of this controversial verse see MacArthur's messages -[Matthew 16:18-20: The Church that Christ Builds 1](#); [Matthew 16:18-20: The Church that Christ Builds 2](#)) and/or S Lewis Johnson's message [Is Peter the Rock?](#)

I agree with **Kenneth Wuest's** interpretative translation of Mt 16:18

You are **Petros**, a Rock-like man, and upon this **petra**, this huge Gibraltar-like rock, my deity, I will build my Church.

Matthew 27:51 And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the **rocks** were split,

Matthew 27:60 and laid it in his own new tomb, which he had hewn out in the **rock**; and he rolled a large stone against the entrance of the tomb and went away.

Mark 15:46 And Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been hewn out in the **rock**; and he rolled a stone against the entrance of the tomb.

Luke 6:48 he is like a man building a house, who dug deep and laid a foundation upon the **rock**; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built.

Luke 8:6 "And other seed fell on **rocky** soil, and as soon as it grew up, it withered away, because it had no moisture.

Comment: Compare to Mark 4:5 where the cognate **petrodes** (**petra** + **eídos** = shape or appearance) is used to mean rock like. The idea here seems to be a thin layer of top soil beneath which is solid rock. I have a patch like this in my front lawn and needless to say no grass grows in that spot. Jesus is presenting the picture of thin soil on top of solid rock, allowing no chance for deep roots that would enable the plants to survive just as those who heard the seed of the word on similar "soil" did not persevere (see Mk 4:16, 17).

Luke 8:13 "And those on the **rocky** soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.

Romans 9:33 (see note) just as it is written, "Behold, I lay in Zion a stone of stumbling and **arock** of offense, And he who believes in Him will not be disappointed."

1 Corinthians 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual **rock** which followed them; and the **rock** was Christ.

Comment: See use of **petra** below in the OT parallel passage, Exodus 17:6.

1 Peter 2:8 (note) and, "A stone of stumbling and a **rock** of offense"; for they stumble because they are disobedient to the word, and to this doom they were also appointed.

Revelation 6:15 (note) And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the **rocks** of the mountains;

Revelation 6:16 (note) and they said to the mountains and to the **rocks**, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb;

Petra is used 75 times in the **Septuagint (LXX)** - Ex 17:6; 33:21f; Nu 20:8, 10, 11; 24:21; Deut. 8:15; 32:13; Jos. 5:2; Jdg. 1:36; 6:20f; 13:19; 15:8, 11, 13; 20:45, 47; 21:13; 1 Sam. 13:6; 14:4; 23:25, 28; 2Sa 21:10; 22:2; 1 Ki. 19:11; 2 Ki. 14:7; 1 Chr. 11:15; 2 Chr. 26:7; Neh. 9:15; Job 14:8, 18; 19:24; 22:24; 24:8; 39:1, 28; Ps. 27:5; 40:2; 61:2; 78:15f, 20; 81:16; 104:18; 105:41; 114:8; 136:16; 137:9; 141:6; Prov. 30:19, 26; Song. 2:14; Isa. 2:10, 21; 5:28; 8:14; 16:1; 22:16; 31:9; 33:16; 42:11; 48:21; 50:7; 51:1; Jer. 4:29; 5:3; 13:4; 18:14; 23:29; 48:28; Ezek. 3:9; Amos 6:12; Nah. 1:6; Hab. 2:1.

One of the most famous uses of **petra** is in Exodus where God declared to Moses...

Exodus 17:6 "Behold, I will stand before you there on the **rock** (**Heb** = **tsuwr** = masculine noun = large rock or boulder; **Lxx** = **petra**) at Horeb; and you shall strike the **rock**, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

Comment: The physical rock in Exodus serves as what is referred to as a type of Christ (as taught by Paul in 1Co 10:4). Typology is one of those fields of study where one can go extremes - either dismissing it almost entirely ("throwing the baby out with the bath water" so to speak) or finding "types" in far more OT passages than can be reasonably substantiated by NT passages. For more discussion on the interesting study of typology see **Typology - Study of Biblical types**. As an aside **Patrick Fairbairn** in his two volume treatise on Typology of Scripture has this summary of what he considers valid OT types...

Leaving out of view the tabernacle, with its furniture and services, which, as a whole, is affirmed in the epistles to the Hebrews and the Colossians to have been of a typical nature, the following examples are what the writers now referred to usually regard as having something like an explicit sanction in Scripture:

1. Persons or characters: Adam (Ro 5:11, 12; 1Co 15:22); Melchizedek (Heb 7:1, 10, 11, 15, 17); Sarah and Hagar, Ishmael and Isaac, and by implication Abraham (Ga 4:22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35); Moses (Ga 3:19; Acts 3:22, 23, 24, 25, 26); Jonah (Mt. 12:40)...

