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Luke

Chapter 6 - An Uncommon Perspective

Mans: Theoretical Approach (vs. 46-49)

Luke 6:46-49: “Why do you call Me, ‘Lord, Lord,’ and do not do what I say? Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built. But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.”

That's an interesting way to close this particular chapter that really begins in a way in which sort of takes us into a realm of the criticism of the world. As it begins, you see

the Pharisees and the Sadducees and religious leaders, as they are just literally looking for something to criticize. You begin to start looking through their eyes and you realize there's a lot of critical spirits around in this world. I don't know if you noticed that or not, but I certainly have. People are quick to criticize. They're quick to condemn. They're quick to demonstrate and to actually show you where you're going wrong. However, God doesn't see things that way. That's a wonderful thing, isn't it?

You come to the Gospel of John, in John 1, it tells us that the Word of God became flesh and dwelt among us. At the very beginning, it tells us that literally all things were created by the word of His mouth, and John opens up in that wonderful picture of all things created by His word, just by the word of God. But that the Word of God would be personified and actually take on flesh, and dwell among us, and as Matthew would call that Word, "Emmanuel," God with us, that God would walk around and be in our midst, and we would actually be able to lean against the Lord of Glory as John does. That's incomprehensible. The Creator of the universe, you could

lean against Him and have a relationship with Him. You begin walking around with Him as the disciples did, and you would begin to see things through His eyes. How does He see things? Well, if multitudes would come to Him, the disciples would see a mass of humanity that needed to be fed but needed to go home, and they saw them as a clearly bothers to their life of, well, at least some facsimile of decorum. Nevertheless, you have this mob of people that just won't leave you alone, and the disciples go, "You need to send them home." And Jesus looks out over the multitudes and begins to weep and say, "These are sheep without a shepherd. We can't leave them." And you're touched by the fact that this is the way that God has seen people. This is not the same way that I see them. Jesus walks up to this well, and this woman comes, and we already know she's an outcast because she's a Samaritan. Clearly, an outcast to the Jews, and yet Jesus doesn't seem to see an outcast. He sees this woman that is desperately thirsty for some sort of acceptance, and He begins to minister to her. He obviously doesn't see things the way we see things. When I consider the fact that He looks at the multitude and as Matthew 11 so aptly puts it,

that He calls upon the multitude to come to Him, all who are weary and heavy laden. He sees them as people that He can help give rest to, that He could actually minister to. When you see crowds of people, when you see individuals, when you walk in lines, when you drive by people or drive next to them, what do you see? And the answer is that we oftentimes see things a lot different than God does. Of course, Isaiah 55 reminds us that His ways are higher than ours, as high as the heavens are above the earth, so that our thoughts are not His thoughts. I'm very thankful for that. Yet as Christ comes to earth, He is calling to Himself followers. We call ourselves Christians. The word "Christian" means "follower of Christ," but are we following Him? That's the question. I mean, maybe in theory we are, and that's what we're going to be talking about. The way that we perceive things, the way that we perhaps see ourselves in this relationship with God is oftentimes very hypothetical. We talk about it; we share about it; we use the right words; we have the vocabulary down which is pretty interesting. I mean, you look at the very beginning of this chapter and what you see are religious leaders who have

read the Old Testament. I mean, they're well versed in Scripture. It's not like they don't know what Scripture is. They would know it and could quote it better than most of us. But as we come into this, we realize that they're not seeing the same things that Christ sees. I mean, at the very beginning, what are they seeing? Well, they're seeing somebody to accuse. It's a certain Sabbath and the Pharisees began to criticize Jesus' disciples for gleaning the fields on the Sabbath. Well, they're seeing an opportunity to condemn somebody. That's what they're seeing. Jesus says, "Well, didn't you read the Old Testament?" And then He gives the example of David, "Well, why are you so easy to forgive David for doing something worse than this?" And they have no answer. They can't see it, and they refuse to see it. There's a man that's in great need and in great pain on a Sabbath, in the synagogue, in their place of worship. They should be coming to church to worship, but they're coming to look for an opportunity to criticize Christ. There are people that walk through our doors, and we hear from time-to-time criticism. The reason why they're walking in the doors to criticize. The reason why others are walking in

the door is to encourage. How do you see things? A very interesting question that you have to ask yourself. How do you see yourself? And as Jesus goes on in this particular chapter, one of the statements that He makes is that there are a lot of people that are blind to the things that God is wanting, and then, on top of that, they're trying to lead other people.

