

“Was Jesus Talking ABOUT You?”

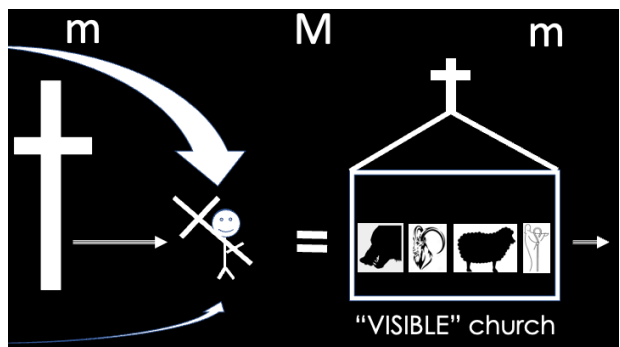
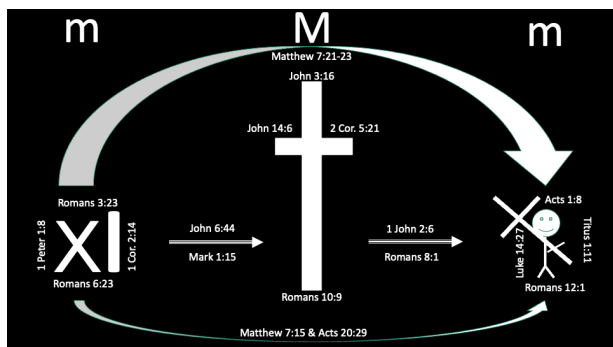
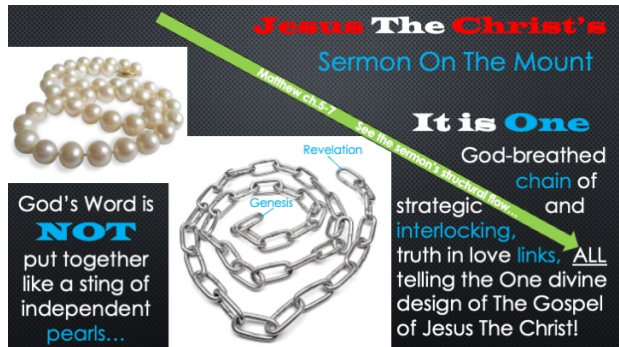
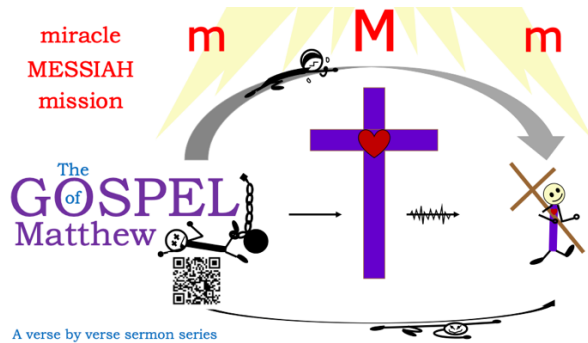
Matthew 7:24-27

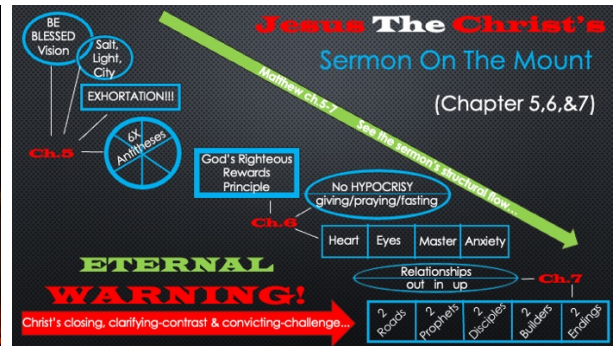
October 19, 2025

INTRO: Is Jesus talking to you... and... ABOUT you?

PRAYER

CONTEXT:





Matthew 7:12

BIG IDEA: Golden-rule loving
is the key to kingdom of God living.

Matthew 7:13-14

The width of eternal life's way
is only as wide as Christ's cross!

Matthew 7:15-20

BIG IDEA: Watch out! Beware all sheepish,
false prophet wolves! You will recognize
them by their (biblical) fruits.

Matthew 7:21-23

BIG IDEA: Christ's preaching & teaching clearly **declared** that "**many,**" (all but a "**few**") **"church-goers" are going to hell.**

NOTE: This is NOT a sermon for "*listening.*" **No.**
This is a sermon for learning, loving, & living!

BIG IDEA: Everyone needs to **hear & heed** God's Word, will, & way if they hope to live thru life's storms... & Judgment Day!

PREVIEW:

1. God's **Word**
2. God's **Will**
3. God's **Way(s)**

TEXT:

Matthew 7:24-27

²⁴ Therefore, everyone who hears these words of Mine, and _____
them, will be like a _____ who built his house on _____.

²⁵ And the rain fell and the floods came, and the winds blew and
slammed against that house; and yet it did _____...

²⁶ And everyone who hears these words of Mine, and _____
them, will be like a _____ who built his house on _____.

²⁷ And the rain fell and the floods came, and the winds blew and
slammed against that house; and _____...

Matthew 7:24-27

²⁴“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock.

²⁵And 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.

²⁶And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. ²⁷And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell — and its collapse was great.”

I. God's WORD(s)

1. 7 COLLECTIVE Terms/Conditions:

- a. **“Therefore”** (connect past, present, future...)
 - i. Who are God's kingdom **CITIZENS...**
 - ii. Who are God's kingdom **CRIMINALS...**
- b. **“everyone”** (NO exceptions. “All means all!”)
- c. **“hears”** (Note a culturally loaded word.)
 - i. God spoke creation into existence...
 - ii. God speaks to His people via:
 - His Word
 - His Holy Spirit
 - His answering of prayers
 - His people (as He directs them)
 - His providential use of all things

- iii. John 10 = *sheep hear & heed His voice*
- iv. Acts reveals that the kingdom of heaven advances via the hearing of God's Word.
- v. Romans 10:17 = *Faith comes by hearing the Word of God!*
- vi. Revelation 2 & 3 = *He who has ears to hear let him hear...*
- vii. Scripture repeatedly reminds us all to remember what we have heard...
- viii. Acts 7 & Stephen's stoning = the murderous people *"stopped their ears..."*
- ix. 1 John 5:14 = *God hears us...*
- x. John 9:31 = He rejects unrepentant hearts
- d. ***"these words"*** (micro & macro reference)
- e. ***"of Mine"*** (Creator, Christ, LORD, GOD!)
 - i. **2 Timothy 3:16-17**
 - ii. **Genesis 1:1** & **John 1:1**
 - iii. **Genesis 3** & **John 3**
 - iv. **Matthew:**
 - *Son of Abraham & Son of David*
 - *Lamb of God... takeaway sin...*
 - *Fulfilling the Law & the Prophets*
 - *Fulfilling all righteousness*
 - *BE the "real golden rule"*
 - *4 out of 5 final, loving WARNINGS*
 - *Go make disciples... obey 4 "ALL's"*
 - v. **Revelation 2 & 3...**
- f. ***Implied response deemed consequential by Christ.***
- g. ***Implied reality is that storms will come to all.***

2. 5 CONTRASTING Terms/Conditions:

- a. *Do/Don't & Does/Does NOT & Obey/Disobey*
- b. *Wise people & foolish people*
- c. *Rock vs. Sand*
- d. *Stood vs. Fell*
- e. *(Heaven vs. Hell)*

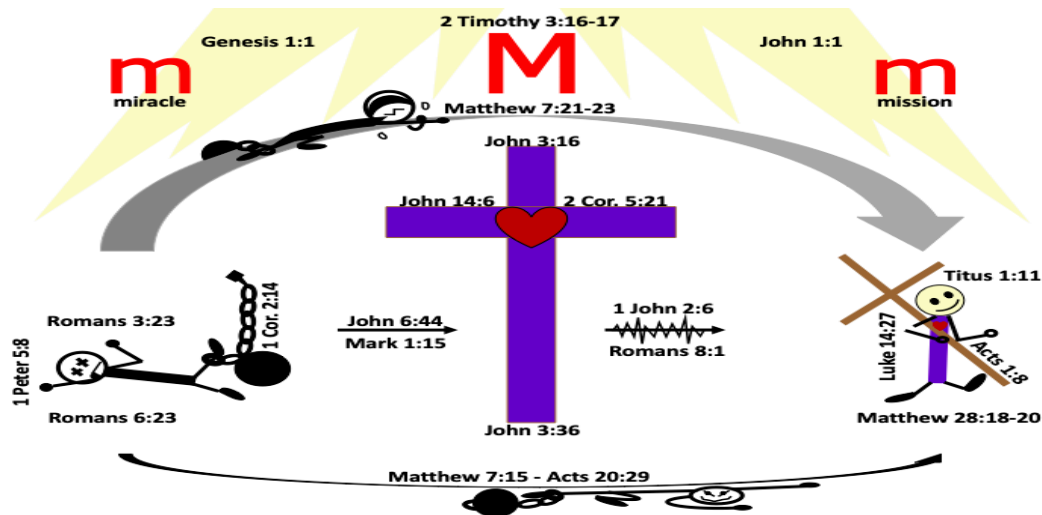
II. God's WILL

“...do these words of Mine...”

