

## CHAPTER VI AUTHENTIC NARROW DISCIPLESHIP AND POSSESSION

### According To Jesus And His Doctrines of Grace

<sup>24</sup>*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:*

<sup>25</sup>*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.*

<sup>26</sup>*And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

<sup>27</sup>*And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.*

*Matthew 7:24-27*

These verses are Christ's final discerning words relating to the contrast between authentic and synthetic discipleship and their eternal consequences. He takes His listeners from the real character of discipleship in its expression in everyday life to the furthest reaches of the eternal realms of the abyss, all in this concluding paragraph. Authentic Christian discipleship must include doing *these sayings of mine*, but synthetic Christian discipleship merely listens to *these sayings of mine*. Many today refuse to believe what Jesus makes plain in these verses. And not only that, they even twist their meaning to suit their own brand of Christianity. The general abuse against His final warning of eternal judgment for false discipleship is to relate them to the storms of this life, rather than to the storms of the next life. While this life might be some sort of quasi-application of the *rain, floods, and winds* of verse 27, it certainly is not their proper interpretation.

The context forbids any interpretation of this conclusion other than that demanded by the generally critical tenor of His Sermon (5:19, 20, 21, 22, 25, 27, 29, 30; 6:23), and especially by His concluding and immediately preceding solemn warnings of *destruction* (v. 13), *the fire* (v. 19), His judgmental prohibition to *enter* the Kingdom of heaven (v. 21), and even His demand of *departure* from Himself (v.23). Indeed, Christ's final summons that began in verse 13 is one of "fire and brimstone," as they say. No other preacher stormed men's bastions of serene security as did Jesus. He does not, at the very climax of His former warnings of destruction, fire, denial of Kingdom entrance, and forced departure from Him, now end His Sermon with a reference to the difficulties of this life. No! He dealt with those issues in the body His Sermon. These present verses climax His final appeal and continue in the weighty and penetrating vein begun in *verse 13*, and really are a continuance of an underlying intimidation of His hearers which permeated His entire Sermon.

In these closing verses of His Sermon, Christ emphatically intimidates His hearers in order to alarm and forewarn them of the strict requirements of His Kingdom, and of the tremendous jeopardy pending from the methodology of God's final, eternal judgment. This intimidation was an essential quality throughout His Sermon, since it stands forever as His Kingdom's Manifesto, (Matthew Chapters 5-7). His Sermon is the intent and design of His Kingdom for this life and for all other lives to come hereafter; therefore it analyzes and resolves man's life on earth as relates to his eternal outcome—Life Eternal or death eternal. That weighty profundity is the Sermon's primary emphasis.

### The Contextual Considerations

These verses show the inclusive consequences of both doing and not *doing the will of my Father which is in heaven* (v.21). The false professions of those merely saying *Lord, Lord* were detailed in *verses 22-23*. Now, the true possession of *doing* as well as *saying* is featured in *verses 24-27*. However, Jesus adds an especially important contrast. He includes those who do not do, as well as those who indeed *do the will of my Father which is in heaven*.

Furthermore, on the one hand He adds “not hearing” as an intrinsic trait of the sayers only, and on the other hand he regards “unqualified hearing” as a trait of the doers of His sayings. Christ distinguishes two discipleship categories. They are “hearing and doing” or “unqualified hearing” versus “hearing and not doing” or “qualified hearing.” The first category of disciples survives the storms of judgment, but the second category collapses under those same storms of holy inquiry.

Christ re-emphasized a vitally important truth. His subject once more is centered upon persons who hear and react in some way to what they have heard. This emphasis first began in *verse 13* with persons who had a choice. Jesus correctly assumed that everyone had heard of the two choices offered to men. He then continued this assumption throughout His Sermon's final appeal as a matter of course. This hearing principle occurred again in His reference to the false preachers. Then this hearing principle occurred a third time with the false professors of a wide gate Jesus. Now lastly and fourthly, He reemphasizes it in the “hearers and doers” versus the “hearers only.” In every case, the subjects (persons) hear the message of the Kingdom, or as in the ministries of the false prophets, they hear a perverted interpretation of the King. Their response will result in either a life that will stand the storms of God's final scrutiny, or will fall before His consuming storms of holiness, all dependent upon how they react to what is heard.