In fact, if you look in Luke 6:39,

(Luke 6:39) “And He also spoke a parable to them: “A blind man cannot guide a blind man, can he? ...”

He goes on, and He begins to explain the fact that there are a lot of people that are telling people what to do and they don't even know what to do themselves. They're not even doing it themselves. They're not seeing things clearly. They're seeing through their eyes, and the question is, what is it that's blocking my vision? What's causing me from seeing the things that God really wants? What's causing me from seeing what God's will is? Why do I see things so differently than God? And the answer is because we're immersed in our egocentric desires. It's our value system that has taken over our heart. As Scripture

will tell us, whatever you're treasuring, you're actually building up a storage area in that heart and you put things in your mind and you begin to store up things that you value and things that you treasure. So, when you see multitudes, you see people hurting, what you value more is your comfort, your ease, the things that you want. So, you don't see somebody hurting, you see somebody that's in your way, that's actually going to, in some way, hinder you from having a good time today. So, you avoid the woman at the well, you avoid the multitudes, you avoid helping somebody because you have an agenda and the agenda is the desires of your heart. You begin to criticize people because once again, you're better than them and your agenda is to elevate yourself. It's not to help somebody else. It's to make yourself look good, and by virtue of having the wrong treasure and having the wrong desires, you begin to see things very differently than God, and you become actually blind to His will in your life.

There's an interesting passage, if you look with me in 1 Timothy 1, and at the very beginning of the chapter, Paul

is writing Timothy and he's urging him to just literally avoid those that are talking about things that they shouldn't be talking about. They're focusing on things they shouldn't be focusing on. His focus is, as the focus should be in our lives, to have the same focus as God. But what is that?

Well, he puts it very succinctly in verse 5,

(1 Timothy 1:5) “But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.”

Now, I want you to remember that last phrase, “a sincere faith,” because that's going to be your foundation. That's going to be the very thing that causes us to be grounded, that sincere faith.

He then goes on and says this, if you look in the next verse,

(1 Timothy 1:6) “For some men, straying from these things, have turned aside to fruitless discussion...”

Now, our initial thought is that they're just shooting the breeze. But what He's talking about is, they're saying

things that actually produce no fruit. There are people that are all the time talking about God, they're talking about obeying God, they might even talk about deep spiritual matters, but the question is, do I see any fruit? Jesus will say, "You will know them by their fruit." In other words, what's obvious? Look at their lives. Look behind them. Look what's happening. Look at the lives that are touched. Are people upset? Are people encouraged? Are people strengthened? Are they depressed? What's happening in the realm of this person? You can brag all day long about "Me and God are like this." (crosses fingers) But if there's no change in your life or the lives around you... That's why Scripture uses over and over again the word "fruit." If there's no benefit to people, what are you doing?

It goes on and says this,

(1 Timothy 1:7) "wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions."

I know people that will quote me Scripture, “You have no idea what you're quoting.” Because they've never lived it out. I mean, you could talk all day long. It doesn't matter what you're talking about. It is this particular point that Jesus actually brings His own disciples into, and He's fundamentally saying, “You're going to have to be real about this.” He has the example of the antithesis of that at the very beginning of this chapter, in which you see those that are teachers of the law, Pharisees, who are going around criticizing everybody for not doing the things that they should be doing, but they themselves are doing the wrong things. There's no fruit in their life. There's no benefit that they yield to somebody else.