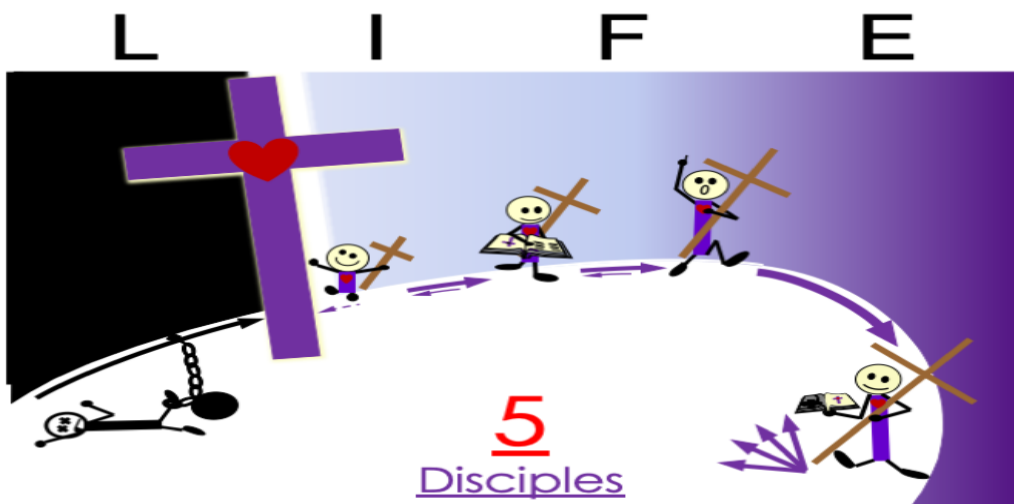
- *Fulfill ALL righteousness...BE Christ's Christlike*
- *Do ALL things as unto AND to bring glory to God...*
- *BE holy for I the LORD your God am holy!*
- *BE righteous & live the blessed beatitudes...*
- *BE His salt, light, city, aroma, ambassadors, family!*
- *Live a life worthy of The Gospel AND your calling...*
- *Go make disciples... You will BE My witnesses...*
- *Go into ALL the world and proclaim The Gospel...*
- *Teach them to obey everything I have commanded...*
- *Why do you call Me Lord, Lord but do not obey...*
- *If you love Me you will obey My commandments...*
- *Let us not love with word & tongue but in action...*
- *Do not be hearers of the Word only...*
- *Faith without works is dead faith...*
- *You were saved to serve & live sent, for good works.*
- *Bear much fruit & so prove to be My disciples...*
- *Jesus prayed for God's will in Matthew 6 & John 17*

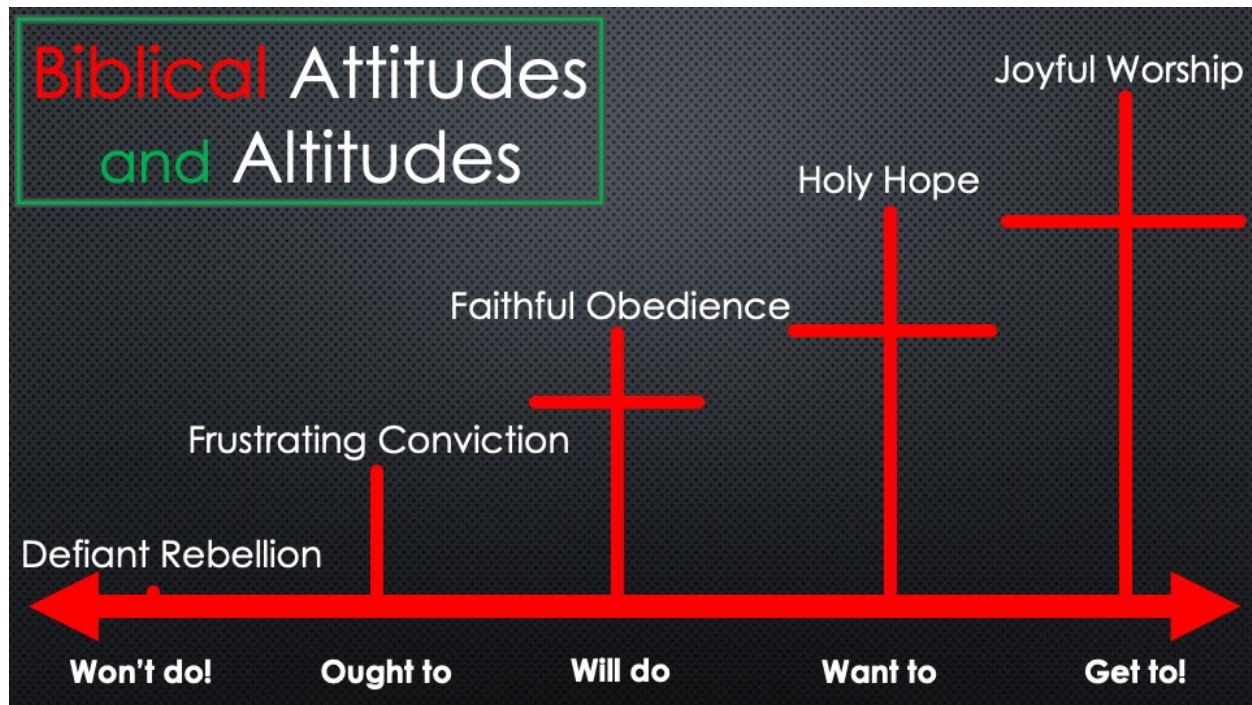
III. God's WAY(s)

1. Missional FAMILY-GROWING thru personal hearing & heeding... [John 3:16](#)



2. Wise FAMILY-BUILDING thru biblical, faithful obedience. [Matthew 28:18-20](#) & [Acts 1:8](#)





3. Stormy **FAMILY-STANDING** thru the winds of spiritual warfare. [Eph. 6:10-20](#) & [Rom. 8:37](#)

The Christian **LIFE WILL BE STORMY**

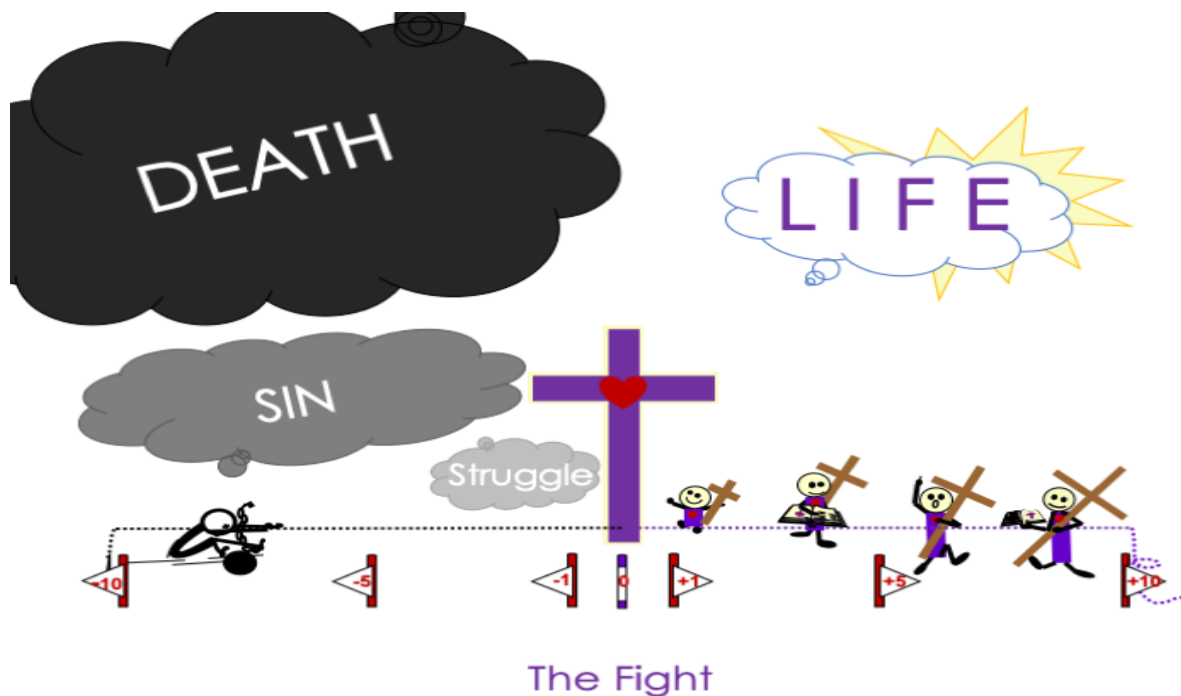
- You'll be hated, slandered, & persecuted...
- You'll be FEW on the HARD & UNPOPULAR path...
- You'll be a cross-carrying, worshipping witness...
- You'll be an army of ambassadors in enemy lands.

The **STORMS** will be **MULTI-FACETED**

- Rain DOWN = Tests from above...
- Flood UP = Temptations from below
- Winds SIDE = Turbulence from all sides
- Slammed HARD = True Trials all the time...

God's family needs to LIVE IN His ARMOR...

- *Helmet of Salvation*
- *Breastplate of Righteousness*
- *Belt of Truth*
- *Cleats of Peace*
- *Shield of Faith*
- *Sword of the Spirit*



44

- **AMPLIFY — MAGNIFY — GLORIFY**
- **PURIFY — EDIFY — FORTIFY**
- **SIMPLIFY — SATISFY — RECTIFY**
- **IDENTIFY — INTENSIFY — CLARIFY**
- **SPECIFY — JUSTIFY — EXEMPLIFY**
- **NOTIFY — QUALIFY — VERIFY**
- **CRUCIFY — TESTIFY — UNIFY**



One FAITH. One FAMILY. One FOCUS.

