

# Fruit and Foundations

## Introduction

Today we finish of this section of Luke which is known as the "Sermon on the Plain." The Sermon on the Plain is the term used for the discourse Jesus gives in Luke 6:20-49. In the Gospel of Matthew, chapters 5-7 constitute what we now call the Sermon on the Mount which is definitely a more famous passage than this one in Luke. However both the situation and substance of the sermon <sup>in Luke</sup> having striking similarities to Matthew's account. Many commentators see these passages as reporting the same event, though others note that Jesus often preaches similar material on more than one occasion and that they could well be two similar sermons at different times. The fact that both Gospels place the discourse right before the healing of the centurion, however, seems to give much greater weight to the view that they are the same sermon. love

The difference in the names comes from the fact that Matthew 5:1 describes the setting of Jesus' teaching to the crowds by saying, "Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him." (thus the sermon "on the mount"). Luke 6:17-18 sets things a little differently saying, "And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people ~~from all Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to hear him and to be healed of their diseases~~" (thus the sermon "on the plain" or "level place"). However, Luke 6:12 has already explained that they are indeed on a mountain, and the description of Jesus coming down to a level place implies a mountainous setting. Still, the Gospels are often not strictly chronological, and one need not insist that the sermons reported by Matthew and Luke are indeed the same sermon. Either way, we intend to finish the Sermon on the Plain today.

## Luke 6:43-49 ESV

<sup>43</sup>“For no good tree bears bad fruit, nor again does a bad tree bear good fruit, <sup>44</sup>for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. <sup>45</sup>The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

<sup>46</sup>“Why do you call me ‘Lord, Lord,’ and not do what I tell you? <sup>47</sup>Everyone who comes to me and hears my words and does them, I will show you what he is like: <sup>48</sup>he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. <sup>49</sup>But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great.”

**Main Idea:** A flourishing disciple gives evidence of their flourishing through their conduct and conversation which has as its standard the teaching of Jesus.

## Fruit

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Good and Bad Fruit – <sup>43</sup>“For no good tree bears bad fruit, nor again does a bad tree bear good fruit, <sup>44</sup>for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush.”

**Actions depict character; Production points to piety; Fruitfulness suggests faithfulness**

*the production of your life points to the piety in your life*

**Don't forget that this is particularly helpful in terms of self-examination; who immediately thought of someone else? Busted!**

*that your life produces*  
Fruit is a reflection of who you are at the core of your being

Fruit = conduct

Fruit is the picture of the product of one's life

Expository preaching is taking the text and exposing it for all to see, hear, and learn. The fruit of your life is the expository sermon of your heart. Your actions—fruit—takes your heart and exposes it for people to see and hear what you are really like and learn what kind of person you are.

Your fruit is an exposition of your heart – what sort of sermon are you preaching to your family? Friends? CO-workers? Fellow students?

Principle: The nature of the tree is revealed by its fruit

Self-examination is primary

Do you have someone in your life who can help you with this self-examination?

Someone to help you evaluate your actions and what it reveals about your heart?

*↳ We need people to help us see the bad fruit and call us on it!  
↳ We need people to see the good fruit and encourage us in it!*

Good and Bad People – “<sup>45</sup>The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.”

Two types: good and evil, flourishing and the foolish (Matthew)

The heart is the core of who a person is, the deepest part of the soul's existence

From the vaults and storehouses of the heart comes either good or bad and the words you speak are a key indicator.

From a vile heart comes villainy; from a good heart comes godliness.

“The assumption is that the mouth is a spigot from which flows what is hidden away in the heart” – maple syrup

*the nature of the tree will be determined by the sap it produces... what comes out indicates what is on the inside*

Bock: “Jesus’ ethical priorities also indicate that we are what we produce, especially when it comes to what we say. The mouth is a litmus test of who we are spiritually. If we evaluated the character and tone of our daily speech, would it register like acid on litmus paper or yield the sweet presence of a person secure in God’s care?”

What we speak indicates what we are:

*→ this is helpful for self-examination*  
*→ it is helpful for evaluating others*

- How do you decide what relationships you will pursue? [SIGNIFICANT]
- Choose those whose good speech gives evidence of a good heart.
- Jesus rejects the “he has a good heart” defense

Returning to self-examination: remember we can judge ourselves first!

