

## Luke 6:20-26 – “The Kingdom Life” Pt. 3, Sep. 26, 2021

### I. Welcome & Review

A. Good morning! Ohayo gozaimasu! Welcome to Calvary Chapel Iwakuni. It is great to be here with you to worship the Lord.

1. *Welcome any new people and those who may be streaming content.*

B. At this time we're going to go ahead and dismiss our elementary aged children to their Sunday School class.

C. This morning we're going to continue our study that we started two weeks ago. A study I entitled “**The Kingdom Life**”. This is part 3 of the study, if you missed the first two portions and would like to hear them you can visit our website where we have all of our Sunday morning teachings available for streaming or download.

1. As way of reminder or review, we've been looking at a very famous sermon taught by Jesus that is recorded for us in the 6<sup>th</sup> chapter of Luke's gospel; a sermon we've been referring to as “The Sermon on the Plain”.

a. Matthew records the same, or at least a similar sermon, in his own account, a sermon that is referred to as “The Sermon on the Mount”. There are some subtle differences in the details from Luke's and Matthew's account that lead us to believe that perhaps Jesus shared this teaching on multiple occasions to different groups of people.

b. In our study we have referenced Matthew's teaching just to help us see things from a different angle, but by in large we've been treating these as separate events.

2. The sermon Jesus teaches begins in verse 20 and goes all the way down to the conclusion of chapter 6 in verse 49.

- a. Two weeks ago, we looked at verses 20-26 and noted how it dealt with Kingdom Priorities. We looked at a list of blessings and woes that describe those who are living for God's kingdom in contrast to those who are living for this world's kingdom.
- b. Then last week we looked at verses 27-38 and highlighted how the main emphasis was upon Kingdom Principles; rules to build our life upon, expectations for those who would call upon the name of Christ and seek to follow after His ways.
  - i. We noted how the primary principle revolved all around love and God's desire for us to love with the kind of love with which He loved us; a selfless sacrificial unconditional love.
  - ii. We also noted how we are to live a holy life; a life set apart from the rest of this world. Our lives should look different from sinners who don't know the Lord, who haven't yielded their lives to Christ.
  - iii. We also noted not only how we are NOT to be like this world, but how we ARE to be like the Lord and we are to live a godly life.
  - iv. And then lastly, we noted how we are to live for the eternal; our focus needs to be upon heaven and not losing sight of the finish line.
    - We live in a reaping and sowing world, and we need to remember that God will reward those who follow Him.
    - It may not be immediate, it may not even be in this lifetime, but we have a Heavenly Father who sees and knows all things and He assures us that if we do not lose heart and if we don't grow weary while doing good, we will indeed reap a reward, the blessings of the Father.

3. Well, that brings us to our third and final portion of Jesus' sermon and this final portion deals with a couple of different "Kingdom Parables".
    - a. Jesus is going to speak a few parables to His disciples and to the masses that are gathered around as He concludes His sermon.
    - b. Now Jesus often taught in parables, most of the time when He was speaking to a mixed crowd of believers and non-believers.
      - i. Though these are the first parables we come across in Luke's gospel, they certainly won't be the last. Luke has recorded a number of parables that are sprinkled throughout his gospel account.
    - c. A parable is a short moral story that has a symbolic meaning. A simple way to think of them is that parables are earthly stories that convey heavenly truths.
    - d. The word "parable" itself means to cast alongside. You're taking an earthly moral story and casting it alongside a spiritual truth.
    - e. Parables are meant to be something that teach us spiritual truths, but only to do those who will take the time to seek out the spiritual meaning that is being portrayed in the moral story or statement.
  4. And that is what we are going to do this morning. We're going to look at these parables and look to understand the earthly story, the truth of Jesus' statements, and what it means and then search out the spiritual truth that Jesus is desiring to teach us from the parable.
- D. So with that, let's go ahead and read our text this morning and then we'll pray and ask God's Spirit to lead

us and guide us in our study and application of God's Word.