“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8

One Question: **WHAT DO YOU WANT?**

One Offer: **COME AND SEE.**

One Promise: **TRUTH IN LOVE!**

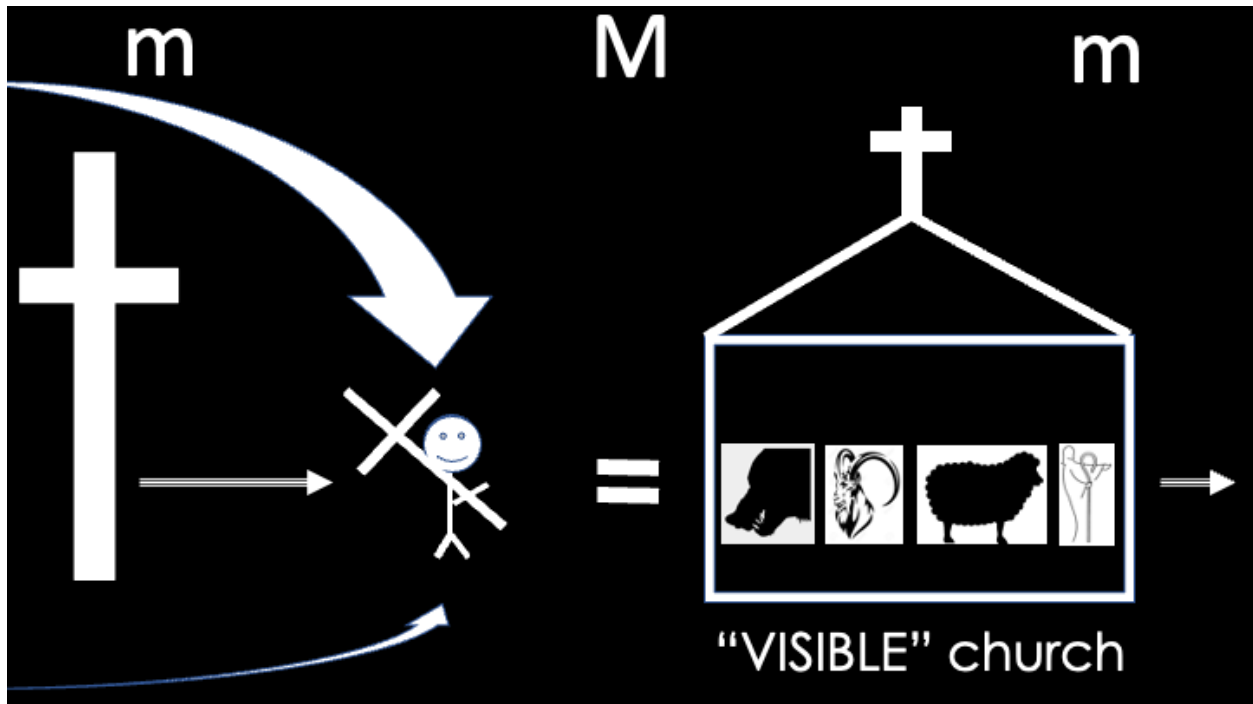
Our Truth-in-Love Distinctives: We are...

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God's Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(truly loving one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making disciples-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

REVIEW:

- God's **Word**
- God's **Will**
- God's **Way(s)**

Everyone needs to **hear & heed** God's Word, will, & way if they hope to survive life's storms & His Judgment Day!



Think about the preaching & teaching of Jesus in the complete & closing words of His famous Sermon On The Mount... Then ask yourself, how do His Word, will, & ways fit or fight with our culture's presentation & representation of Christ, Christianity, & The Church?

Is the Church calling for & bearing the fruit of...

- A. BE-ing Holy & Righteous...
- B. The Narrow, Hard, Few, Eternally-LIVING way to life!
- C. Opposing & exposing the wide, easy, & popular way.
- D. Truth in love vs. the false prophet's counterfeit "love."
- E. Loving & living the authority of His Word, will, & way...
- F. BE-ing The Church locally, regionally, and globally...
- G. Witnessing to the world... 1 Faith... 1 Family... 1 Focus!

CLOSE:

What if Jesus showed up today?

- How & where would He find your Head, Heart, & Hands?
- How would He describe your relationships to His:
 - o Word, will, & ways?
 - o Miracle, MESSIANIC authority, & mission?
 - o Local, Regional, & Global mandate & manifesto?
- How would He rate your local, regional, & global works?
- How would He deal with your walk, worship, & witness?
- How would He respond to your Christianity & church?

**What a lot of trouble the church would have escaped if
Christians had kept to what Scripture teaches about
a true experience of salvation! – Jonathan Edwards**

Jesus The Christ is warning...

HEAR & HEED OR ELSE!

PRAYER

WORSHIP:

The Solid Rock & Jesus Bring The Rain

STUDY NOTES:

Matthew 7:24-27 (NASB)

24“Therefore, everyone who hears these words of Mine, and acts on them, will be like a wise man who built his house on the rock. 25And 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. 26And everyone who hears these words of Mine, and does not act on them, will be like a foolish man who built his house on the sand. 27And the rain fell and the floods came, and the winds blew and slammed against that house; and it fell—and its collapse was great.”

Therefore,
EVERYONE
Who hears these words of Mine
AND...

2 Hearers:

EVERYONE...

who hears these words of Mine...

AND...

ACTS on them

Does NOT act on them

will be like a

WISE man

FOOLISH man

who built his house (oikia)

on the Rock

on the sand

AND

the rain fell...

and the floods came...

and the winds blew...

and slammed against that house...

and it did not fall

and it fell – and its collapse was great!

Matthew 7:24 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3956 [e]	Πᾶς Pas	Everyone	Adj-NMS
3767 [e]	οὖν oun	therefore,	Conj
3748 [e]	ὅστις hostis	whoever	RelPro-NMS
191 [e]	ἀκούει akouei	hears	V-PIA-3S
1473 [e]	μου mou	My	PPro-G1S
3588 [e]	τούς tous	-	Art-AMP
3056 [e]	λόγους logous	words	N-AMP
3778 [e]	τούτους toutous	these,	DPro-AMP
2532 [e]	καὶ kai	and	Conj
4160 [e]	ποιεῖ poiei	does	V-PIA-3S

846 [e]	αὐτούς, autous	them,	PPro-AM3P
3666 [e]	ὁμοιωθήσεται homoiōthēsetai	will be like	V-FIP-3S
435 [e]	ἀνδρὶ andri	a man	N-DMS
5429 [e]	φρονίμῳ, phronimō	wise,	Adj-DMS
3748 [e]	ὅστις hostis	who	RelPro-NMS
3618 [e]	ὠκοδόμησεν ōkodomēsen	built	V-AIA-3S
846 [e]	αὐτοῦ autou	his	PPro-GM3S
3588 [e]	τὴν tēn	-	Art-AFS
3614 [e]	οἰκίαν oikian	house	N-AFS
1909 [e]	ἐπὶ epi	upon	Prep
3588 [e]	τὴν tēn	the	Art-AFS
4073 [e]	πέτραν. petran	rock.	N-AFS

Matthew 7:25 ►

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
2597 [e]	κατέβη katebē	came down	V-AIA-3S
3588 [e]	ἡ hē	the	Art-NFS
1028 [e]	βροχή brochē	rain,	N-NFS
2532 [e]	καὶ kai	and	Conj
2064 [e]	ἦλθον ēlthon	came	V-AIA-3P
3588 [e]	οἱ hoi	the	Art-NMP
4215 [e]	ποταμοὶ potamoi	torrents,	N-NMP
2532 [e]	καὶ kai	and	Conj
4154 [e]	ἐπνευσαν epneusan	blew	V-AIA-3P

3588 [e]	οἱ hoi	the	Art-NMP
417 [e]	ἄνεμοι anemoi	winds,	N-NMP
2532 [e]	καὶ kai	and	Conj
4363 [e]	προσέπεσαν prosepesan	beat	V-AIA-3P
3588 [e]	τῇ tē	that	Art-DFS
3614 [e]	οἰκία oikia	house	N-DFS
1565 [e]	ἐκείνη, ekeinē	upon;	DPro-DFS
2532 [e]	καὶ kai	and	Conj
3756 [e]	οὐκ ouk	not	Adv
4098 [e]	ἔπεσεν· epesen	it fell,	V-AIA-3S
2311 [e]	τεθεμελίωτο tethemeliōto	it had been founded	V-LIM/P-3S
1063 [e]	γὰρ gar	for	Conj

1909 [e]	ἐπὶ epi	upon	Prep
3588 [e]	τὴν tēn	the	Art-AFS
4073 [e]	πέτραν. petran	rock.	N-AFS

Matthew 7:26

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
3956 [e]	πᾶς pas	everyone	Adj-NMS
3588 [e]	ὁ ho	-	Art-NMS
191 [e]	ἀκούων akouōn	hearing	V-PPA-NMS
1473 [e]	μου mou	My	PPro-G1S
3588 [e]	τοὺς tous	-	Art-AMP
3056 [e]	λόγους logous	words	N-AMP

3778 [e]	τούτους toutous	these,	DPro-AMP
2532 [e]	καὶ kai	and	Conj
3361 [e]	μὴ mē	not	Adv
4160 [e]	ποιῶν poiōn	doing	V-PPA-NMS
846 [e]	αὐτούς autous	them,	PPro-AM3P
3666 [e]	ὁμοιωθήσεται homoiōthēsetai	he will be likened	V-FIP-3S
435 [e]	ἀνδρὶ andri	to a man	N-DMS
3474 [e]	μωρῶ, mōrō	foolish,	Adj-DMS
3748 [e]	ὅστις hostis	who	RelPro-NMS
3618 [e]	ᾠκοδόμησεν ōkodomēsen	built	V-AIA-3S
846 [e]	αὐτοῦ autou	of him	PPro-GM3S
3588 [e]	τὴν tēn	the	Art-AFS

3614 [e]	οἰκίαν oikian	house	N-AFS
1909 [e]	ἐπὶ epi	upon	Prep
3588 [e]	τὴν tēn	the	Art-AFS
285 [e]	ἄμμον. ammon	sand.	N-AFS

Matthew 7:27

Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
2532 [e]	καὶ kai	And	Conj
2597 [e]	κατέβη katebē	came down	V-AIA-3S
3588 [e]	ἡ hē	the	Art-NFS
1028 [e]	βροχὴ brochē	rain,	N-NFS
2532 [e]	καὶ kai	and	Conj
2064 [e]	ἦλθον ēlthon	came	V-AIA-3P

3588 [e]	οἱ hoi	the	Art-NMP
4215 [e]	ποταμοὶ potamoi	torrents,	N-NMP
2532 [e]	καὶ kai	and	Conj
4154 [e]	ἔπνευσαν epneusan	blew	V-AIA-3P
3588 [e]	οἱ hoi	the	Art-NMP
417 [e]	ἄνεμοι anemoi	winds,	N-NMP
2532 [e]	καὶ kai	and	Conj
4350 [e]	προσέκοψαν prosekopsan	beat	V-AIA-3P
3588 [e]	τῇ tē	that	Art-DFS
3614 [e]	οἰκία oikia	house	N-DFS
1565 [e]	ἐκείνη, ekeinē	upon,	DPro-DFS
2532 [e]	καὶ kai	and	Conj

4098 [e]	ἔπεσεν, epesen	it fell—	V-AIA-3S
2532 [e]	καὶ kai	and	Conj
1510 [e]	ἦν ēn	was	V-IIA-3S
3588 [e]	ἡ hē	the	Art-NFS
4431 [e]	πτῶσις ptōsis	fall	N-NFS
846 [e]	αὐτῆς autēs	of it	PPro-GF3S
3173 [e]	μεγάλη. megalē	great.	Adj-NFS

HEARING is essential (Romans 10:17)

Topical Lexicon

Foundational Theme of Hearing in Scripture

The verb translated “to hear” saturates the New Testament, entwining the physical act of listening with moral and spiritual responsiveness. From the angel’s pronouncement heard by Mary ([Luke 1:41](#)) to the thunderous voice John hears on Patmos ([Revelation 1:10](#)).