It's the fundamental point that Paul is making, if you look with me in Romans 2, in particular, in regard to people that know everything that they should be knowing, but nevertheless, aren't doing it themselves. One of the ways that you know people actually know the right thing to do is they start accusing you of not doing it. That's how you know that they know the right thing to do. You wouldn't

know just by watching their lives, but you'll know that they at least know the right thing.

(Romans 2:1) “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself...”

You’ve actually showed that you know that it's wrong because you've just condemned somebody else for not doing that.

“... for you who judge practice the same things.

(Romans 2:2) And we know that the judgment of God rightly falls upon those who practice such things.

(Romans 2:3) But do you suppose this...”

I like that phrase. I want you to kind of latch on to that phrase.

“But do you suppose this, O man...”

Now, that is a supposition. What is the supposition?

That's you just wondering, “You know what I think?”

That's one of the most dangerous phrases I've ever heard.

“You wanna know what I think?” No, I don't want to know what you think. What you think, what I think is not

important. What is important is what God says because what God says is true; what you and I think is just theory.

His statement in this is,

“But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?”

I don't know what we're thinking about, but we go around criticizing everybody else, and God goes, “So, you know what the wrong thing to do is?” “Yeah, yeah.” “So, you didn't do this?” “Yeah, but by virtue of the fact that I know so much and suppose that I'm going to be ok, I'm going to be ok.” Ok, so that's not going to work.

In fact, it goes on and says,

(Romans 2:5) “But because of your stubbornness and unrepentant heart you are storing up wrath for yourself...”

Of course, as it goes on, it says,

(Romans 2:19) “and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

(Romans 2:20) a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,”

because you know what to do.

But it goes on and says,

(Romans 2:23) “You who boast in the Law, through your breaking the Law, do you dishonor God?

(Romans 2:24) For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” ...”

See, we actually spend a lot more time looking at our own life than looking at everybody else's.

It actually says,

(Romans 2:21) “you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

(Romans 2:22) You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?”

“You’re just not being truthful.”

It is this point that Jesus brings His disciples to in Luke 6, and He goes, basically, "If in fact you have a good treasure, you're going to be bringing out good things." In other words, all this is about you having the right heart. If your heart is right, if your heart is in this and we've oftentimes given the example of the Gospel of John, that John's great emphasis, I believe one of the great emphasis of the Gospel of John, because it's a book about believing, it's fundamentally saying that you don't believe what you see, you believe what you love. So, the things that convince you are not things that necessarily are proof. Once again, one of the great evidences of God's power was demonstrated when Christ resurrected Lazarus from the dead. I mean, if you were standing around and watching; some guy after four days he's been dead and he was stinking. So, you know he's dead. So, here the guy is stinking and he comes out and he starts talking to you and you watch him come out. Can you imagine being there? So, here you are and you're seeing something that's undeniable, "He was dead and he's now walking around. He's talking to me." Jesus has supper with him. I'm sure he took a shower afterwards. But even the religious

leaders can't deny the reality of what happened, and yet it says, "Nevertheless, they were not confessing Jesus because they loved the approval of men rather than the approval of God." In other words, because they love something else, they chose to believe that rather than the reality of what was true, and this happens to us all the time. I mean, we're all fundamentally Gnostics in the sense that it's all about knowing stuff; it's not about doing anything. It's a very big concern because it's the difference between heaven and hell. Like that tract, *12 Inches between Heaven and Hell*. What are the 12 inches? Between the head and the heart. So, the decision that you make needs to be real. You need to be all in in this. Unfortunately, there are so many people that have some kind of knowledge, they go to church, they've heard these things, they've heard these things when they were kids, you know? I mean, they went to Sunday school. But the question is, do you believe this in truth to the point that it has changed your life? You're literally going to see book after book that is dedicated specifically to this. I mean, Hebrews will say, "Look, if you really believe this, you'll

endure firm until the end. “Well, I don't know. I'm having a rough time.” Maybe you don't have the truth in you.