1. Our text is going to be Luke chapter 6 verses 39-49. If you have your Bible with you and you haven't done so already, go ahead and open up to Luke chapter 6 and follow along as I read today's portion.
2. Once you are there, I'd like to invite you all to rise to your feet in honor of the Lord and His Word. I'm going to be reading from my Bible which is the NKJV of the Bible. If you are reading from a different translation do your best to follow along. Luke continues his account of Jesus' "Sermon on the Plain" with the following in verse 39... (*R & P*)

## II. Outline

- A. In our text, Jesus makes a few different statements that are meant to show us a spiritual truth and/or a spiritual principle.
- B. As I see it, Jesus gives us a mix of five different parables. Some are simple single sentences; others are a little more involved, and still others are hypothetical situations that Jesus uses to teach us a point.
  1. He starts off with two simple questions in verse 39.
  2. And follows that up with a statement in verses 40.
  3. Then He gives a humorous and obviously made up account about people with stuff in their eyes.
  4. Then He follows that account up with a parable about trees and their fruit and compares that to people and the words they speak.
  5. And then lastly, He gives us another parable about two builders that built upon two very different foundations.
- C. We're going to look at each of these declarations of Jesus and do our best, under the leading and guiding of

His Spirit, to not only understand the moral or earthly story, but also the spiritual truth Jesus is casting these statements alongside.

D. Let's begin with Jesus' statement in verse 39.

### III. Luke 6:39; An Obvious Question

A. Jesus begins with two simple questions that have obvious answers.

1. Can the blind lead the blind? The answer is obviously "no".
2. Then He asks, "Will they not both fall into the ditch? Again the answer here is obvious. The answer is "yes", they will both fall into the ditch because neither of them can see.

B. But in case you doubt me on that, we can turn to Jesus' words that are recorded in Matthew's gospel.

1. Jesus plainly said in **Matthew 15:14** that "if the blind leads the blind, both will fall into a ditch."
2. Jesus said these words when He was referring to the Pharisees. The disciples came to Jesus and told Him how the Pharisees were offended by what Jesus said. Jesus' response was "Let them alone. They are blind leaders of the blind."

C. So what sort of spiritual truth is Jesus trying to point His disciples to from these two questions?

1. I see here two things that are important to note regarding these questions Jesus asks about the blind leading the blind.
2. One is that we need to be mindful of those that we allow to lead us.
  - a. I think that it is important that we are mindful of those we allow to teach us, to speak into our lives, and to have influence over us.

- b. Unfortunately, there are people out there in positions of authority and leadership that frankly shouldn't be. Even within the church this can be true.
  - c. These people are blind leaders. They don't know the direction they should be going in, let alone lead others in the direction that they should be going in.
  - d. I believe that it is important to check up on the things leaders say and teach, especially leaders who are leading us in spiritual matters.
  - e. The book of Acts commends the people of Berea for receiving the word with all readiness, and searching the Scriptures daily to find out whether or not the things the disciples said actually lined up with the Scriptures. [**Acts 17:11**]
  - f. We need to be good Bereans. I invite you and encourage you to study the Scriptures along with me and make sure that what I'm teaching isn't some crazy nonsense, or simply my own opinions.
3. This leads me to my second observation regarding these questions Jesus asked and what He was getting at by asking them. We must be mindful of our leaders, that they aren't blind, but we also must ensure that we aren't playing the part of a blind person as well.
- a. We need to study the Scriptures and be able to know whether or not someone is leading us in the wrong direction.
  - b. If we don't know the way that is right to go, then we can easily be led away and misguided. Don't be a blind follower.
4. The Pharisees and other religious leaders were blind leaders that people blindly followed. And Jesus indicates here that they are leading people into harm's way, into ditches or pits, symbols of destruction.

D. We need to be aware of the direction in which we should go and make sure the leaders we are following are leading us there. **Know the direction** you should go and follow people who can help lead you there.

E. Let's move on in our text and take a look at the statement Jesus made in verse 40. Read it again with me.

#### IV. Luke 6:40; A Simple Statement

A. Jesus shares a simple statement here about a disciple not being above his teacher, but has the possibility to become like his teacher.

1. A disciple, in its most basic understanding is like a student; a learner, or a pupil of some kind. They are ones who sit under the instruction of a teacher or master.
2. But when used in the NT it means more than a mere pupil or learner. A disciple is an adherent who accepts the instruction given to him and makes it his rule of conduct.
3. For a disciple of Jesus, this would mean that they adhere to and accept Jesus' instruction given to them and that they make it their rule of conduct.