Therefore, in these last verses, it is the hearers of the gospel who are being portrayed; however the solitary difference is not only what is done with what is heard, but what is not done by one group of hearers. On the one hand, there is the wise man that heareth these sayings of mine, and doeth them, and on the other hand, there is the foolish man, that heareth these sayings of mine, and doeth them not. The one common feature of both men is that they both heard (at least outwardly, externally with their physical ears) the same *sayings* of Jesus' Sermon (as well as possibly some other part of His entire library of *sayings* in the Old and New Testaments.). This means: To Jesus, the biggest problem is not that multitudes do

not hear of Him and His *sayings*, but that those who do hear do not really respond as they should. It is the *many* versus the *few* of *verses 13* and *14* again repeated by Jesus. They all hear the *sayings* of Jesus—the *many* and the *few*, the false professors and the true—but it is only those who do what they have heard who are in the end saved from falling. The *house* of those who only hear *fell: and great was the fall of it*.

### What House?

Each of the men, the wise and the foolish, built his house. However, the house built does not seem to be the major issue, but what it is built upon. This parabolic illustration of Jesus is emphasizing not the appearance of the respective houses, but what is (at least to the human eye) unseen, the foundation below ground. This fits in with the immediate context of the false professors of *verses 21-23*. Jesus is bringing us to consider God's point of view, not man's. As far as man is concerned, he cannot see below the construction line of any man's *house*. These “houses” represent the affirmations or claims of salvation, even their outward lives, but especially the profession and men's reaction to the *sayings* of Jesus as seen by men. The foundation is not seen by the eye, and in that regard represents the reality or unreality of Christ in the inner man. The genuine *doer* of what he hears affirms his salvation by doing, and through doing what he hears he builds his life upon a rock, the Rock of Christ and His *sayings*.

### Therefore

This connection with the preceding portion of His Sermon is clarified in the word, *Therefore*, which begins this section of Christ's last words in His Sermon's invitation. This *Therefore* unmistakably connects the two passages, namely *verses 21-23* with *verses 24-27*. Christ showed in the preceding verses that professions of faith are worthless by themselves. Therefore Christ now presents hearing and doing as the important outgrowth of a real possession. Becoming a doer of His *sayings* comes from real acquaintance with the King. A doer has a real rock-solid foundation consisting of Christ's tangible holiness and righteousness, upon

which all that was seen of this life must securely rest. Jesus says, *Therefore, one's life must be in possession of that of Me which is stable, unchanging, and fixed.* The life that is as the *wave of the sea, driven by the wind and tossed* is false. Unstableness by any storms either in this life through God's Providence or beyond this life in God's final judgment proves falsity of profession and no possession. Only one's life that is as immovable as the Rock is a *house* (life) that will stand for eternity.

Each of these two *hearers* has a *house*. While this *house* is evidently one's life, there seems to be an implied reference to something that is constructed, that is, a put together structure which is erected from each person's resources, which resources are represented in the figures of foundations. The houses are not said to have been a factor in the success that resulted in the standing of the one, or the failure that caused the fall of the other. But the foundations determined the structures' capabilities to withstand or not to withstand the elements brought against them.

This means that a house may appear to be stone, and yet not withstand the rain, floods, and winds, because of its poor foundation. Another house may seem to be wood, and yet it withstands all the severest elements, wholly because its foundation is stable. The emphasis is not upon one's house as a separate or independent entity, but upon the groundwork beginning and underpinning what was to be built later throughout one's life. Since the foundations are synonymous with “hearing and doing” or “hearing and not doing,” Christ is emphasizing the initial reaction to Christ's sayings as the all-important factor which will precede a life of *hearing and doing these sayings of mine*.