1 John will talk about the fact that, “You really believe this stuff?” John will go, “Ok, let's see. Are you sinning?” They go, “Well, yeah.” “Do you like it?” “Yeah.” “OK, I don't believe you made a decision. Do you love the brethren?” “Well, there are certain people I love.” Well, Jesus says in Luke 6, “If you just love people that love you, you don't do anything different than the Gentiles do, than the nations, than the ungodly do. They do the same thing. They love people that love them. But if in fact the love of God is in you, you'll love the brethren. They'll know that you're Christians by your love for one another, not by your eclectic choosing of “smorgasbord” embracing relationships, but you'll actually love the brethren, because they're children of God. I mean, there are certain children that you say, “Oh, I love them.” “Why do you love them?” “Because I love the parents.” And this is the reason why we love the children of God. I mean, we're not all lovable. I just hate to break it to you. We're not all lovable, but we don't love because of that. We love

because He first loved us and the love of God abides within us. This is something true about us and it's that which changes our hearts. So, all the way through 1 John, he's saying, if in fact there's a reality here of your faith, then these certain things will be changing. James will say the same thing. James will say, "Faith without works is dead." I mean, you could talk all day long about having a faith, but when you go through a trial, do you rejoice? Not exactly. Well, then we're wondering about your faith. As you go through the book, he begins to talk about the fact, I mean, you see a brother that has a need, and you go, "Be warm, be filled, be clothed." You mean you didn't help him?" "No, I didn't feel like helping him." "What kind of faith is that?" James will say. All the way through, Scripture will talk about the reality of your faith.

So, as we come to this passage, if you look with me in Luke 6:46, it'll literally be one of the most poignant questions in all of Scripture, and it's the one that I want to fundamentally echo in your heart and in your head, and that is: why are you calling Jesus Lord, if you don't do

what He says? That's a simple question, isn't it? Look at the way it's worded within the text.

(Luke 6:46) “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?”

It actually is parallel to Matthew 7, in which there will be many on that day that will cry out, “Lord, Lord, didn't we do all these things in Your name?” He goes, “You never did what I told you to do.” People have a way of choosing what they want to do and what they don't want to do. I mean, how many times walking by faith have I come up to these walls and I go, “You know what? I really don't feel like doing that.” I mean, I'll read something in Scripture, I really don't feel like doing that. I mean, are there times where you actually don't feel like forgiving somebody? Has there ever been a moment like that? There have been a lot of those moments in my life, but God says, “Forgive him.” And I go, “You know what? I don't have a choice.” I mean, I have to love you guys. I have to. The love of God compels me to do that, and you don't have a sense of, “I get to choose,” anymore. Why? Because I've made Jesus, Lord. I put the Lord first. Why? I don't have a choice. The

spirit of lordship is in me, in my heart. My value system has changed, and I want to do everything to please Him. Now, that's real faith.

Jesus will say this in the text,

(Luke 6:47) “Everyone who comes to Me and hears My words and acts on them...”

“Oh, I've heard that 1,000 times before.” We're not asking if you heard it. We're asking if you acted upon it. Did it change your life? Did you start living in accord with this? Paul puts it very simply to the Corinthians. He goes, “Sober up. Stop sinning.” We're not talking about the fact that you're going to be sinless. What we're talking about is your desire. We're talking about what you're pursuing. You know, if you're walking around going, “Can I do this? Can I do this? Can I get away with this? Can I do this?” Then, that's not a heart that wants to do the right thing. But if your desire is to please Him, as Ephesians 5 will so aptly put it, “trying to learn what is pleasing to God,” if this is where your pursuit is, this is the heart that will bring you to see things the way that God sees things; it will bring you to love the things that God loves. As Devika

was sharing her testimonies, you see somebody that actually cares for the souls of these people. Though they do a lot of traveling all over the world, she's not interested as much in the travel as she is in sharing the gospel. Well, some people see the travel and the entertainment as the venture, but she sees the opportunities to proclaim the gospel. It's a different vision, because it's a different heart. It's where your treasure is. As the things that you value begin to help you see things clearly, this is what Christ begins to talk about.