2. Transactions or events: the preservation of Noah and his family in the ark (1Pe 3:20); the redemption from Egypt and its Passover-memorial (Lk 22:15, 16; 1Co 5:7, Ex 12:21, 22, 23, 24); the exodus (Mt 2:15); the passage through the Red Sea, the giving of manna (Ex 16:31, 32, Jn 6:31, 32, 33, 34, 35), Moses veiling of his face while the law was read (2Co 3:13, 14,

15); the water flowing from the smitten rock (1Co 10:4); the serpent lifted up for healing in the wilderness (Jn 3:14, Nu 21:7, 8, 9), and some other things that befell the Israelites there (1Co 10:5, 6, 7, 8, , 9, 10, 11; Jn 5:33; Rev. 2:17). (Patrick Fairbairn. Typology of Scripture Volume 1)

Numbers 20:8 "Take the rod; and you and your brother Aaron assemble the congregation and speak to the **rock** (Heb = cela' = crag, cliff, rock; Lxx = petra) before their eyes, that it may yield its water. You shall thus bring forth water for them out of the **rock** (Heb = cela' = crag, cliff, rock; Lxx = petra) and let the congregation and their beasts drink."

Comment: In Nu 20:11 instead of speaking to the rock, Moses struck the rock which was judged by Jehovah as a sign of Moses' unbelief, the punishment being that Moses would not be able to physically lead Israel into the promised land of Canaan.

2 Sa 22:2 And he (David) said, "The LORD is my **rock** (Heb = cela' = crag, cliff, rock; Lxx = petra) and my fortress and my deliverer

Jehovah was the foundation and the strength of His people Israel in the OT and of believers in the NT. **Do you know Him as your Rock?**

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure;
Save from wrath and make me pure. ([Play](#))

An illustration of our foundation on the rock. It seems that in as we turned into the 21st century, the number of hurricanes spawned in the Atlantic seemed to increase dramatically. Andrew, one of those powerful hurricanes hit southern Florida in 1992, literally leveling thousands of homes. In most areas what was left looked like the after effects of a atomic bomb, but in the backdrop of devastation, one house remained firmly anchored on its foundation. When a reporter asked the homeowner why his house had not been blown away, he replied, "*I built this house myself. I also built it according to the Florida state building code. When the code called for 2" x 6" roof trusses, I used 2" x 6" roof trusses. I was told that a house built according to code could withstand a hurricane- and it did.*" After explaining the righteousness necessary to enter the Kingdom of Heaven to the multitudes, our Lord sought a decision from each hearer. Would they be wise men and build their "spiritual home" on the "Solid Rock" of His message, by acting (by grace through faith in Christ) on what He had taught. Jesus' message on that Mount gives us the code that will withstand all storms and His message on the other Mount (Calvary) gives us the power to carry this out in our lives. If we build according to His code, which calls for obedience to His Word (in the power of His Spirit and for the glory of His Father), we will not be swept away when the crises hit with hurricane-like force. The tempests of temptation and the storms of suffering will not be able to sweep us off the solid foundation of faith and obedience in Christ Alone. Adversity may come, yet because we have built according to the code of the unshakable Rock, Jesus Christ, we can emerge with our character strengthened. As someone has said, smooth seas don't make skillful sailors! Are you building your live according to Jesus' code?

The storms of our life prove the strength of our anchor.

A Rock-Solid Foundation - As Christians we can become so preoccupied with our earthly affairs that we shift our confidence from Jesus Christ to faith in our own intellect. Then something happens to shake the foundation on which we had been building.

Phillip E. Johnson, a gifted lawyer and primary spokesman for the Intelligent Design movement, suffered a stroke and was likely to have another. Plagued by frightening thoughts during those first few days after his stroke, he was profoundly touched when a friend came and sang, "On Christ, the solid rock, I stand—all other ground is sinking sand."

Johnson writes, "What was the solid rock on which I stood? I had always prided myself on being self-reliant, and my brain was what I had relied on. Now the self with its brain was exposed as the shaky instrument it had always been. I was a Christian, even an ardent one in my worldly fashion, but now all the smoke was blown away, and I saw Truth close up." He resolved to keep Jesus at the center of his life and is now a different man.

How quickly we rely on our intellect and reasoning, only to find that it is a "shaky instrument." Let's never forget that Jesus is the only rock-solid foundation of truth on which we can always depend. —Herbert Vander Lugt ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

My hope is built on nothing less

Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name. —Mote

Build your life on the solid foundation—Jesus Christ.