The foundations are what one did when confronted with Jesus' demands upon one's life. Therefore, these foundations will be the essence and basis—the source—for all that follows in life. They will be either the strength or the weakness for all that comes after. For persons who are “hearers and also doers,” the Rock foundation was established by initially obeying Christ's demands of

true discipleship to enter the *strait gate* and to walk the *narrow way*. That Rock will then supply whatever is needed for the kind of life that will withstand the coming storms of God scrutiny, regardless of any providence. For persons who are “hearers only,” the sand foundation, which was easily laid by entering into a *wide gate* and walking the *broad way*, will provide nothing stable enough to withstand the coming destructive forces of God's holy wrath. For them the *broad way* will have proven to lead into a very stormy tempest. A life on the *broad way* obeyed none of the *sayings* of Jesus that would have enabled them to stand in that day of God's upheavals of holiness. One either obeys Christ or disobeys Christ in the beginning of what is “professed” to have been the start of discipleship. This means that the seen or perceived details of each person's life are not so important for determining one's own security before God, but the most important factor is upon what the life is built, which, according to Jesus, must be *these sayings of mine*.

### *These Sayings of Mine*

Also, with His *Therefore*, by which He began this paragraph, Jesus equated *these sayings of His* (v.24) with the *will of my Father which is in heaven* (v. 21). Jesus is claiming equality with the Father, and esteeming His own teaching as highly as the Father's expressed *will* as related throughout the Scriptures. Consequently, what are *these sayings of Mine* except the words contained in this specific Sermon on His Kingdom's requirements, as well as all the Word of God, which His Sermon interprets and applies? Besides, is there any portion of the Bible that is not the *sayings* of the Son of God?

Christ has in *these sayings of Mine* clearly enunciated His standards for Kingdom conduct, not how to live in some future ethereal Kingdom far removed from our present reality, but His real and altogether touchable Kingdom. Christ Jesus has, in His Sermon, declared publicly for the first time His motives and intentions for His Kingdom in this world and in this life now for His authentic disciples. To amplify that now in His appeal at the

end of His Sermon, He emphasized the eternal relevance of His Kingdom's demands in this world as related to sinful men's final destiny.<sup>53</sup>

For His own children, *these sayings* are the motivating and propelling energy for living on *the narrow way that leads to life*. Contrarily, persons who desire to evade His strict discourse just given in His Sermon, especially utilize the *broad way that leadeth to destruction* to appropriate all the needed genius to effect their continued avoidance of Him. To claim that this Sermon is only an unreachable goal held up as our standard of unattainable excellence is to accuse the King of deceptiveness and deceit, and reveals broad-way discernment. In that manner, the broad-wayers argue against *these sayings of Mine*, and our absolute need to obey them.

Allusions are all through the Sermon to very real and practical circumstances of this present sinful life. His Sermon is just as practical to this life as is all the Word of God. Actually, the Sermon has no application outside of this wicked earth. There will be no persons who are any longer *poor in spirit* in heaven or in the fulfilled Kingdom. None of God's children in heaven or during the King's reign on earth will *mourn*, or *hunger after righteousness*, or need to *obtain mercy*, or *be reviled and persecuted and have all manner of evil spoken against them for Jesus' sake*. Christians will not be needed as *salt and light*, and none will be needing to *love their enemies* because none will harm in heaven or in the earthly Kingdom (*Isa. 11:9: Mt. 25:31-46*). The Sermon must refer to this life's requirements because prayer is made to *our Father which art in heaven*. Also, in heaven or in His earthly Kingdom, doors need not be *closed* to get alone with God. Christ alluded to *treasures on*

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<sup>53</sup> Someone now unknown to this Author has outlined the Sermon thusly, with this Author's additions in brackets:

- I. Character [of subjects as regards the Kingdom], 5:3-12.
- II. Influence [of subjects as regards this world], 5:13-16.
- III. Conduct [of subjects while in this world], 5:17-7:12.
- IV. Destiny [of all—subjects and non-subjects—who touch the Kingdom in this world], 7:13-7:27.

earth, followed by a warning against Mammon as one of the *two masters* possibly being heeded, which could never be conceivable except on this wicked earth. There will be no problems with worrying over *what ye shall eat, or what ye shall drink*, etc. in either heaven or in Christ's future Kingdom on earth. And certainly the words of Jesus in 6:34 absolutely fix the application of the entire Sermon for the conduct of His disciples in this life, *Sufficient unto the day is the evil thereof*. That is not applicable to any place or to any life except this life in this wicked world.