Now, if you look at the passage, it goes on and says,

(Luke 6:47) “Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like.”

So, He gives this analogous example within the passage, so that we might, once again, see clearly what He's talking about.

The emphasis of verse 48 and 49 is going to be on one word, and that is “foundation,” and what He's talking about is a foundation that's secure. It just can't be moved.

So, the passage reads this way,

(Luke 6:48) “he is like a man building a house, who dug deep and laid a foundation on the rock.”

Now, I like the phrase, “dug deep,” because what He's conveying is that we have to get to the heart of the matter. Another way of putting it would be walking up to somebody and just simply asking them, “What do you really believe? No, no, really. Deep down inside, what do you believe?” And it's God bringing us to a sobering place in which we have to ask ourselves, “What is it I believe?” I mean, we come out of the world of the theoretical approach. The theoretical approach is basically, “I'm focusing on theory, not on practice.” So, we can talk about it, we could make suppositions, conjectures, we can go into the whole realm of observation and analysis if you want to. But beyond that, the question is, what do you really believe and has it changed the way you lived? That's the real question that you have to ask yourself.

If you remember in the Old Testament, in particular, Jeremiah 48, and probably many of you remember as we were going through the study of Jeremiah, there are these people called the Moabites. I won't go into the

detail of their history, but here they live, in the sides of the mountains, and they have a sense of being very secure. The text actually goes on to say, they see themselves as mighty warriors, and God looks down upon them and goes, “You guys haven't even fought yet.” Now, what that is, is a theory, “I think we're pretty good warriors.” “Ok. Have you ever fought?” “No. But I think we're pretty good.” God says, “You're going to be wiped out, and by virtue of you thinking that you're good, you're actually more vulnerable because your whole perception is based on supposition rather than on reality.” So, what we're talking about in this passage is digging deep; what is it you really believe?

The passage goes on, and says,

“... who dug deep and laid a foundation on the rock...”

So many times you'll see a mention of Christ as the “Rock,” God as the “Rock,” and the reason why is it gives this marvelous picture of something not changing, of something not moving, something that you could anchor into, and it wouldn't move. It's something that's dependable; something that you're going to come back

1,000 years from now, and it's still there because it's the rock and it doesn't move. So, it's that dependable source. It is that thing that is immutable and what it's fundamentally saying is that's who God is. Now, that's very offense to the world, that sense of God not moving. Let me put it another way, truth is very offensive to the world. Now, truth is a rock. Why is truth a rock? Because it doesn't move. It's an absolute. So, it doesn't change. Is God love? Yes. Does He ever not be love? He's a rock. He never changes. That's who He is. So, that's what we bank on. However, because He never changes, and because we're ever changing, we get insulted when God doesn't change. You don't believe that's true, right? So, take a kid and he's asking his mom and dad, "Can I go out tonight?" and they go, "No." What would a kid do? About two minutes later, "Can I go out tonight?" "No." 5 minutes later, "Can I go out tonight?" Now, some parents go, "Ok, you can go out." They're not a rock. You can't depend on them, but the point is that it's very upsetting if you and I want to do something different than what God wants to do. That sense of Him being a rock becomes offensive to us.

There's an interesting passage if you look with me in 1 Corinthians 3, and it actually uses the word “foundation,” which by the way, has its root word, something that is established. In other words, foundation, something that is established, something that is fixed and it's committed to a particular purpose. You're laying a foundation for a particular purpose, but if you look with me in 1 Corinthians 3, Paul will make this statement,

(1 Corinthians 3:9) “For we are God’s fellow workers; you are God’s field, God’s building.”

(1 Corinthians 3:10) According to the grace of God which was given to me, like a wise master builder I laid a foundation...”

See the word there, foundation? It will oftentimes be used as a synonym for doctrine, which is also truth. That doesn't change.

“... I laid a foundation, and another is building on it. But each man must be careful how he builds on it.”

Watch verse 11. It's a key verse. If you don't have it underlined in your Bible, you should.