A century ago an ocean liner sank off the southwest coast of England, taking many people down with it. A 16-year-old galley boy, who was tossed up along the rugged shore, survived by clinging to a rock all night long. When he was finally rescued, he was asked, "Didn't you shake as you were clinging all night to that rock?" The boy replied, "Yes, of course. But the rock never shook once."

The ancient Israelites learned from their experiences in the desert that rocks were more than masses of stone. A rock could serve as shelter from a sudden storm. It could provide a cool shadow from oppressive heat. It was a stronghold and a place of safety from enemies (Ps. 61:2,3; 62:1,2; Isa 32:2).

Just as the Hebrews found the rock of their salvation in the Lord who brought them up out of Egypt, so we find our rock of salvation in the One who through His Son delivered us from bondage to sin. When storms of trouble threaten to overwhelm us, we can cling to Him in faith, thankful that our Rock is our unshakable refuge. —V. C. Grounds ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Edward Mote the writer of "[My Hope is Built](#)" gives the following account related to the writing...

"One morning it came into my mind as I went to labor, to write an hymn on the "Gracious Experience of a Christian." As I went up Holborn I had the chorus, '*On Christ the solid rock I stand, all other ground is sinking sand.*' "In the day, I had the first four verses complete, and wrote them off. On the Sabbath following, I met Brother King as I came out of the Lisle Street Meeting ... who informed me that his wife was very ill, and asked me to call and see her. I had an early tea and called afterwards. He said that it was his usual custom to sing a hymn, read a portion, and engage in prayer, before he went to the meeting. He looked for his hymnbook, but could find it nowhere. I said, 'I have some verses in my pocket; if you like, we could sing them.' We did, and his wife enjoyed them so much that after the service he asked me, as a favor, to leave a copy of them for his wife. I went home, and by the fireside composed the last two verses, wrote them off, and took them to Sister King. As these verses so met the dying woman's case, my attention to them was the more arrested, and I had a thousand of them printed for distribution. I sent one to the Spiritual Magazine, without my initials, which appeared some time after this. Brother Rees, of Crown Street, Soho, brought out an edition of hymns, in 1836, and this hymn was in it. David Denham introduced it, in 1837, with Rees' name given as the author."

*Life with Christ is an endless hope;
Without Him a hopeless end.*

Play and Sing it unto the Lord our Rock...

[My Hope is Built](#)

(by Edward Mote, [play hymn](#))

My hope is built on nothing less
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly trust in Jesus' Name.

Refrain

***On Christ the solid Rock I stand,
All other ground is sinking sand;
All other ground is sinking sand.***

When darkness seems to hide His face,
I rest on His unchanging grace.
In every high and stormy gale,
My anchor holds within the veil.

His oath, His covenant, His blood,
Support me in the whelming flood.
When all around my soul gives way,
He then is all my Hope and Stay.

When He shall come with trumpet sound,
Oh may I then in Him be found.
Dressed in His righteousness alone,
Faultless to stand before the throne.

A Fortified House - According to an article in The Wall Street Journal, some people in the US are building houses stronger than ever before.

Hurricanes, floods, and tornadoes have caused billions of dollars in property damage in states across the nation. So, at the urging of businesses, government, and hard-pressed insurance companies, some builders are constructing fortress-like homes with windows that can withstand 130 mile-per-hour winds, roof nails so strong they can only be cut off, and framing material that can weather the tremendous forces faced by a supersonic jet. In Bolingbrook, Illinois, a community damaged by a tornado in the 1990s, a company is constructing such a "fortified" house in hopes that the idea will catch on.

We who know the Lord Jesus realize that when it comes to building our spiritual foundation, it must be strong and secure. In today's Scripture, Christ made it clear what that foundation must be when He referred to "these sayings of Mine" (Matt. 7:24), which included His teaching in the Sermon on the Mount (Matt. 5-7).

When we receive by faith Christ's words and His work on our behalf, our spiritual lives are "founded on the Rock," Christ Jesus. — David C. Egner ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

I do not stand on shifting sand
And fear the storm that rages;
But calm and sure, I stand secure
Upon the Rock of Ages. —Anon.

**To survive the storms of life,
be anchored to the Rock of Ages**

BUILDING TO CODE - No other foundation can anyone lay than that which is laid, which is Jesus Christ. --1 Corinthians 3:11

In 1992, Hurricane Andrew destroyed thousands of homes in South Florida. Yet in an area where the wreckage looked like a war zone, one house remained standing, still firmly anchored to its foundation.

When a reporter asked the homeowner why his house had not been blown away, he replied, "I built this house myself. I also built it according to the Florida state building code. When the code called for 2" x 6" roof trusses, I used 2" x 6" roof trusses. I was told that a house built according to code could withstand a hurricane -- and it did."