In addition, Christ's Sermon admonishes devotees to *forgive men their trespasses* (6:14), and warns of the danger of our—His disciples—not being forgiven *of your trespasses* (6:15). That could not be a possibility in heaven or in the future Kingdom. In the earthly one thousand years' Kingdom neither saint nor sinner will be guilty of outward acts of sin because King Jesus will rule with a *rod of iron* (Rev. 2:26-27; 12:5; 19:15). The King shall terminate all modes of evil displays *in His holy mountain* (i.e. during Christ's millennial government, Isa. 11:9; 65:25). *These sayings of Mine*, which must be done in this life in order to be safe in the future judgment, are simply what the Lord Jesus Christ has said in His Sermon and in all the Word of God.

### Hearing and Doing

To teach that Christ's Sermon is as unattainable as are the Ten Commandments, and that both are beyond our capabilities is to disregard Christ's indisputable and conclusive resurrection power that *makes alive this mortal body* (Rom. 8:11), whereby *the righteousness of the law is fulfilled in us* through the presence of the Holy Spirit (Rom. 8:4). To deny the applicability and practicability of Christ's Sermon is typical broad way thinking. Only those who travel the Great Broad Way would charge King Jesus with the fault of requiring behaviors of His disciples that He, as King, would not also make possible. He is a gracious King, Who always provides what is required in His “own” subjects. He supplies all the necessary power and ability to live just as He demands.<sup>54</sup> It was only by His stately call and provision that

rendered us His subjects in the first place. Similarly, He has determined the life of His subjects to be as He has declared it to be in this Sermon. He has not misrepresented anything, and is accurate in His specifications of Kingdom behavior. True believers will indeed do according to *these sayings* of King Jesus, but mere professors of a false faith do not, because they will not and can not. This parabolic illustration of the two foundations presents those who are “hearers and doers” and those who are “hearers only.” He is KING and does certainly equip His realm with all necessary gifts for the imprint of His imperial superiority in all His subjects.

While the actually impeccable accomplishment of all that King Jesus requires of us subjects will not be realized in this life, there is that striving, laboring, and longing to do *these sayings* of the King (5:6). Jesus means that kind of *doing*. To do *these sayings* is to work at them, labor on them, and to study and meditate on them, until in this life, one by one, the precepts and decrees of our King are heeded. But final and flawless obedience will come only when He changes us into His sinless and unblameable image. Meanwhile, the true possessor of Christ *heareth these sayings* of Jesus, *and doeth them*.

Most folks nowadays like to think that merely claiming faith in Jesus is enough to have assurance of eternal safety during God's future judgments against sin. But faith alone in Who Jesus is is not sufficient to guarantee a refuge for one's everlasting soul and spirit. That will come as a shock to some, but Jesus nevertheless proclaims its truth in our text. In fact, He ended this greatest of all His discourses on a works-oriented note when He said, *Therefore whosoever heareth these sayings of mine, **and doeth them** shall be likened unto a wise man which built his house upon a rock*. It is the doing of Christ's *sayings* as contained in His Sermon and in God's Word which will determine whether a foundation of Rock or sand lies underneath the *house* we construct in this life.

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<sup>54</sup> Note this truth already introduced under the headings, The Complete Work of Grace, p. 20, and All of Grace, p. 21.

### **Built upon a Rock**

Jesus does not mention faith even one time in His Sermon or in its closing invitation. Search it through from beginning to end and see if you can find faith ever referred to by Jesus. The final determinant of salvation is whether one has been changed by the power of the resurrected Savior, and not just if faith in Jesus is claimed. That change and its inevitable reality in Christ are the Rock in the parable. Faith is necessary, but one's life of works performed by the Indwelling Christ will test the claim of faith to determine the true faith from the false faith.

*Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.*  
*James 2:18*

God is holy and requires holiness from all His children. They must become as He is in order to inhabit heaven. When God's Word promises that His sons shall be made over into the image of Jesus Christ, it means just that (*Romans 8:29*). This change begins now in this life at regeneration, and continues throughout one's life through what Paul calls the *renewing of the Holy Ghost*.<sup>55</sup> God uses faith as a tool to manifest His selection of His "own," and to secure them as His own. His "own" are the ones whom God has elected to salvation from among mankind before the foundation of the world, and who are on the Rock of holiness and blamelessness before Him in love:

*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*  
*Ephesians 1:4*

God has selected Jesus' "own," and given us to His Son through an effectual calling of the Holy Spirit (*John 6:37, 44, 65*), which brings regeneration and thereby faith into what were before unbelieving minds and hearts. It is only then that we are justified through a God-provided faith, and considered as righteous as Christ

<sup>55</sup> *Titus 3:5*. See the Author's booklet, Meek Christians: The Offspring of Sovereign Grace, pp. 26-31, for a limited explanation of this lifelong renewing process.

is Himself. From that point onward God is constantly *renewing* us through the teachings of His Word, the powers of His Spirit, and the affairs of His Providence in our lives, all of which are used to produce the likeness of Jesus in us. That likeness will make us altogether *holy and without blame before Him in love*.

### The Grace

This work of *renewing*, which results in Christ likeness, and consummates the child of God as *holy and without blame*, is wholly of grace. In spite of these works which are the vital part of true discipleship, it is God's grace that fulfills them, or by which they are accomplished in this life. The Scripture is very clear in this.<sup>56</sup> However, it is just as clear that the grace which brought salvation also brings a change in life.<sup>57</sup> For the person who is safe in Christ and on the Rock, works are just as sure as faith in Jesus' work on the cross is sure. According to Jesus, these works, if they are to be holy and blameless, if they are to be acceptable in God's sight, must be in accord with Christ's *sayings* in His Sermon. This is the thrust of Christ's words in our text. This certainty would require that every person claiming to have faith in Jesus also have works. They are inseparable: *But wilt thou know, O vain man, that faith without works is dead?*<sup>58</sup> This also is the teaching of Jesus in our text. The real acid test of one's position for eternity is doing these *sayings* of Jesus in this life! That is how we can determine the surety of our own profession of faith, which profession, when remaining alone, will not be sufficient for delivering false professors of Christ.

*Thou believeth that there is one God; thou doest well:  
the devils also believe, and tremble. James 2:19*

Mere belief alone is not uncommon even among demons; therefore what Jesus teaches in this conclusion of His finest Sermon on discipleship is this: How one responds to Jesus' *sayings* determines the difference between a false and a true belief in Him, and will produce a *house* (life, existence, entity) which is as stable as God is powerful.

<sup>56</sup> *Ephesians 2: 8,9; Titus 3:7*

<sup>57</sup> *Ephesians 2: 10; II Corinthians 5:17; Romans 8: 9-11* <sup>58</sup> *James 2:20*

### The Fearful Elements

*And the rain descended, and the floods came, and the winds blew, and beat upon that house.*

*Matthew 7:25a, 27a*

Jesus warned of *the rain, the floods, and the winds* that *beat against that house*. Does this mean that in eternity some force will attack our *houses* (lives) that were established upon either *rock* or *sand*? Will there be some major upheavals that will somehow threaten our eternal safety? And what will be *the rain, floods, and winds*? This Force, the Threat, the Storm will be none other than the God Who is the Great Holy One. As the writer of Hebrews put it, *It is a fearful thing to fall into the hands of the living God.*<sup>59</sup> Again, in the Revelation, God's judgment of the earth is signified by these same natural elements,

<sup>5</sup>*And out of the throne proceeded lightnings and thunderings and voices.*

<sup>5</sup>*And the angel took the censer, and filled it with fire of the altar, and cast it unto the earth: and there were voices, and thunderings, and lightnings, and an earthquake.*

<sup>10</sup>*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

<sup>18</sup>*And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*

*Revelation 4:5a; 8:5; 11:19; 16:18*

Throughout the coming tribulation period on the earth, God's judgments against sinful men will be felt by actual upheavals of the elements. God's holy wrath is symbolized in the storms warned of therein. Again, in the giving of the law, God displayed the awesomeness of His expressed holiness in the Law through a

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<sup>59</sup> *Hebrews 10:31*

terrible display of the natural elements. The dreadfulness was not the good Law, but man's sinful failures as revealed through the Law. Immediately after God gave the Ten Commandments, we read,

*And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off.*  
*Exodus 20:18*

The law for transgressors means a judgment from God, represented in the natural elements of storms. This also is the reference of Jesus in our text.