B. The basic truth that Jesus is stating here speaks about the power of influence and example.

1. A disciple, as they follow the teachings and instructions given to them by their master, will inevitably become more and more like their teacher.
2. This was the truth Jesus reminded His disciples of there in the upper room after He had washed each of their feet.
  - a. He said, **“Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one**

another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him." (Jn. 13:12-16)

b. Jesus was giving them an example that they should follow. He washed His disciples feet, He served them.

c. Because Jesus was their Teacher, the disciples ought to have done as Jesus did. They ought to have learned from His example and did as He did. That was the point He was making when he said "A servant is not greater than his master."

3. It's the same thing here when Jesus says a disciple is not greater than his teacher.

4. We will never be greater than Jesus, but the more we follow His instruction, the more and more we will become like Him.

C. I want you to note here what Jesus says. He says that "everyone who is perfectly trained will be like his teacher."

1. Jesus isn't looking for perfection out of us. He knows we will fail, He knows we will fall short. That isn't what perfectly trained means.

2. That phrase "perfectly trained" is one word in the Greek and it carries with it the sense of being made or becoming ready, suitable, or equipped in advance for a particular purpose of for some use or event.

a. This term can be used to speak of broken bones being mended and ready for use again.

b. It can be used to refer to torn fishing nets that have been repaired and are now capable of catching fish again.

- c. Or it can be used to refer to a fully built ship, now equipped with sails and rigging so that it is ready to sail.
  3. The fundamental meaning behind this word is to put a thing in its appropriate condition; for something or someone to be fully equipped for the assigned task.
  4. Jesus uses this word here to indicate not that disciples have to be perfect, but moreover, disciples will be fully equipped and ready to do what is asked of them when they are most like their teacher.
  5. In **2 Corinthians 3:18** Paul speaks about how “we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”
  6. And in Romans 8 Paul speaks about how those whom God foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.” (**Rom. 8:29**)
  7. We are being transformed into the image of Christ. As we walk after the Lord, we are becoming more and more like Christ. As the Spirit of God works in us and through us, we are being molded and shaped into the image of Jesus Christ.
  8. And we will be most ready to be used by the Lord, when we are most like Jesus in our actions and attitudes and overall character.
- D. So the truth behind this particular statement is that we will become like those whom we follow. So it’s important that we **choose our leaders wisely**. It’s important that we are selective when it comes to whom we allow to speak into our lives and to disciple us.
1. For we will become like the people who lead us. We see this in many different facets of life.

a. As we grow older, despite our best efforts and our determination to never be like our parents, inevitably you will find yourself doing or saying something that reminds you of something you saw your parents do over and over and you will be hit with this thought, “Oh my gosh, I’ve become just like my parents.” Hopefully that’s not a bad thing.

b. Or what about people that have been married for a long time. Because they have learned from one another and have grown together, they often start to look like each other, their actions and attitudes become eerily similar.

2. The people we allow to speak into our lives and to mold and shape us will be the people we most often emulate and become like.

3. So be careful of who you give that sort of power and influence over your life. Ensure that they are people you want to be like.

4. For us as Christians and believers our desire ought to be more and more like Christ so we need to allow Him, His Word, and His Spirit to lead and guide us, to mold and shape us, that we may end up more and more like Him.

E. Let’s take a look at our next two verses that speak about a topic that is very sensitive to a lot of people. Read verses 41 & 42 with me.

#### V. Luke 6:41-42; Judging Others Hypocritically

A. Last week, at the end of our teaching, I told you that we would circle back around to some of the ideas in our final verses from last week, namely speaking about the topic of judgment and making judgments.

1. Last week we looked at verse 37 that starts off “Judge not, and you shall not be judged. Condemn not, and

you shall not be condemned” and we really didn’t take much time to unpack what that means for us as Christians.

2. The reason I chose not to do so, was because I knew we would address the issue this week as we got into this particular parable of Jesus’.
3. Now before we get into this I need to make sure we understand something important that Jesus is going to unpack for us. When Jesus warned us about not judging and not condemning people it does not mean that we shouldn’t look at others and evaluate the situation honestly and truthfully.
4. Jesus was warning people that we will be judged and condemned based upon the same measure we judge and condemn others. He wasn’t saying we should never use judgment, or exercise discernment, or evaluate certain situations.
5. In fact we are exhorted over and over again to do so in the Bible.
  - a. In the book of John, Jesus is quoted as saying, “Do not judge according to appearance, but judge with righteous judgment.” (**Jn. 7:24**)
  - b. In 1 Corinthians Paul speaks about how the church in Corinth needed to judge their brother that was living in sin and remove him from the church.
    - i. There was a man living in sexual immorality, he was sleeping with his father’s wife, and the church was ok with it, they thought they were doing the right thing by being liberal and open.
    - ii. But Paul said he ought to be taken away from them. He said, “For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this

deed. In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.” (1 Co. 5:3-5)

c. So we do need to evaluate things, test things to see whether they are genuine and real. But we must do so carefully and graciously.