Scripture presents hearing as the divinely appointed gateway for receiving revelation. “Faith comes by hearing, and hearing by the word of Christ” ([Romans 10:17](#)).
Whether addressed to crowds on Galilee’s hillsides or to seven churches in Asia, the invitation is identical: God speaks; humanity must hear.

Connection between Hearing and Obedience

Biblical hearing is never passive. Jesus closes the Sermon on the Mount with a contrast between “everyone who hears these words of Mine and acts on them” and “everyone who hears these words of Mine and does not act on them” ([Matthew 7:24, 26](#)).

**THE VERB THEREFORE ASSUMES
A COVENANTAL WEIGHT:**

TO HEAR IS TO HEED.

This linkage undergirds apostolic exhortations such as [James 1:22](#),
***“Be doers of the word, and not hearers
only, deceiving yourselves.”***

The New Testament consistently warns that mere auditory exposure without obedient response incurs judgment ([Hebrews 3:7-19](#); [Acts 28:26-27](#)).

Hearing as the Pathway to Faith and Salvation

***Throughout Acts the Spirit advances the gospel
by enabling people to hear.***

- At Pentecost “each one heard them speaking in his own language” ([Acts 2:6](#)), preparing the harvest of three thousand souls.
- Cornelius assembles relatives and friends “to hear everything the Lord has commanded” ([Acts 10:33](#)).
- Lydia’s heart is opened “to heed what Paul was saying” ([Acts 16:14](#)).
- In every case saving faith is birthed through hearing apostolic proclamation about Jesus Christ crucified and risen. Evangelism therefore prioritizes clear, faithful speaking so that hearers may respond in repentance and belief.

Christ’s Call: **“He who has ears to hear”**

No saying of Jesus recurs more pointedly: “He who has ears to hear, let him hear” (Mark 4:9; Revelation 2:7, etc.). The refrain follows parables, mountaintop revelations, and prophetic oracles, underscoring personal accountability to divine truth.

In Revelation the ascended Christ addresses each church with commendation, correction, and promise, adding the refrain to highlight the Spirit-empowered ability—and responsibility—of believers to discern and obey.

The Shepherd's Voice and the Sheep

John 10 supplies the relational dimension: "The sheep listen to his voice... He calls his own sheep by name... and the sheep follow him because they know his voice" ([John 10:3-4](#)).

Genuine discipleship is characterized by ongoing attentiveness to the Shepherd. His voice, mediated through Scripture and illumined by the Spirit, guides, protects, and assures.

Conversely, strangers' voices signify deception; true sheep
"WILL NEVER FOLLOW A STRANGER" ([John 10:5](#)).

Hearing in Apostolic Preaching and Missions

Mission narratives highlight two patterns: proclamation and opposition. Some "were appointed to eternal life and believed" upon hearing ([Acts 13:48](#)); others "stopped their ears" and rushed Stephen ([Acts 7:57](#)). Paul's epistles often reference what churches "heard" ([Galatians 1:23](#); [Colossians 1:6](#)) to remind them of the apostolic gospel's purity amid competing voices. Ministry strategy therefore centers on ensuring the sound is clear ([1 Corinthians 14:8-9](#)) and intelligible to every ethnic group ([Romans 15:21](#)).

Warning Passages: Hearing without Heeding

- Quoting Isaiah, Jesus explains parabolic preaching: "Though seeing, they do not see; though hearing, they do not hear or understand" ([Matthew 13:13-15](#)).
- Persistent refusal to heed hardens the heart, resulting in judicial deafness.
- Hebrews applies the same warning to professing believers tempted to drift:
"Today, if you hear His voice, do not harden your hearts" ([Hebrews 3:15](#)).
- Eschatologically, those who refuse the gospel will "pay the penalty of eternal destruction" ([2 Thessalonians 1:8](#)), having ignored the summons of grace.

Judicial and Forensic Contexts

In legal scenes hearing denotes formal testimony. The Sanhedrin declares, “You have heard the blasphemy” ([Mark 14:64](#)). Festus and Agrippa convene to “hear” Paul ([Acts 25:22](#); 26:3). Jesus’ trials reveal the irony of judges who physically hear yet remain spiritually deaf, whereas Pilate reluctantly acknowledges, “Everyone who is of the truth listens to My voice” ([John 18:37](#)).

Eschatological Hearing: Final Call and Judgment

Jesus foretells a climactic moment: “The hour is coming when all who are in their graves will hear His voice and come out” ([John 5:28-29](#)). The same authoritative voice that calmed seas and summoned Lazarus will summon the dead—some to life, others to judgment. Revelation amplifies auditory imagery: trumpets, peals of thunder, and multitudes shouting “Hallelujah!” ([Revelation 19:6](#)). Eternity’s destinies pivot on whether one has listened to the Lamb in time.

Pastoral and Communal Implications

Local assemblies are exhorted to listen attentively to Scripture read aloud ([1 Timothy 4:13](#)), to Spirit-led prophecy that “everyone may learn and be encouraged” ([1 Corinthians 14:31](#)), and to one another’s needs ([James 1:19](#)). Shepherds must cultivate congregations that are “quick to listen” both to God and to brethren, reflecting the relational nature of Christian community.

Worship and Prayer: God Hears

The verb also describes the divine posture toward His people. Jesus assures, “Father, I thank You that You have heard Me” ([John 11:41](#)). John writes, “If we ask anything according to His will, He hears us” ([1 John 5:14](#)). Confidence in a listening God fuels intercession, praise, and perseverance. Conversely, God does not heed the unrepentant ([John 9:31](#)), reminding worshipers to approach with clean hands and devoted hearts.

Historical and Cultural Background

First-century Judaism esteemed oral transmission; synagogue worship revolved around public reading. Greeks prided themselves on new ideas ([Acts 17:21](#)). Into these contexts the gospel advanced primarily through preaching rather than manuscript

distribution. The prevalence of “hearing” vocabulary mirrors this auditory culture and anchors Christian mission in spoken proclamation empowered by the Spirit.

Summary

Across the New Testament the call to hear is the call to believe, obey, & live.

*The God who spoke creation into existence continues to address humanity through His Son, Scripture, and Spirit. Blessed are those who hear and keep what is spoken, for “**the time is near**” ([Revelation 1:3](#)).*

LIKE

Apostolic Parallels and Warnings

[Romans 9:29](#) cites Isaiah to illustrate Israel’s preservation: “We would have become like Sodom, and we would have resembled Gomorrah”. The double comparison stresses the extremity of judgment averted solely by divine mercy. Paul’s use shows that prophetic analogies remain authoritative for New-Covenant exposition.

Pagan Misinterpretation

[Acts 14:11](#) records the crowds at Lystra exclaiming, “The gods have come down to us in human form!” Their use of the verb reveals a fallen instinct: humanity creates false likenesses of deity, whereas the gospel proclaims the true God who Himself took on human likeness. Luke contrasts misguided pagan comparison with the apostolic witness that redirects worship to the living God ([Acts 14:15](#)).

Literary and Rhetorical Function

1. Attention-getting: The opening “is like” signals that a parable or moral lesson is commencing.

2. Bridge-building: Listeners move from the known realm (agriculture, weddings, building) to the unknown (kingdom realities).
3. Memorable framing: Repetition of the formula cements teaching in the memory and facilitates oral transmission in a first-century culture.

Ministry Implications for Teaching and Preaching

- Model Christ's method. Analogies rooted in everyday experience help contemporary hearers grasp doctrine.
- Guard accuracy. Comparisons work only when the intended point of similarity is clear; careless analogies breed confusion.
- Aim for transformation. Jesus' comparisons demanded response—wise building, vigilant waiting, humble prayer. Sound preaching should likewise move from illustration to application.

Historical Background

Jewish rabbis used mashal (parable) extensively, yet Jesus' comparisons carry unique authority because He speaks as the King describing His own reign. Greco-Roman rhetoric also prized analogy, explaining the Lystrans' quick assumption in [Acts 14:11](#); the apostles, however, redirect rhetorical forms toward monotheistic truth.

Theological and Devotional Reflections

The verb's spread from kingdom parables to incarnation theology and pastoral exhortation shows Scripture's unified theme: God graciously makes Himself known. He accommodates finite understanding through comparison, then consummates revelation by becoming "like" us in the flesh. Believers are therefore called to reciprocal likeness—conformed to the image of Christ ([Romans 8:29](#)), proclaimed through words and lives that make the invisible God visible to the world.