### God's Universal Judgment

The righteous judgment of God will come against all men in eternity, those unsaved as well as those saved from that judgment. Accordingly, how can we be sure that we are eternally safe from those storms of eternity, which will violently beat against our *house* we have constructed in this life. Will our *house* stand an appraisal of God's discriminating upheavals?

*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*  
*Revelation 20:12*

The *books will be opened* to display the life lived; our life is this *house* constructed during our time down here. The words, *and the dead were judged out of those things which were written in the books, according to their works*, mean that every detail of one's life will be thoroughly scrutinized by the Great Books, the Bible—*these sayings of Mine*. To a great sorrowing multitude, this will be their first realization that it is one's works that will resolve one's final destiny. For some, their works will mean salvation, which will then be confirmed by the Lamb's Book of Life.<sup>60</sup> For others their works will mean perdition, which will likewise be confirmed

<sup>60</sup>Romans 2: 6-7, 10; I Corinthians 3: 10-15

by the Lamb's Book of Life.<sup>61</sup> Works as well as faith are the tests of salvation, now and later. They both stand together, or else they both are correspondingly false claims by their professors.

But what determines the value of one's works? The foundation upon which one's works are established decides the worth of all human works before God. Christ, or being *in Christ*, sanctifies and hallows man's works; He makes them stand the final test in *that day* when they will actually consist of *these sayings of Mine*. That is, the works must conform to the pattern that has met the approval of God in His Son. Those works must be motivated by, formed under, and corresponding to the Spirit of the Lord Jesus Christ, the absolutely ideal human standard. In other words, the works that are fundamentally *these sayings of Mine* will have been the result of an Indwelling Christ, Who performed them all as the Vine providing for the branches.<sup>62</sup>

### No Fall or a Great Fall

*And it fell not; for it was founded upon a rock.*

*And it fell: and great was the fall of it. Matthew 7:24, 27*

Jesus teaches in this parabolic illustration of the storms that God's holiness will actually try, test, and prove the literal holiness and value of every person's *house* (life) constructed in this life. Its standing is determined by its foundation, which affects its worth. God's holy scrutiny will examine every area as the descending rain, and the coming floods, and the blowing winds beat against both men's houses in Christ's parable. The storms proved the strength or weakness of each house. Every stone, board, and nail was strained by this natural turmoil from the elements of earth. One house stood just in accord with its foundation; the house's strength was determined, not by the looks of the place and not by the superior quality of the materials, but by the strength of the rock which comprised its foundation. Its underpinning was its fortitude and toughness. It actually became the same property as its infrastructure. *For other foundation can no man lay than that is laid, which is Jesus Christ.*<sup>63</sup> That is the meaning of Christ's parable.

<sup>61</sup> Romans 2:6, 8-9; Revelation 20: 15 <sup>62</sup> John 15: 1-7 <sup>63</sup> I Corinthians 3: 11

Man must become holy, as God is holy. He must, in order to share in God's eternal Kingdom, possess the same holy element as God possesses,

*Speak unto the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.*

*Leviticus 19:2*

*Follow peace with all men, and holiness, without which no man shall see the Lord.*

*Hebrews 12:14*

*But as he which hath called you is holy, so be ye holy in all manner of conversation.*

*Because it is written, Be ye holy; for I am holy.*

*I Peter 1:15-16*

Every man's innate holiness will be tested when God's holiness comes against his life, his being, his *house*, in a sort of "storm" of descending rains, coming floods, and blowing winds. As these natural elements prove the real worth of a structure, so will God's stormy judgments dissipate all the stubble-like living that is not like the Rock, because it is not upon the Rock. Because the structure takes on the properties of its foundation, it stands. One must positively have the literal, real, actual, and substantive holiness and righteousness of Jesus Christ, the Rock, if one's *house* is to stand in *that day*. This is achieved or effected in one's life by *doing these sayings of Mine*. Holiness is real in the real disciple, but it is missing in the false. The authentic Christian disciple hears and does; the unauthentic disciple only hears, and that only superficially.