B. People don't like to be judged. It's a topic that people are very sensitive about. People can become extremely defensive when they feel like they are being judged by someone.

1. So Jesus here tries to make it a little more light hearted by using some humor in his teaching. Obviously, Jesus is using a little hyperbole here in talking about a person walking around with a beam or plank sticking out their eye. He isn't being literal here.

2. As Jesus used this humorous story it would lighten the mood a little and yet still give Him an opportunity to address the issue of how to properly approach others in order to help them when they are struggling with a particular problem.

C. This parable is about judging others. Jesus uses a rather silly illustration to get across a number of thoughts and ideas. I've noted four from our account.

1. The first thing worth noting is that we often times can easily spot sin in other people's life. We easily and readily notice the speck in our brother's eye.

a. I think there is a reason that we easily identify other people's sins, and that is because they are the same sins that we struggle with.

- b. Notice that there is a speck in one man's eye.  
Looking up the word speck, it refers to a speck of sawdust or splinter, or small chip or particle of wood.
  - c. On the other hand, you have a man with a plank in his own eye, made up of the same material; wood.
  - d. The man with the plank in his eye readily spots the small splinter of wood in his brother's eye because it's the same thing that he struggles with as well.
  - e. It reminds me of times when my boys were much younger and my family and I would be getting ready to enjoy a meal together. We would all sit down at the table and we would be about to thank the Lord for our food. I'd tell the boys "Let's close our eyes and pray and thank God for our food". I would pray over the meal thanking the Lord for His provision. And at the end, I would close the prayer with Amen. And no sooner did the word "amen" come out of my mouth that one of my boys would blurt out, "Daddy, daddy, so and so wasn't closing their eyes during prayer."
  - f. I would usually act surprised, even though I really wasn't, and I'd say something like, "Really???" That's not very good is it? And they'd agree with me wholeheartedly, "yeah, dad that's not good at all." Then I'd say, son, "How did you know your brother wasn't closing his eyes?" That's when they'd get real quite.
  - g. It's kind of cute and funny to think of how kids can so easily identify the sins of their siblings, but it's not so cute when we focus on doing it to our brothers and sisters in Christ.
2. The second thing worth noting about judging is that we don't readily acknowledge our own sin. We tend to dismiss it or ignore it even though it can be so obvious

to everyone else around us; as obvious as walking around with a 2 x 4 sticking out of your eye.

- a. Jesus described the man with the plank as not perceiving the plank in his own eye. He did not see the plank at all that was sticking outside of his eye.
- b. Jesus questions this hypothetical person by asking, “how can you say to your brother, ‘Brother, let me remove the speck that is in your eye,’ when you yourself do not see the plank that is in your own eye?” Can you imagine?
- c. One very good example of this is found in the book of 2 Samuel chapter 12.
  - i. In Chapter 12 the prophet Nathan comes to see King David and begins to tell David of an account of two men in one city. One man was rich and the other was poor. The rich man had many flocks of sheep but the poor man only had one little ewe lamb. When the rich man had a visitor coming into town, and instead of preparing a meal for the man from his own flock, he stole the poor man’s one ewe lamb and prepared it for the traveler.
  - ii. David was furious when he heard this account and he said to Nathan “As the Lord lives, the man who has done this shall surely die! And he shall restore fourfold for the lamb, because he did this thing and because he had no pity.” (**2 Sam. 12:5-6**)
  - iii. That’s when Nathan said to David “You *are* the man!” And he continued to blast David for the sin which he had committed by taking the wife of Uriah the Hittite, Bathsheba, and lying with her, and then killing Uriah by sacrificing him to the people of Ammon during battle.