(1 Corinthians 3:11) “For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”

In other words, there's only one foundation that will keep you solid, that's immovable. If you've ever put your trust in other people, you realize they change. There is One that does not change, will never change. He's the same yesterday, today and forever. He is the Rock. So, to us, it's a great comfort because we've anchored in Someone that doesn't change, but to the world, it becomes a stumbling block. As Isaiah will make reference to, some will stumble over it because they want Him to change. They want Him to move. So, when Christ came to the earth, and He came with this sense of righteousness that never, never changes, and He expects true change, do you think that's offensive to people that are living a whole another way? Do you think that when they come against a Rock that it becomes a stumbling block to them and a hostile force against them? So, fundamentally, what we're dealing with is that kind of force that is offensive to the world.

If you look with me back in Luke 6, He says,

(Luke 6:47) “Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:

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

(Luke 6:49) But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation...”

The question is, what is the foundation? And once again, we go back,

(1 Corinthians 3:11) “For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”

But it goes even deeper than that, because what we know is, according to John 14, Jesus will say, “I am the way, the truth, and the life.” What is He talking about? Well, He telling you what the foundation is. He's the truth. See, when you receive Jesus Christ, what you've received is the Spirit of Truth. I mean, that's the reason why you confess your sins. Because you admitted the truth, you were a

sinner and that's the reason why you received Christ. Because you admitted the truth. You can't save yourself. I mean, people are dying every day. You just have to walk over next door to the cemetery. They can't preserve their lives. They die. But there is the "Resurrection of the Life." There is One who said, "I conquered death." And He actually did. That's offensive to a lot of people, "How dare Him think that He can do things that I can't do? I mean, I'm taking pills, I'm taking medicine. I'm working out. I can live a lot longer than..." "Can you live forever?" "Well, I'm working on that." And they don't even admit it. But it's just a lie. They're believing a lie, but we believe the truth and the truth never changes. Now, the question is, do you really believe in Christ?

In John 15, John 16, Jesus says, "I'm going to send My Spirit. He is the Spirit of Truth. That's the foundation and what happens, and one of the ways that we know that we're believers, is that the Spirit of Truth comes within us, and we can't lie to ourselves anymore. We stopped living a lie. The Pharisees are very comfortable in the realm of hypocrisy. They're very comfortable in the realm of

supposition, of theory, of ideas, but Jesus walks in and He goes, "So, how has this changed your life?" I mean, you could imagine how offensive it's been to the Pharisees. Here He comes into their own synagogue. Oh, they're really good at meditating, praying the prayers and all these things, and He goes, "Did you ever think to help this guy?" And they're going, "Are You being offensive to us?" And you realize they have no firm root in themselves. They have no real belief. There is no real commitment to God. There is no real love for God. See, this is why the genuine has to be in you. Because if it's not, you will not be sustained. This is the whole argument of Hebrews. The whole argument of Hebrews is you've actually been anchoring in shadows. If you'll anchor in the Rock, you'll be ok. What does that mean? That means that you have to be real about your faith. You have to dig deep. Do I really believe that Jesus is Lord of my life?

We're all probably familiar with Romans 10. Romans 10 says that if you believe in your heart, what? That God has saved you and that He raised from the dead, you will be saved, but you actually have to believe from the heart. It's

with the heart that man believes. It's saying you have to dig deep.

When you come into 2 Timothy 2, he starts off, as he writes this letter to Timothy, and he says,

(2 Timothy 2:1) "You therefore, my son, be strong in the grace that is in Christ Jesus."

(2 Timothy 2:2) The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

(2 Timothy 2:3) Suffer hardship with me..."