TO BUILD

3618. oikodomeó ►

Lexical Summary

oikodomeó: To build, to construct, to edify

Original Word: οἰκοδομέω

Part of Speech: Verb

Transliteration: oikodomeó

Pronunciation: oy-ko-do-MEH-o

Phonetic Spelling: (oy-kod-om-eh'-o)

KJV: (be in) build(-er, -ing, up), edify, embolden

NASB: build, built, builders, rebuild, edifies, building, edified

Word Origin: [from a compound of [G3624 \(οἶκος - house\)](#) and the base of [G1430 \(δοῦμα - housetop\)](#)]

1. to be a house-builder, i.e. construct
2. (figuratively) confirm

Strong's Exhaustive Concordance

build, edify, embolden.

From the same as [oikodome](#); to be a house-builder, i.e. Construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

see GREEK [oikodome](#)

HELPS Word-studies

3618 oikodoméō (from [3624 /oikos](#), "a house" and *domeō*, "to build") – properly, to build a house (*home*, edifice); (figuratively) to *edify* – literally, "*build* someone up," helping them to stand (be strong, "sturdy").

NAS Exhaustive Concordance

Word Origin

from [oikodomos](#)

Definition

to build a house

NASB Translation

build (13), builders (4), building (2), built (10), edified (1), edifies (3), edify (1), rebuild (4), strengthened (1).

Topical Lexicon

Biblical Concept of Building

From the opening pages of Scripture the act of building is associated with purpose, permanence and covenant ([Genesis 8:20](#); [Genesis 11:4](#)). In the Greek New Testament the verb translated **“to build”** occurs forty-one times and carries both

its obvious architectural sense and its richer theological sense of establishing, strengthening and edifying.

THE NARRATIVE, DIDACTIC, AND PROPHETIC BOOKS ALIKE SHOW THAT WHAT IS BUILT REVEALS THE BUILDER'S IDENTITY, INTENT AND ULTIMATE ALLEGIANCE.

Literal Construction in the Gospel Narratives

1. Private dwellings

- [Luke 12:18](#) depicts the prosperous farmer saying, "I will tear down my barns and build larger ones," illustrating how physical construction can expose misplaced security.
- [Luke 17:28](#) notes that in the days of Lot "they were eating and drinking, buying and selling, planting and building," underscoring routine life before sudden judgment.

2. Public and sacred structures

- [Matthew 21:33](#) and [Mark 12:1](#) speak of a landowner who "built a wall around a vineyard," reflecting Isaiah's song of the vineyard and emphasizing divine care and expectation.
- [Acts 7:47](#) records that "Solomon built a house for Him," reminding readers that even the grandeur of the temple bowed to the transcendent presence of God ([Acts 7:48-50](#)).

3. Legal accusations

- [Matthew 26:61](#) and [Mark 14:58](#) quote hostile witnesses twisting Jesus' words: "I will destroy this temple made with hands, and in three days I will build another, not made with hands." John clarifies that He spoke about His body, moving the idea of building from stone to resurrection life ([John 2:20-21](#)).

Jesus' Instruction on Foundations

The Sermon on the Mount climaxes with a building metaphor. "Everyone who hears these words of Mine and acts on them is like a wise man who built his house on the rock" ([Matthew 7:24-25](#)). The identical verb is used in the contrasting image of the foolish man ([Matthew 7:26-27](#)).

Luke preserves the fuller detail: the wise builder “dug down deep and **laid his foundation on the rock**” ([Luke 6:48](#)), showing that true obedience is both diligent and hidden from casual view. The unavoidable storms of life expose the quality of this construction.

Christ the Builder and Cornerstone

Jesus uniquely claims the role of builder in [Matthew 16:18](#): “*I will build My church, and the gates of Hades will not prevail against it.*” The future active points to an ongoing process inaugurated at Pentecost ([Acts 2](#)) and continuing until His return. The foundation stone imagery appears in the Synoptic citations of [Psalm 118:22](#) ([Matthew 21:42](#); [Mark 12:10](#); [Luke 20:17](#)). Rejecting the cornerstone disqualifies a builder, while receiving it aligns one with the divine blueprint.

Apostolic Theology of Edification

1. Paul’s pastoral use

- In [1 Corinthians 8:1](#) “knowledge puffs up, but love builds up,” shifting attention from acquisition to mutual strengthening.
- He cautions that not everything “is beneficial... not everything builds up” ([1 Corinthians 10:23](#)).
- Spiritual gifts serve the same aim: “The one who prophesies builds up the church” ([1 Corinthians 14:4](#)).
- In [Romans 15:20](#) he explains his missionary aim “to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation,” highlighting apostolic strategy and respect for established work.

2. Peter's living-stone imagery

- "You also, like living stones, are being built into a spiritual house" ([1 Peter 2:5](#)). The passive voice stresses God's initiative; believers are material in His hands.
- Peter rebukes the builders who rejected the cornerstone ([1 Peter 2:7](#)), showing that human judgment can be diametrically opposed to divine evaluation.

3. Community exhortation

- "Therefore encourage one another and build one another up, just as you are already doing" ([1 Thessalonians 5:11](#)). Regular mutual edification is not optional but commanded.

Warnings against Rebuilding the Wrong Structure

[Galatians 2:18](#) reads, "If I rebuild what I have already torn down, I prove myself to be a transgressor." Returning to law-righteousness after receiving grace is likened to reconstructing a condemned building. Similarly, [Matthew 23:29](#) and [Luke 11:47-48](#) condemn the scribes and Pharisees for building tombs for the prophets their forefathers murdered, revealing hypocrisy cloaked in piety.

Historical and Cultural Background

First-century builders in Judea quarried local limestone, shaped it with chisels and set blocks without mortar when possible, employing wooden beams only where essential. Foundations were critical due to seasonal floods, a reality that gives Jesus' parable vivid force. Rural Galilee also featured mud-brick structures susceptible to rapid decay, accentuating the folly of superficial building.

Ministry Implications

1. FOUNDATION INSPECTION

Every ministry, program and relationship must be weighed against the words of Christ and the apostolic teaching.

Resolute alignment with Scripture ensures stability.

2. MATERIALS AND METHODS

Paul's image of gold, silver, costly stones versus wood, hay and straw ([1 Corinthians 3:12-15](#), using a cognate noun) reminds workers that quality will be tested by fire.

Pure doctrine, sincere love and humble service endure; empty rhetoric and self-promotion do not.

3. COOPERATIVE LABOR

Building is collective: *"We are God's fellow workers; you are God's field, God's building"* ([1 Corinthians 3:9](#)).

The gifts of apostles, prophets, evangelists, pastors and teachers are given "to equip the saints for works of ministry, to build up the body of Christ" ([Ephesians 4:12](#)).

4. CONTINUAL PROGRESS

[Acts 9:31](#) reports that the church, "walking in the fear of the Lord and in the comfort of the Holy Spirit, multiplied and was being built up."

Healthy growth is both quantitative and qualitative.

Eschatological Completion

Hebrews anticipates "the city with foundations, whose architect and builder is God" ([Hebrews 11:10](#)). Revelation closes with the New Jerusalem, a consummate structure

descending from heaven, confirming that every act of godly building points forward to a finished, perfect dwelling of God with His people.

Summary

The verb translated “to build” weaves through narratives, parables, apostolic instruction and prophetic vision, binding together the literal stones of ancient Judea and the living stones of the church.

Whether warning against shallow foundations, affirming Christ's sovereign construction of His assembly, or urging believers to edify one another in love, Scripture consistently treats building as a sacred activity that mirrors the character and purposes of God Himself.

HOUSE

3614. oikia ►

Lexical Summary

oikia: House, household, dwelling

Original Word: οἰκία

Part of Speech: Noun, Feminine

Transliteration: oikia

Pronunciation: oy-kee'-ah

Phonetic Spelling: (oy-kee'-ah)

KJV: home, house(-hold)

NASB: house, houses, home, household, households

Word Origin: [from [G3624 \(οἶκος - house\)](#)]

1. (properly, abstractly) **a residence**

2. (usually, concretely) **an abode**
3. (by implication) **a family** (especially domestics)
{literally or figuratively}

Strong's Exhaustive Concordance

home, household.

From oikos; properly, residence (abstractly), but usually (concretely) an abode (literally or figuratively); by implication, a family (especially domestics) -- home, house(-hold).

see GREEK [oikos](#)

NAS Exhaustive Concordance

Word Origin

from [oikos](#)

Definition

a house, dwelling

NASB Translation

home (6), house (75), household (5), households (1), houses (7).

Topical Lexicon

Foundational Concept: The House within the Divine Economy

Throughout Scripture the “house” (Greek οἰκία / οἰκίαν / οἰκίας / οἰκία) is more than a physical structure. It is the sphere where authority, community, worship, and inheritance converge. From Eden’s garden-sanctuary to the New Jerusalem, God repeatedly frames redemption in terms of dwelling with His people. In the New Testament the term occurs ninety-five times, serving as a narrative backdrop, a social unit, a metaphor for discipleship, and a promise of eternal fellowship.

Old Testament Roots and Septuagint Bridge

The Hebrew “bayit” is rendered by the same Greek family of words in the Septuagint, preparing first-century readers to hear “house” as carrying covenantal weight: **Noah’s**

household is saved, Abraham is promised a “house” (dynasty), the Passover lamb is eaten “in each house,” and the Temple is called “the house of the Lord.” This background lies behind New Testament usage, where physical dwellings continually point beyond themselves to covenant realities.

Narrative Settings in the Gospels and Acts

1. Homes as places of revelation: “When they had come into the house, they saw the Child with His mother Mary” ([Matthew 2:11](#)). The Incarnation is first adored indoors, hinting that ordinary spaces can host extraordinary grace.
2. Homes as arenas of authority: Jesus heals the centurion’s servant “in his house” ([Matthew 8:6](#)) and Peter’s mother-in-law in her home ([Matthew 8:14](#); [Mark 1:29](#)). The Messiah’s lordship extends to domestic affliction.
3. Homes as classrooms: The parable-rich discourse of [Matthew 13](#) starts “That same day Jesus left the house and sat by the sea” ([Matthew 13:1](#)) and later returns indoors for private explanation ([Matthew 13:36](#)). House walls mark the shift from public proclamation to intimate instruction.
4. Homes as bases for mission: When the Twelve and the Seventy are sent, they are to stay “in that house, eating and drinking what is set before you” ([Luke 10:7](#)). A receptive house becomes a beachhead for the gospel in a town.
5. Homes as flashpoints of conflict: In Capernaum Jesus is accused of demonism in a house ([Mark 3:25](#)). In Thessalonica Paul is hunted “house to house” ([Acts 17:5](#)). Fidelity to Christ can divide even the nearest kin ([Matthew 10:13-14](#)).