The false disciple builds his *house* on sand. Sand has a shifting and mobile consistency. It does not support weight well. Anything resting upon sand is apt to movement, instability, and collapse. Jesus said the life built by "hearers only" of His *sayings* is like a house resting upon sand. When the storms of God's judgments descend and beat upon a person who is not upon the foundation of Christ's Word of obedience, then *it fell: and great was the fall of it*. This great fall is the horrendous and disastrous plunge into the pit of everlasting fire and torment. Jesus Christ

ended His greatest Sermon putting men who hear His *sayings* on notice that hearing and not doing them will result in destruction in the lake of fire.

Several years ago, there was a drain, or whistle as it is called, put in the drive at the front of a public school in Sand Springs, Oklahoma. And just as the name of the city denotes, sand is a chief part of the terrain. The drain was covered over with sand that was trucked in from nearby areas. It was finished and landscaped by the contractor, inspected and the contract paid off as consummated. Everything seemed to be fine, until one day the rains descended, the floods came, and the winds blew. Slowly, the sand began to absorb more and more water until at a certain point it actually became the same consistency as water. The water filled all the spaces between the small particles of sand so that it moved just like water. There happened along at about the same time a small lad, walking from school after the rains had stopped. But the floods from the watershed were flowing furiously at the same time, so much so the sand became fully saturated and the lad was walking on the drive. Suddenly and without warning the sand violently moved with great velocity so that the lad was swept away to his death. Concrete had been poured upon the sand for the drive and sidewalks. The grading had brought the appearance to represent stability and safety for the many autos and children who used that *house* of concrete and completion to come and to go to school. But it was all built upon sand, and had no stability at all; therefore *it fell, and great was the fall of it.*

The future for some will be like that. What appeared to be “concrete and completion,” what appeared to be a *house* that is well constructed, what appeared to be a life of Christian virtue and righteousness, what appeared to be faith in Jesus' blood, will prove to be precarious and treacherous sin. One day—in *that day*—God's holiness will come against every life and soul and element of one's being with all the fury of God's power. Then, the consistency of the life and soul will prove to be a foundation of sin, of hearing only with no real doing *these sayings of Mine* (Jesus), of no real doing the will of *My Father which is in heaven*. They will be like the lad

who was swept away by the flood of water. The fierce holiness of God will fill every particle of the very underpinnings of a person's sinful existence until it permeates and ruins what cannot stand the presence of God's holiness. That person who heard but did not do the *sayings* of Jesus, who heard but did not conform to the stable holiness of the Christ of God, who heard but did not take upon himself the properties of an available Savior and Lord, will be swept away by that awesome holiness into destruction.

Unlike the foundation of Rock which is the characteristic and likeness of all the *houses* of the “hearers who do,” these “hearers who do not do” have the same composition and consistency of the very opposite to God's holiness—uncleanness, sin, iniquity—and will, therefore, be ruined and swept away because of their failure to take upon themselves the stability of the Rock. They heard but did not do *these sayings*; therefore they fell, and great was the fall of them. The greatness of the fall is the overwhelming experience of a *great* torturous endurance in perdition, as well as the *great* span of eternity through which it lasts.

But consider the *house* that did not fall. It was just because its foundation was holy in itself that it did not succumb to the holy pressures of God's holy scrutiny. The true disciple-hearer-doer does not possess the holiness which is self-induced, or self-made, or self-achieved, but this Rock-solid holiness is the holiness which is appropriated through active relationship with the Holy Indwelling Christ. This is the likeness of Christ that is predetermined to be every believer's end resource against any and all the Divine storms of eternity. The *foundation* is Christ, and the *house* built upon Him will prove to be *gold, silver, precious stone*; and so will withstand the discretionary probings of God's righteous judgment. Those who hear the gospel and begin doing what they hear in the *sayings* of Jesus will have the *foundation* of Christ that will assure the *house* that has been built to have the same properties as the Rock upon which it all was begun. That is Authentic Narrow Christian Discipleship. Amen.

*No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.*<sup>64</sup>

—The Prophet Isaiah, 712 BC

*Authentic Narrow Christian Discipleship is hearing and doing these sayings of mine.*

—Jesus Christ, 32 AD

Amen!

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<sup>64</sup> *Isaiah 54:17*