

## Episode #732 - Matthew 7 Part 4-Built on the Rock – Radio Show #343

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. The Lord was giving His great teaching session to His disciples commonly called the “Sermon on the Mount.” He warned them to enter the kingdom by the narrow gate that leads to life, not the broad and spacious way that leads to destruction. False prophets come in sheep’s clothing, but they will know them by their fruits. Not everyone who says to Him, “Lord, Lord,” will enter the kingdom, but only those who do the will of His Father. Today, He finishes the discourse by talking about the one who builds his life on the rock.

III. Build on the Rock.

- A. Verse 24. Notice this defines that the sayings of Christ, Greek *logos*, His teaching, His Word, is the Rock on which to build one’s life.
- B. Verse 25. The storm beat on = *prospipto*, fell upon, beat upon, dashed against. Yet it was grounded or based on the rock and so did not fall!
- C. Verse 26. Building on the sand is NOT doing His sayings. Foolish = *moros*, without Godly understanding. Sand is put elsewhere for number; here for its unstable quality.
- D. Verse 27. Here “beat on” is *proskopto*, struck upon or stumbled against. A different kind of storm than in verse 25. Could be this word indicates that a less violent storm caused this house to fall than that of verse 25, which did not cause the house on the rock to fall. The wind fell upon the house on the rock and it didn’t fall, but the wind stumbled against the house on the sand and it fell.

IV. Concluding the Sermon on the Mount.

- A. Verse 28. These “sayings” are *logous*, words or expressions of truth. The “people” are the Greek *ochloi*, same as “multitudes” in 5:1. The Lord was speaking to His disciples, but does this indicate that the crowds were listening in? “Astonished” appears twelve times of the Lord. His teaching and miracles often caused astonishment! Used only one time elsewhere; Sergius Paulus the deputy was astonished at the teaching of the Lord that Paul taught in Acts 13:12.
- B. Verse 29. He spoke as having authority = *exousia*, delegated authority, given Him from another. Christ had God’s authority to teach as He did. The scribes would say, “This rabbi says this, BUT this other rabbi says something else.” Or, “Tradition says this.” They would never want to be tied down to actually having an opinion. But the Lord taught entirely differently!

V. Healing the Leper. Matthew 8:1-4.

- A. Verse 1. He leaves the mountain, followed by great crowds.
- B. Verse 2. Coming of the leper.
  - 1. Leprosy was a terrible disease at the time. Probably not Hanson’s disease, which is called leprosy today.
  - 2. “Worshiped” is generally used only of God, and (especially with the dative case) indicates worship, not oriental obeisance. The Lord accepted this, others, like Peter and even mighty angels, did not. Was the Lord worse than these others, or greater?
  - 3. First time He is directly called Lord in the record. Of course, the Author called Him this earlier, and He spoke of people calling Him this in the last chapter.

4. Willing = *thelo*, if the Lord desires it. Not his faith, but the Lord's will!
  5. Can = *dunasai*, You have the inherent power to!
- C. Verse 3. The Lord does desire it, *thelo*. Touching was a radical thing to do with a leper! Consider the teaching of Haggai 2:12-13: that which is holy does not communicate its holiness by touch, but that which is defiled does. And yet the Lord communicated health and cleanness by a touch! A perfect job; no illness remained.
- D. Verse 4. We wonder what the priest thought. He probably had to go back to the Old Testament to find out how to do this ritual, never having seen this before. This would have been a testimony indeed. The Lord had done mighty works among them, John 15:22-24. Their sin was revealed when they did not believe. Bullinger believes this is a different miracle than in Mark 1 and Luke 5, and so some of the details are different. That leper did not obey and spread abroad the story, Mark 1:45, but this one may have obeyed and kept silent.

VII. Conclusion: We should build our lives on the Lord's sayings. This will provide a solid foundation, but to reject His words will lead to a life that ends in calamity. Do we believe in the authority of God's Words? Or do we reject them and build on shifting sand? The Lord heals a leper by a touch. According to the law cleanness does not pass by a touch, but uncleanness does. Yet the Lord reverses this, and His touch makes clean! The Lord is indeed worthy of all praise and worship. Do we give these to Him? Do we offer to Him the honor He is due?