Symbol of Family and Relational Identity

The term naturally gathers around it spouses, children, servants, and extended kin. Hence statements such as “a house divided against itself cannot stand” ([Mark 3:25](#)) speak simultaneously of architecture and relationship. Salvation is announced to “you and your household” ([Acts 16:32](#)), underscoring God’s concern for relational webs, not only individuals.

Hospitality, Table-Fellowship, and Evangelism

Banquets in homes—Matthew’s house ([Matthew 9:10](#)), Levi’s house ([Mark 2:15](#)), Lazarus’ house in Bethany ([John 12:3](#))—advance ministry by gathering seekers and skeptics around a shared meal. “Remain in the same house, eating and drinking what they provide” ([Luke 10:7](#)) establishes reciprocity: disciples depend on hosts while hosts receive the peace of Christ ([Luke 10:5](#)).

Households as Embryonic Churches

Before public church buildings existed, the house itself became ecclesial space:

- Jerusalem: believers gather in the upper room of a house ([Acts 1:13](#)).
- Mary's house: "Many were gathered together and were praying" ([Acts 12:12](#)).
- Philippi: the household of Lydia (implied); later the jailer's "he was filled with joy because he had come to believe in God—he and his whole household" ([Acts 16:34](#)).
- Corinth: "He went to the house of a man named Titius Justus" ([Acts 18:7](#)); "the household of Stephanas" is called "the firstfruits of Achaia" ([1 Corinthians 16:15](#)).

Thus the domestic sphere becomes the primary venue for worship, catechesis, and mutual care.

Parabolic and Didactic Functions

1. Wise and foolish builders ([Matthew 7:24-27](#); [Luke 6:48-49](#)). Stability of a literal house illustrates life-foundations built on obedience or disobedience.

2. The strong man's house ([Matthew 12:29](#); [Mark 3:27](#)). Christ plunders Satan's domain, liberating captives.

3. Lost coin ([Luke 15:8](#)). God's diligent search within the "house" highlights individual value.

4. Thief in the night ([Matthew 24:43](#); [Mark 13:34-35](#)). Vigilance is taught through a homeowner's responsibility.

Household Codes and Christian Ethics

Pastoral letters integrate faith and daily conduct under the roof:

- "In a large house there are not only vessels of gold and silver but also of wood and clay" ([2 Timothy 2:20](#)), pressing believers toward purity.
- False teachers "worm their way into households" ([2 Timothy 3:6](#)), so households must guard doctrinal soundness.
- Widows who "go around from house to house" ([1 Timothy 5:13](#)) are cautioned—domestic courtesy must not drift into idleness.
- Hospitality extends even to persecuted missionaries: "If anyone comes to you and

does not bring this teaching, do not receive him into your house” (2 [John 10](#)), recognizing that the house can validate or protect error.

Eschatological and Heavenly Dimensions

Jesus consoles His disciples: “In My Father’s house are many rooms... I am going there to prepare a place for you” ([John 14:2](#)). Paul echoes: “If the earthly tent we live in is dismantled, we have a building from God, an eternal house in heaven” ([2 Corinthians 5:1](#)). The temporal residence points toward a permanent, unmarred communion with God.

Pastoral and Practical Ministry Applications

- Family worship: The frequency of house-based ministry urges intentional Scripture reading and prayer at home.
- Church planting: Starting in living rooms and dining rooms remains biblically grounded.
- Benevolence: Owning houses in [Acts 4:34](#) allowed believers to liquidate assets for the needy; stewardship of property advances kingdom priorities.
- Spiritual warfare: The “strong man’s house” motif reminds leaders to protect families through intercession and truth.
- Witness through hospitality: Opening one’s home embodies the gospel and often precedes public confession of faith (e.g., the jailer, [Acts 16](#)).

Selected Key References for Study

[Matthew 5:15](#); [Matthew 7:24-27](#); [Matthew 12:29](#); [John 4:53](#); [John 14:2](#); [Acts 10:6](#); [Acts 16:32-34](#); [Acts 18:7](#); [1 Corinthians 16:15](#); [2 Corinthians 5:1](#); [2 Timothy 2:20](#); [2 Timothy 3:6](#); 2 [John 10](#).

Compare & Contrast Oikos & Oikia in Context:

Difference between οἶκος and οἰκία

Asked 1 month ago

Modified 1 month ago
Viewed 150 times

In the NT scriptures, there are two nouns being used for *house, home* - οἶκος ([oikos](#)) and οἰκία ([oikia](#)). *Oikos* being the root word to the other often emphasizes the *household*, as in the people. In contrast, *oikia* emphasizes the physical *house* itself. Though these usages seem not to be mutually exclusive at all.

My question is centered around it's usage in Matthew 12:25 NASB1995 (extensively also in Matt 10:12-14, 12:29):

*And knowing their thoughts Jesus said to them, "[every]Any kingdom divided against itself is laid waste; and [every]any city or **house** divided against itself will not stand.*

Having always understood this to be talking about a *household*, why is *oikia* being used here?

Though Matthew's choice of Greek here does not affect how I interpret(ed) this verse, this maybe one instance where my translation of choice (NASB1995) does not capture the author's intent. While few other translations like ERV, NIV, NLT, get it right by translating it as either *household* or *family*.

- [word-study](#)

1 Answer

This is a bit messy because of the evolution of the Greek language. In Jesus' time, people spoke Koine (common) Greek. However, the classical Greek, essentially "Attic" Greek there was an important difference between the two words as follows:

- οἰκία (*oikia*) originally meant the house as a building
- οἶκος (*oikos*) originally meant the estate and family members as a whole, ie, what we might now describe as the "household".

However, by the time of Koine Greek, this distinction was largely lost and both words were used almost interchangeably.

Indeed, the respected BDAG lists essentially the same two meanings for both words, namely:

1. a structure used as a dwelling, house
2. social unit within a dwelling, household, family

There are meanings about midway between these two and extended meanings as well to include the whole clan or tribe, especially for *oikos*. However, the distinction between these two words is highly blurred. Matthew uses both words, often interchangeably. This means that the meaning must be taken from the context.

- +1 - thanks Dottard, maybe 2 follow-up questions (that is, if you don't mind answering here). 1) Is this synonymy of this word exclusive to Matthew or other books as well? 2) Do masculine and feminine nouns have any significance? (since I note that *oikos* is masculine and *oikia* is feminine).
- [Jason](#)
- 1
@Jason - the synonymy is relatively consistent throughout the NT and much of the Koine speaking world in the 1st century. Originally there was significance to the masculine *oikos* (the building) vs feminine *oikia* (the family), but again, that had largely been lost by Jesus' time.
- [Dottard](#)

AI Overview

In ancient Greece, the terms

oikia and *oikos* both referred to the home, but in classical Attic Greek, they had distinct meanings. *Oikia* denoted the physical structure of the house, while *oikos* was a broader concept encompassing the family, property, and everything within the "household". By the Hellenistic period, however, the original rigid distinction had largely blurred.

Classical Greek distinction

	<i>Oikia</i> (οικιαomicronn kappa alpha οικα)	<i>Oikos</i> (οικοomicronn kappa omicron sigma οικος)
Aspect		
Meaning	The physical house or dwelling itself. In Athenian law, it referred specifically to the building in which a person and their immediate family lived.	The entire family and its estate. This included all family members, property, land, and slaves. It was the fundamental social and economic unit of society.
Scope	Narrow and concrete, referring to the building. Some scholars describe it as viewing the house from the "inside".	Broad and abstract, referring to the "household" as a complete entity. It could also refer to a lineage or a clan.
Example	An ancient Greek might refer to the actual structure they lived in as their <i>oikia</i> .	An individual's entire life was defined by their <i>oikos</i> . For example, the heir to the family property would inherit the <i>oikos</i> , not just the <i>oikia</i> .
Gender	A feminine noun.	A masculine noun.
Origin	Derived from <i>oikos</i> , with an abstract noun-forming suffix.	From a Proto-Indo-European root meaning "settlement" or "homestead".

Shift toward interchangeability

Over time, the original clear contrast between the two terms became less defined. By the Koine Greek of the New Testament era, the distinction was largely lost, and the words were often used interchangeably, with the specific meaning depending on the context.

In later texts, like the Bible, both *oikia* and *oikos* were used to refer to a physical building or a wider social unit, such as a household. Therefore, understanding the original, classical distinction provides important context, but interpreting usage in later works requires careful attention to the surrounding text.

“NOT” is a powerful word & tool...

Topical Lexicon

Overview

μή is the Greek particle of qualified negation. Whereas οὐ denies a statement as fact, μή negates with nuance—prohibiting, warning, expressing wish or fear, or marking a condition that is viewed as uncertain. Its 1,061 New Testament occurrences color everything from the angelic “Do not be afraid” ([Matthew 1:20](#)) to the sweeping promise “They will never perish” ([John 10:28](#)).

Emphatic Negation: οὐ μή

When μή follows οὐ it creates the strongest possible negative. Jesus promises, “Whoever lives and believes in Me will never die” ([John 11:26](#)). The construction leaves no room for exception; the believer’s eternal life is secure.

Pastoral and Congregational Application

1 Timothy and Titus employ μή to define leadership: overseers must be “not quarrelsome, not lovers of money” ([1 Timothy 3:3](#)). Negatives establish boundaries that preserve witness. Likewise Hebrews exhorts, “See to it that none of you has a sinful, unbelieving heart” ([Hebrews 3:12](#)), using μή to keep the assembly watchful over one another.