*if we are honest about our hearts, every human would realize*  
GOSPEL – Unbeliever, can you judge your heart? We need a new heart! *that our hearts are no good... we need new ones!*

- **Genesis 6:5 ESV** The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.
- **Jeremiah 17:9 ESV** The heart is deceitful above all things, and desperately sick; who can understand it?
- **Ezekiel 11:17-20 ESV** <sup>17</sup> Therefore say, ‘Thus says the Lord God: I will gather you from the peoples and assemble you out of the countries where you

have been scattered, and I will give you the land of Israel.' <sup>18</sup> And when they come there, they will remove from it all its detestable things and all its abominations. <sup>19</sup> And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, <sup>20</sup> that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God.

*The glory of the gospel is that it is the promise of a new heart. Through faith and repentance we come to Christ but it is the Foundations removal of our hard, stony heart and the giving of a new, fleshy heart that enables us to repent and believe.*

Question – <sup>46</sup> “Why do you call me ‘Lord, Lord,’ and not do what I tell you?”

An exhortation to do what Jesus says

*Pray that God would give you a new heart!*

Ryle: “It [calling Jesus Lord, Lord and not doing what he says] is a disease which has never ceased to prevail all over Christendom. It is a soul-ruining plague, which is continually sweeping away crowds of Gospel-hearers down the broad way to destruction! Open sin, and avowed unbelief, no doubt slay their thousands. But *profession without practice* slays its tens of thousands!”

Obedient – <sup>47</sup> “Everyone who comes to me and hears my words and does them, I will show you what he is like: <sup>48</sup> he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built.”

The point of the parable: Anyone who listens and obeys Jesus is in a solid position in life, particularly in regards to life’s trials

To listen and obey Jesus’ teaching is to bring stability to all of life

Disobedient – <sup>49</sup> “But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great.”

No spiritual roots or base because Jesus’ teaching is not obeyed

Ignoring Jesus makes one vulnerable, especially spiritually

Ignoring Jesus is to run the risk of collapse during difficulties

Connection with James: **James 1:19-27 ESV** <sup>19</sup> Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; <sup>20</sup> for the anger of man does not produce the righteousness of God. <sup>21</sup> Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

<sup>22</sup> But be doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. <sup>24</sup> For he looks at himself and goes away and at once forgets what he was like. <sup>25</sup> But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

<sup>26</sup> If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. <sup>27</sup> ~~Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.~~

## Full Sermon

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The Sermon on the Plain:

- The Beatitudes and woes (Luke 6:20-26).
- Jesus' teaching on love and generous mercy toward enemies (Luke 6:27-36).
- His instructions on proper judgment (Luke 6:37-38).
- The example of the speck in your neighbor's eye and the log in your own, (Luke 6:41-42).
- The analogy of the tree and the fruit (Luke 6:43-45).
- The warning about saying "Lord, Lord" and not doing what Jesus says (Luke 6:46).
- The closing illustration of the two foundations (Luke 6:47-49).

Flourishing as a disciple of Jesus requires a God-centered, present-and-future oriented perspective that results in virtuous living that is known by radical love and humble self-examination whereby our words and deeds represent a flourishing inner life built on obedience to Jesus.

To finish off the Sermon on the Plain, I would like to consider by way of application the connection between ~~2~~ concepts which often we think are dissimilar: love and obedience.

To flourish as disciples we must obey Jesus. That obedience is not ultimately a product of calculated discipline but rather obedience flows out of sincere love.

### John 14:15, 21, 24 ESV

<sup>15</sup> "If you love me, you will keep my commandments.

<sup>21</sup> Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."

<sup>24</sup> Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

### John 15:10, 14 ESV

<sup>10</sup> If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

<sup>14</sup> You are my friends if you do what I command you.

A heart of love towards Jesus produces a life of obedience to Jesus.

How do we love Jesus? *if love for Jesus gives rise to obedience to Jesus, then we need to love Jesus more.*

**1 John 4:19 ESV** We love because he first loved us. ⇒ *TURN OUR EYES TO GOD*

*WE CANNOT FIND THE SOLUTIONS TO OUR PROBLEMS (ultimately) BY LOOKING INWARD.*

The path to obedience, and therefore flourishing as a disciple of Christ is to recognize, reflect, and respond to the love of God the Father through God the Son.

**1 John 4:9-11 ESV**

<sup>9</sup> In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

<sup>10</sup> In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

<sup>11</sup> Beloved, if God so loved us, we also ought to love one another. *(the response to love is*