

- I. Luke 6:43-44 For no good tree bears bad fruit, nor again does a bad tree bear good fruit,⁴⁴ for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush.
 - A. Matt 7:15-18 Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? ¹⁷So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. ¹⁸A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit.
 - B. In Matthew's account, the comparison of good fruit versus bad fruit is about recognizing false prophets. In Luke's account it is about recognizing hypocrisy in one's own life. In Luke, this section is preceded by the idea of removing the speck from one's own eye. In Matthew, it is preceded by the call to discern between two divergent messages:
 1. Matt 7:13-14 **Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many.** ¹⁴**For the gate is narrow and the way is hard that leads to life, and those who find it are few.**
 - a) These two ways are two messages that claim to lead to the same thing. They both emphasize the promises of God.
 - b) However the broad way neglects the call to obedience and pressing in to experience all that God has for us in this age. The radical reach for full obedience, the sermon on the mount lifestyle.
 - c) The narrow way emphasizes the promises of God and the call to love God on His terms of reaching for obedience and agreement with Him.

d) The broad way is attractive to the masses. Far fewer will go by the narrow way, however, that “few” are millions across many different streams of the body of Christ.

C. **Matt 7:19-20 Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰Thus you will recognize them by their fruits.**

1. Even more so, as we near the return of the Lord, the prevalence of false prophets will rise dramatically. These false prophets are promoters of the broad way. This is not easy to discern outwardly as these false prophets emphasize the promises of God, gain massive following when you combine them, and some even move in the gifts of the spirit. Yet they do not bear the fruit of making the pursuit of loving God in seeking righteousness the first priority. They convince masses that they can have the promises of God without “striving to enter the narrow gate” (Luke 13:24)

D. **Luke 6:45 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.**

1. The primary way in which we discern the speck in our own eyes, or take heed to our own hearts is to pay attention to what we say. If you want to remove the speck from your own eye then bring your speech into submission to the Holy Spirit in the grace of God.

II. **Luke 6:46-49 Why do you call me ‘Lord, Lord,’ and not do what I tell you?**

⁴⁷Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸he 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. ⁴⁹But 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.”

A. Matthew 7:24-27 Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵ And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶ And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷ And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

1. “These sayings” - The summary of what was taught throughout this Sermon on the Mount
2. Jesus is saying that He wants us to know not just that this teaching is essential to distinguish the narrow gate from the broad gate but that this teaching is essential because there is a coming storm!
 - a) The idea of false prophets and rain, flood, and wind together in the same context should evoke the backdrop of Matt 24
 - b) Jesus wants us to know that a storm is coming! Not only the storm of life’s pressures but the storm of the end-time drama.
 - c) This is vital because a great misconception in the church about the end times is that we can “just be ready.”
 - d) Yet the biblical idea of preparation is to take heed so that our hearts are not weighed down in that hour by the cares of this life, and to watch (know the details), and pray (talk to God about the details). Luke 21:34-36
 - e) Jesus found it important to tell us that the storm is coming. He did not suffice to end this sermon on the note of preparing our hearts through the teaching of this sermon, it was important to Jesus that we do it with the understanding that there is a generation in which a great storm of false prophets, rain, flood, and wind will come.

The sermon on the mount is the way forward to a heart that is not offended now and a heart that will not be offended later!

- B. Luke's account is emphasizing the kind of flood that "breaks out" when we don't pay attention to *our speech, to our fruit, and to our eyes*. It is the kind of thing that breaks out suddenly within us when we haven't paid attention to the condition of our hearts by taking seriously the kind of life that is described in the sermon on the mount/ plain.