Devotional and Liturgical Significance

Angelic announcements (“Do not be afraid,” [Luke 2:10](#)) and Jesus’ resurrection greeting (“Do not be afraid,” [Matthew 28:10](#)) place μή at the heart of worship, turning the soul from dread to trust. In prayer, petitions often echo its spirit: “Lead us not into temptation” ([Matthew 6:13](#)). Thus the particle shapes both the voice of God to His people and the response of His people to God.

Historical Translation Note

English versions traditionally render μή with “not,” “do not,” or “never,” preserving its force. The Berean Standard Bible follows this pattern consistently, allowing readers to feel the weight of each prohibition, caution, or promise.

Summary

μή is more than a negative; it is a shepherding tool in the hands of inspired writers. It forbids sin, dispels fear, frames warnings, seals promises, and clarifies doctrine. By attending to its every occurrence, students of Scripture gain sharper insight into the Lord’s gracious boundaries and unwavering assurances.

SAND

Topical Lexicon

Natural and Cultural Background

In the biblical world sand was a familiar part of daily life—gathered along riverbanks, strewn across desert tracks, edging the shores of the Mediterranean, the Sea of Galilee, and the Dead Sea. Its countless grains offered an immediate illustration of vastness and fragility. While soil provided stability and stone spoke of strength, sand was the epitome of the shifting and the innumerable. The Spirit-inspired authors drew upon this ready symbol to communicate both covenant promise and solemn warning.

Occurrences in the New Testament

The term appears five times: [Matthew 7:26](#); [Romans 9:27](#); [Hebrews 11:12](#); [Revelation 12:17](#); [Revelation 20:8](#). **Though few in number, these references span the themes of wisdom versus folly, prophetic promise, covenant fulfillment, cosmic conflict, and final judgment.**

Symbolism of Innumerability

Sand's most frequent figurative use is as a measureless quantity. Paul cites Isaiah in [Romans 9:27](#), stressing that Israel's population may be "like the sand of the sea," yet only a remnant will experience saving mercy. The writer of Hebrews, reflecting on Genesis, celebrates the faith of Abraham: "descendants as numerous as the stars of heaven and as innumerable as the sand on the seashore were born" ([Hebrews 11:12](#)). Sand therefore underscores both the overflowing generosity of divine promise and the sober reality that blessing is received by faith, not mere physical lineage.

Judgment and Foolishness

IN HIS SERMON ON THE MOUNT, JESUS EMPLOYS SAND AS AN IMAGE OF INSTABILITY: *"everyone who hears these words of Mine*

and does not act on them will be like a foolish man who built his house on sand” ([Matthew 7:26](#)).

Here sand becomes a moral metaphor; the substance that slips and shifts warns against any life erected on self-reliance, empty profession, or partial obedience. The audience, aware of flash floods and eroding wadis, would grasp the peril immediately.

Spiritual Warfare and the Church

Revelation moves the image from quantity and weakness to the arena of conflict. After the dragon’s failed assault on the woman and her Child, he “stood on the sand of the seashore” ([Revelation 12:17](#)). The shoreline functions as a vantage point from which the dragon summons the sea beast, launching persecution against the saints. The sand pictures humanity’s uncountable mass, among whom the adversary prowls, seeking collaborators for his war on “those who keep God’s commandments and hold to the testimony of Jesus.”

Eschatological Hostility

The final biblical occurrence intensifies this martial note: Satan, released from his thousand-year confinement, will deceive the nations “to gather them for battle; their number is like the sand of the seashore” ([Revelation 20:8](#)). The imagery stresses both the staggering scale of opposition and its ultimate futility, as fire from heaven will swiftly consume the hosts arrayed against the beloved city.

Theological Threads

1. **Covenant Faithfulness:** Sand magnifies the gracious breadth of God’s promise to Abraham, yet reminds that faith, not descent, secures participation.
2. **Human Frailty:** The instability of sand warns every hearer to anchor life on the rock of Christ’s words.
3. **Spiritual Conflict:** Even multitudes as numerous as sand cannot thwart the Lamb; victory belongs to God and His

remnant.

4. Eschatological Certainty: History moves inexorably toward the defeat of evil, no matter how vast its following.

Pastoral and Devotional Applications

- Assurance: Believers may rest in the God who counts and cherishes what humans deem countless.
- Self-examination: The sand-built house invites us to appraise foundations—are our decisions rooted in obedience to Christ?
- Watchfulness: Revelation's shoreline scenes call the Church to discern the dragon's strategies among the masses.
- Hope: The same Lord who promised descendants like sand guarantees the ultimate overthrow of evil, securing eternal stability for His people.

Thus, the humble grain of sand becomes a multidimensional witness—testifying to promise, probing the heart, portraying the clash of kingdoms, and pointing to the unshakeable Kingdom to come.

SLAMMED / BEAT-AGAINST

4350. proskoptó

Lexical Summary

proskoptó: To stumble, to strike against, to offend

Original Word: προσκώπτω

Part of Speech: Verb

Transliteration: proskoptó

Pronunciation: pros-KOP-to

Phonetic Spelling: (pros-kop'-to)

KJV: beat upon, dash, stumble (at)

NASB: strike, stumble, stumbles, slammed against, stumbled over

Word Origin: [from [G4314 \(πρός - against\)](#) and [G2875 \(κόπτω - mourn\)](#)]

1. to strike at, i.e. surge against (as water)
2. (specially) to stub on, i.e. trip up
{(specially) "stumble" literally or figuratively}

Strong's Exhaustive Concordance

beat upon, dash, stumble

From [pros](#) and [kopto](#); to strike at, i.e. Surge against (as water); specially, to stub on, i.e. Trip up (literally or figuratively) -- beat upon, dash, stumble (at).

see GREEK [pros](#)

see GREEK [kopto](#)

NAS Exhaustive Concordance

Word Origin

from [pros](#) and [koptó](#)

Definition

to strike against, to stumble

NASB Translation

slammed against (1), strike (2), stumble (2), stumbled over (1), stumbles (2).

Topical Lexicon

Meaning and Thematic Range

Strong's Greek 4350 describes the action of striking against an object and, by extension, experiencing a setback that may be moral, spiritual, or relational.

THE VERB THEREFORE MOVES FROM A CONCRETE MISHAP (HITTING ONE'S FOOT) TO THE FIGURATIVE IDEA OF STUMBLING IN FAITH OR CONDUCT.

Occurrences and Literary Distribution

Eight (8) New Testament verses employ the word, spanning Gospel narrative, Johannine discourse, Pauline instruction, and Petrine exhortation:

[Matthew 4:6](#); [Matthew 7:27](#); [Luke 4:11](#); [John 11:9](#); [John 11:10](#); [Romans 9:32](#); [Romans 14:21](#); [1 Peter 2:8](#).

These passages fall naturally into two groups—literal danger and figurative offense—yet TOGETHER THEY TESTIFY TO A UNIFIED BIBLICAL DOCTRINE OF HUMAN FRAILTY AND DIVINE PRESERVATION.

Literal Danger in the Temptation Accounts

[Matthew 4:6](#) and [Luke 4:11](#) quote [Psalm 91:12](#): “they will lift You up in their hands, so that You will not strike Your foot against a stone.” **Satan twists the promise of angelic care to entice Jesus into presumption.**

Christ refuses, thereby affirming that **DIVINE PROTECTION IS NEVER A LICENSE TO ABANDON OBEDIENT TRUST.**

The wording highlights the ordinary hazard of Palestinian pathways while pointing to a deeper Messianic safeguarding.

Walking in Light: Johannine Imagery

In [John 11:9-10](#) *Jesus contrasts daylight with night: “If anyone walks in the daytime, he will not stumble ... But if anyone walks at night, he will stumble, because there is no light.”*

The verb illustrates how spiritual illumination from Christ prevents moral missteps, whereas the absence of that light leaves a person exposed to ruin.

The passage places stumbling within a worldview where revelation and obedience are inseparable.

Israel's Misstep over the Messiah

[Romans 9:32](#) laments Israel's failure to attain righteousness: "*They stumbled over the stumbling stone.*" By approaching the law as a works-system, they collided with the very Rock who fulfills the law. The verse echoes [Isaiah 8:14](#), demonstrating continuity between Old and New Testament witness: unbelief, not divine inconsistency, explains Israel's fall.

Conscience and Christian Liberty

[Romans 14:21](#) widens the application: "*It is better not to eat meat or drink wine or to do anything to cause your brother to stumble.*" Here the verb marks an avoidable injury within the body of Christ.

Liberty must yield to love lest a weaker believer be hindered in discipleship.

Christ the Cornerstone and Scandal

[1 Peter 2:8](#) weaves prophecy and pastoral exhortation: "A stone of stumbling and a rock of offense." To the obedient, Christ is "precious," yet to the disobedient He becomes the very obstacle that exposes unbelief. The verb underlines divine sovereignty—"to this they were appointed"—while still holding individuals responsible for rejecting the Word.

Matthean Warning of Structural Collapse

[Matthew 7:27](#), within the Sermon on the Mount, **closes the parable of the two builders.**

Though the form differs slightly, the idea of colliding with destructive forces remains:

the house without a firm foundation meets unyielding reality and falls.

**The theme PARALLELS THE OTHER USES—
MISPLACED CONFIDENCE LEADS TO RUIN.**

First-Century Background

Travelers on uneven Roman roads and rocky village streets knew the pain of a bruised foot. Builders likewise dreaded structural failure. Scripture harnesses these everyday dangers to depict higher stakes: the peril of unbelief, reckless testing of God, careless use of freedom, and disregard of divine light.

Ministry Significance

- Guarding against presumption—leaders must trust God’s promises without manipulating them ([Matthew 4:6](#)).
- Walking in the light—discipleship flourishes under the continual gaze of Christ’s revelation ([John 11:9-10](#)).
- Proclaiming Christ faithfully—He remains the fixed Stone; preaching must reveal both His saving and offending dimensions ([Romans 9:32](#); [1 Peter 2:8](#)).
- Protecting the weak—spiritual maturity expresses itself in self-denial to keep others from stumbling ([Romans 14:21](#)).