Jesus talked about the importance of building our lives on a solid foundation. He said that the person who obeys His Word is like "a wise man who built his house on the rock" (Matt. 7:24). If we build according to His code of obedience, we will not be swept away when crises hit with hurricane-like force. The tempests of temptation and the storms of suffering will not be able to sweep us off a solid foundation of faith and obedience. Adversity may come, yet because we have built according to the code of the unshakable Rock, Jesus Christ, we can emerge with our

character strengthened.

Are we building our lives according to Jesus' code? - Vernon C. Grounds ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

Living for the Lord, serving Him each day,
Best prepares the soul for the stormy way;
Then as trials come, tempting to despair,
We can rest secure, safe within His care.--DJD

**The storms of our life
prove the strength of our anchor.**

CHRIST THE ROCK THE CORNERSTONE

In **context** the **rock metaphor** clearly symbolizes genuine faith in Christ as evidenced by one's obedience to His words (and God's Word in general). The metaphor of Christ as a **Stone** or **Rock** is intimately woven by the Spirit throughout both the Old and New Testaments and makes for a fascinating and encouraging study

Suggestion: This study would make an edifying series in a Sunday School class and would be very enlightening to those who are not that familiar with the Old Testament. Remember to carefully **observe** the **context** to arrive at the most accurate **interpretation**, interrogating each "base" verse with questions such as... **When** does this take place? **Where** does this take place? **What** are the circumstances surrounding the use of this **metaphor**? **Who** is in the "cast of characters"? **Who** used the name Rock? **What** attributes do you discover about the Rock or Stone? **How** should we **apply** this truth to our life today -- not **Can we?** - it is God's Word of Truth and it is **ALWAYS applicable** to our life. The more relevant question is "**Will we allow the Spirit to speak the Word of Truth to our innermost being and respond with unhesitating obedience**"?...here are the Scriptures...and as they say when your delicious meal is served, "Enjoy!"

Genesis 49:24 > Exodus 17:6 > Exodus 33:21 > Numbers 20:11 > Deut 32:4 > 2Samuel 23:3 > Psalm 18:2 > Psalm 18:31 > Psalm 18:46 > Psalm 19:14 > Psalm 27:5 > Psalm 28:1 > Psalm 31:2-3 > Psalm 40:2 > Psalm 42:9 > Psalm 61:2 > Psalm 62:2 > Psalm 62:6-7 > Psalm 71:3 > Psalm 78:16 > Psalm 78:20 > Psalm 78:35 > Psalm 81:16 > Psalm 89:26 > Psalm 92:15 > Psalm 94:22 > Psalm 95:1 > Psalm 105:41 > Psalm 114:8 > Psalm 118:22 > Psalm 144:1 > Isaiah 8:14 > Isaiah 17:10 > Isaiah 26:4 > Isaiah 28:16 > Isaiah 30:29 > Isaiah 32:2 > Isaiah 33:16 > Isaiah 44:8 > Isaiah 48:21 > Isaiah 51:1 > Da 2:34 > Da 2:35, 44, 45, 46 > Hab 1:12 > Zech 4:7 > Mt 7:24,25 > Mt 16:18 > Mt 21:42 > Mk 12:10 > Luke 20:17 > Acts 4:11 > Ro 9:32-33 > Acts 4:11 > 1Cor 1:23 > 1Cor 10:4 > Ephesians 2:20 > 1Pe 2:4-5, 6, 7, 8 (Which book of the Bible has the most allusions to Rock? Why might that be the case?)

Related Resources:

- Christ the Stone
- Christ our Rock
- Christ the Rock of Our Salvation
- Christ the Smitten Rock
- Christ The Rock of Ages
- Christ Our Rock of Refuge
- Christ Our Rock of Refuge - Part 2

(1) To God Jesus is...

Smitten Stone

Exodus 17:6+, 1Cor 10:4+,
cp John 4:13, 14+

(2) To Israel Messiah is...

Stumbling Stone

1 Peter 2:8+, Romans 9:32+
Romans 9:33 +; 1Cor 1:23+

(3) To the Church the Lord Jesus is...

Cornerstone

1 Peter 2:6+, Eph 2:20+
1Cor 3:10, 11, 12+ (foundation)

(4) To all the Gentile world powers Jesus the King of kings is the...

Stone cut without hands

Da 2:34+

Stone that grows and fills the earth

Da 2:35+, cf Da 2:44, 45+

(5) To Israel at Second coming Messiah is...

Capstone of the corner

Zech 4:7

(6) To unbelievers the Lord Jesus Christ is the...

Crushing Stone of judgment

Mt 21:44