Ok, now it's one thing for me to say to you, "Would you like to become a Christian?" "Oh yeah, that sounds pretty good." "You ready to suffer?" "Wait, I don't think I want to do that." "Well, that's what being a Christian is. You ready to give up stuff?" "I don't know if I want to do that." "Well, why do you call Me, 'Lord, Lord,' and you don't do what I say? Why aren't you willing to do this?" "Are you willing to stop criticizing people?" "No. I kind of like criticizing people." "Well, then you're not following Me." I mean, I see this all the time. People get so caught up into

their religiosity and they get so full of themselves and it's all in theory. But you're not doing what Christ called you to do. You're not helping others. You're not benefiting others. You're not ministering to others. You're just thinking of yourself, and you can talk a good talk. You're no different than the Pharisees, and I can tell you of all the people that Christ talked to, it's the Pharisees that He came down the hardest on. He says, "You're twice as much a son of hell as everybody else." And that's pretty intense when you're talking about the religious leaders, especially.

(2 Timothy 2:19) "Nevertheless, the firm foundation of God stands..."

Don't you like that phrase?

"... having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness."

You've changed your life, haven't you? "Oh, I'm a Christian. I know what to do. I'm a pretty great person. I know all the lingo." And in theory, you probably wowed everybody around you, but God is not fooled. The Lord

knows those who are His. He's seen your heart. Man looks at the outward appearance; God looks at the heart. The question is, have you gotten real in your heart about what you believe? Do you have a foundation that is firm? Because if you have anything other than truth in that heart, it's not a foundation, and when difficult times come, and they're going to come; they're going to sweep you, they're going to flatten you, they're going to be times in which you're not even going to know which way is up. If you have truth in you, it won't touch you. I've seen people go through the hardest of times, the most difficult times, and because they actually believed what they said they believed, they were fine. But I've seen other people, they talked a good talk, but when difficult times came, woah, they're all shook up. They're all yelling and screaming, and everybody's upset, and I'm going, "That's not real. That's not real." So, what do you have? Do you have real in your life? Do you have this foundation that's true? That is, Christ. Do you really love Christ more than anything? Have you given your life to Him? If you have, in truth, if you've come to Him and the goal of your instruction is love from a pure heart, a good conscience... Now, listen to the last

phrase, “a sincere faith.” We'll put it another way, a true faith; a faith that just doesn't rock. If you're walking the life of a Christian, you don't sit around wondering if you should do what God says. You do it. Now, at first you may not know what it is. There have been times that people will come up to me, and ask, “Pastor, what does Scripture say about this?” And I'll say, “Well, it says this” and they go, “Then I need to do that.” And they do it. But there are other people I'll show a particular passage to, and say, “Well, it says this.” “Well, I don't know. I need to think about it.” And, you know, they have the audacity to tell me, “I'm going to pray about it.” Let me get this straight. You have to pray about doing God's will? But that's just that piety that begins to surface to the top, and it just shows the arrogance of man that he thinks more about his theory than he does about the practice. Scripture is very intense about this. Why? Because the Word became flesh and dwelt among us. What do you mean? God was very real in His love for you. He didn't just talk to you about loving you. He came and showed it, and He'll walk all the way to the cross to show you how much He loves you. Now, why in the world would you look at Him and

say, "I'll think about it. I mean, I'm working through it."
It's an interesting theory. It's an interesting supposition.
We live in a dream world. We live in a fantasy world.
We're not really Christians if we're not changing our lives.
Do you have something solid? Do you have a foundation?
It's truth.

Closing Prayer:

Father, we come before You today and it's our desire to change our way of living, not because we can make it happen, but because Your Spirit compels us. We've been anchored in the truth of the Spirit of Jesus Christ that is so real that it transforms our thoughts; it transforms our actions. We're not doing the same thing that we used to do. We're not going the same places that we used to go. We don't even long for the same things that we used to, and it doesn't matter if it's good times or the bad times sweep over us, we're not moving because we know Whom we have believed, and we are persuaded that You are able to protect those, to guard us until that final day.

Your heads bowed and your eyes closed. What we're asking you today is dig deep. Forget about the surface stuff. Forget about building on the sand. What we're talking about is the foundation. What we're talking about is reality, something solid; something you could sink your teeth into. Do you really believe that Jesus must be Lord of your life? Then you will do whatever He says.