Hebrew Parallels

[Psalm 91:12](#) and [Isaiah 8:14](#) form the primary Old Testament backdrop, employing the imagery of stone and stumbling to portray God’s protective care and, conversely, the hazard of rejecting His chosen foundation.

Theological Reflection

Stumbling illustrates the intersection of divine sovereignty and human responsibility.

God appoints Christ as both cornerstone and potential offense; humanity decides whether that Stone supports or shatters. The verb thus invites sober self-examination and confident reliance on God's enabling grace.

Conclusion

Strong's 4350 unites practical caution with theological depth. From the wilderness temptation to apostolic instruction, Scripture warns against testing God, walking in darkness, pursuing works righteousness, and flaunting liberty. At the same time it promises sustaining grace: those who build on and walk with the true Cornerstone "will never be put to shame."

Google AI:

Christ calls for obedience as a fundamental part of Christian faith, demonstrated by loving God and keeping His commandments. This obedience is not blind duty but an expression of love and a lifelong process of following Jesus's example, marked by submission to God's will and

a commitment to living according to His word. Obedience is framed as a response to God's love and is seen as essential for living a life of purpose and joy.

What is the call to obedience?

- **Demonstration of love:**

Jesus stated, *"If you love me, then you will keep my commandments"* (John 14:15). Obedience is presented as a direct way to show love for God.

- **Submission to authority:**

It involves yielding one's will to God, who is the ultimate authority, and complying with His commands as found in Scripture.

- **Following Jesus's example:**

Jesus's own life was one of obedience, even "unto death, even death on a cross" (Philippians 2:8). For Christians, taking up their cross and following Christ is an act of obedience.

- **Lifelong process:**

Obedience is not achieved overnight but is a lifelong pursuit of living according to God's will, *a process referred to as "the obedience of faith"*.

HOW IS IT LIVED OUT?

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Living out the Great Commission:

After His resurrection, *Jesus commanded His disciples to make disciples of all nations, "teaching them to OBEY... ALL that He has commanded"* (Matthew 28:19-20).

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Obeying God's word:

Believers are expected to obey Scripture wholeheartedly, putting its words into practice to *become like the wise man who built his house on rock* (Matthew 7:24-25).

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Specific commands:

This obedience extends to various aspects of life, such as obeying parents *"in everything" to please the Lord* (Colossians 3:20).

WHY IS OBEDIENCE IMPORTANT?

- **It brings glory to God:** Living our lives according to God's Word brings God glory.

- **It is a mark of a true believer:**

A Christian who is not obeying Christ's commands can be asked, **"Why do you call me, 'Lord,**

Lord, ' and do not do what I say?'”
(Luke 6:46).

- **It provides confidence:** Obedience can lead to a clean conscience and give believers confidence to approach God in prayer (1 John 3:21).

4073. **petra** ►

Lexical Summary

petra: Rock, large stone, cliff

Original Word: πέτρα

Part of Speech: Noun, Feminine

Transliteration: petra

Pronunciation: peh'-trah

Phonetic Spelling: (pet'-ra)

KJV: rock

NASB: rock, rocks, rocky

Word Origin: [feminine of the same as [G4074 \(Πέτρος - Peter\)](#)]

1. a (mass of) rock
{literally or figuratively}

Strong's Exhaustive Concordance

rock.

Feminine of the same as [Petros](#); a (mass of) rock (literally or figuratively) -- rock.

see GREEK [Petros](#)

HELPS Word-studies

4073 *pétra* (a feminine noun) – "a *mass of connected rock*," which is distinct from [4074](#) (*Pétros*) which is "a *detached* stone or boulder" (*A-S*). [4073](#) (*pétra*) is a "solid or native rock, rising up through the earth" (Souter) – a *huge mass of rock* (a boulder), such as a *projecting cliff*.

4073 (*petra*) is "a projecting *rock, cliff* (*feminine noun*) . . . 4074 (*petros*, the *masculine* form) however is a *stone* . . . such as a man might throw" (S. Zodhiates, *Dict*).

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

a (large mass of) rock

NASB Translation

rock (10), rocks (3), rocky (2).

Thayer's Greek Lexicon

STRONGS NT 4073: πέτρα

πέτρα, πέτρας, ἡ, from Homer down;
the Sept. for סֶלַע and צוּר; a rock, ledge, cliff;

a. properly: [Matthew 7:24](#); [Matthew 27:51, 60](#); [Mark 15:46](#); [Luke 6:48](#); [1 Corinthians 10:4](#) (on which see [πνευματικός](#), 3 a.); a projecting rock, crag, [Revelation 6:15f](#), rocky ground, [Luke 8:6, 13](#).

b. a rock, large stone: [Romans 9:33](#); [1 Peter 2:8](#) (7).

c. metaphorically, a man like a rock, by reason of his firmness and strength of soul: [Matthew 16:18](#) (some interpretations regard the distinction (generally observed in classic Greek; see the commentaries and cf. Schmidt, Syn., chapter 51, §§ 4-6) between [πέτρα](#), the massive living rock, and [πέτρος](#), a detached but large fragment, as important for the correct understanding of this passage; others explain the different genders here as due first to the personal then to the material reference. Cf. Meyer, Keil, others; Green, Critical Note on [John 1:43](#)).

Topical Lexicon

Physical and Cultural Context

In the Mediterranean world “rock” evokes immovable bedrock rather than a loose stone. Houses hewn into limestone hillsides, fortified cities set on rocky heights, and tombs carved from solid strata all reflect this image. A structure resting on bedrock survived storms; a grave cut into rock deterred thieves and beasts. Scripture takes that everyday reality and lifts it into theology and discipleship.

Foundational Stability

- [Matthew 7:24-25](#); [Luke 6:48](#) present the obedient hearer as one who “built his house on the rock.” The imagery stresses not mere profession but active submission to Christ’s words.
- When Jesus promises, “on this rock I will build My church” ([Matthew 16:18](#)), He identifies an unassailable base for His assembly. The immediate context links the rock to Peter’s Spirit-given confession, “You are the Christ, the Son of the living God.” Thus the church’s permanence rests on the person and work of Christ confessed by true faith, not on shifting human authority.
- The Apostle Paul draws on Israel’s wilderness experience: “they drank from the spiritual rock that accompanied them, and that rock was Christ” ([1 Corinthians 10:4](#)). Just as literal bedrock yielded water, Christ supplies life-giving grace to every generation of believers.

Christological Fulfillment

Old Testament passages such as [Psalm 18:2](#) and [Isaiah 26:4](#) already hail the Lord as “Rock.” The New Testament applies the title directly to Jesus. He is the Rock who follows His people ([1 Corinthians 10:4](#)), the tested cornerstone ([Romans 9:33](#)), and the enduring basis of the church ([Matthew 16:18](#)). This unifies the testaments: what Yahweh is called in the Hebrew Scriptures, Jesus embodies in the gospel era.

Stumbling and Judgment

[Romans 9:33](#) and [1 Peter 2:8](#) quote Isaiah to explain why many Israelites rejected Messiah: the very Rock meant for salvation

became a “rock of offense.” The fault lies not in the Rock but in unbelief. Those who refuse to submit to God’s righteousness trip over the One who fulfills it. The dual aspect—secure foundation for faith, stumbling block for unbelief—underscores the moral gravity of responding to Christ.

Burial and Resurrection Setting

The term frames the burial of Jesus ([Matthew 27:60](#); [Mark 15:46](#)). Joseph of Arimathea laid the body in a tomb “cut out of the rock.” The same word appears when “the rocks were split” at the crucifixion ([Matthew 27:51](#)), testifying that Creation itself responded to the atoning death. The stable finality symbolized by a rock-hewn tomb was overturned by resurrection, reinforcing Christ’s triumph over the seemingly immovable barrier of death.

Apocalyptic Terror and Refuge

[Revelation 6:15-16](#) depicts kings and slaves alike crying to “the mountains and the rocks, ‘Fall on us and hide us from the face of the One seated on the throne.’” The imagery reverses the usual sense of refuge; when divine wrath arrives, former shelters become instruments of dread. The passage presses the necessity of finding protection in the Rock, not from Him.

Discipleship and Heart Soil

[Luke 8:6, 13](#) employs “rock” for shallow soil. Seed springs up quickly but withers for lack of depth, illustrating an emotional yet rootless response to the word. Genuine discipleship demands

the deep penetration of truth into the heart, paralleling the house built on rock ([Luke 6:48](#)) rather than on sand.

Occurrence Survey

[Matthew 7:24, 25](#); 16:18; 27:51, 60

[Mark 15:46](#)

[Luke 6:48](#); 8:6, 13

[Romans 9:33](#)

[1 Corinthians 10:4](#) (twice)

[1 Peter 2:8](#)

[Revelation 6:15, 16](#)

Historical and Archaeological Notes

First-century builders often excavated to bedrock before laying a foundation, a labor-intensive process accentuating Jesus' call to diligent obedience. Tombs outside Jerusalem's walls, including the traditional site of the Holy Sepulcher, exhibit chambers chiseled from limestone, aligning with the gospel descriptions. Early Christian art depicts Christ as the stricken rock pouring living water, a visual catechism rooted in [1 Corinthians 10:4](#).

Pastoral and Homiletical Insights

1. Proclaim Christ as the sole permanent foundation amid cultural flux.
2. Urge hearers to move from admiration of Jesus' words to practiced obedience, digging down until life rests on bedrock

truth.

3. Warn that neutrality toward Christ is impossible: He is either sanctuary or stumbling stone.

4. Comfort believers with the assurance that the church, anchored in the Rock, cannot be overthrown by Hades, persecution, or death.

5. Invite the weary to drink from the rock that still gives water, confident that “whoever believes in Him will never be put to shame” ([Romans 9:33](#)).