- d. You see, even though that story was so easily identifiable to be speaking of David and his sin with Bathsheba, David was blinded to it.
  - i. He did not even think to put one and one together and realize that he was that man.
  - ii. He was like the man walking around with the 2 x 4 in his eye. He was ready to fix the other guy, extremely harshly might I add, and was blind to his own much greater sin.
- e. When we judge others we often fail to consider our own sin.
  - i. This was the sin of the Pharisees when they presented to Jesus a woman caught in the very act of adultery.
  - ii. Jesus said “**He who is without sin among you, let him throw a stone at her first.**” (John 8:7)
  - iii. The Pharisees were quick to condemn, but were blind to their own sin.
- 3. The third thing worth noting is that before we judge others, we must first judge ourselves.
  - a. Jesus didn't forbid the helping of the brother, he simply made it clear that before he could be of any service to his brother the man would first need to take care of his own issues.
  - b. “**First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.**”
  - c. In order to be used by the Lord to help and serve others, we need to first have our relationship with the Lord be in good standing.
  - d. We must lead by example.

- e. If we're going to exhort our brother or sister in the Lord, we better make sure that we're practicing what we are preaching. If not, you'll be just like this man with the plank in his eye. Jesus called him a hypocrite!
  - f. Don't be a hypocrite, address your own issues before the Lord and then you can help someone else.
4. The fourth and final point I noted in regards to the topic of judging is that it must be done very carefully and delicately.
- a. I don't think that it's coincidence that Jesus used, as an example, a speck in someone's eye when talking about judging.
  - b. The eye is a very delicate and sensitive piece of the human body.
  - c. If and when the Lord would have you to help a brother or sister out by confronting sin in their life, make sure to do it in love and with great sensitivity.
  - d. Don't go on full auto, charging in, jamming your finger in their eye. Be sensitive to the situation, be caring, and encouraging.
  - e. Call out sin, but do your best not to cause more damage, and more pain, and more hurt, than what is already there.
  - f. Sticking your finger in someone else's eye can cause more harm than a speck of sawdust. So remember that when you go to your brother and sister.
- D. Remember that we will be judged in the same manner which we judge others. So, be sensitive, be caring, make sure you aren't blind to your own sin and **make sure**

**your own walk** with the Lord is in a good place before trying to help others in their walk.

E. Let's continue in our text and take a look at the next parable Jesus spoke of dealing with trees and their fruit.

## VI. Luke 6:43-45; A Tree & it's Fruit

A. Sometimes when Jesus spoke in parables, He would actually give the application of the spiritual truth right alongside the earthly story.

1. Here in this text we see Jesus speak about trees and their fruit. And fortunately for us, this is one of the examples where Jesus points us to the spiritual truth He is wanting to identify as well.
2. So, we don't have to spend much time in figuring this one out. Jesus tells us that this parable about trees and their fruit is about people's words and how they are an indication of what is truly on the inside.

B. This parable would have us to take inventory and observe the kind of fruit that comes from a particular tree. We can tell what kind of tree it is by the fruit that is produced upon it.

1. Every tree is known by its fruit. An apple tree produces apples, an orange tree produces oranges, a kaki tree produces kaki (or persimmon) for those that don't know the Japanese word kaki.
2. And every good tree will produce good fruit, and likewise every bad tree will produce bad fruit or no fruit at all.
3. And a good tree will not produce bad fruit, and of course a bad tree will not produce good fruit. You can know whether a tree is good or bad simply by inspecting its fruit.

C. When we apply this to our lives, Jesus says that the words that come out of our mouth are “fruit” if you will of what is on the inside.

1. A good man out of the good treasure of his heart brings forth good. An evil man out of the evil treasure of his heart brings forth evil.
2. Our words say more about us than we think, and they reveal that some are good men and some are evil men.
3. People can put on a show for a season, but eventually the fruit will show, eventually what’s on the inside will be revealed by what comes out of our mouths.
4. Jesus said, “that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.” (**Mt. 12:36-37**)
  - a. “How will this work out?” some of you may be thinking. The answer, I believe, is found in Romans 10.
  - b. Romans 10 states, “that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.” (**Rom. 10:9-10**)
  - c. Romans 10 asserts that when our heart believes our mouth will confess and we will be saved. Saved from the condemnation we would have received on that day of judgment if it were not for Christ cleansing us of our sins and washing us clean.
5. So, what does your language reveal about the real you? Does your speech identify you as a follower of

the Lord? Do you speak the truth, do you honor God with your speech, do you speak kindly towards others?

- a. We are exhorted to speak the truth in love in **Ephesians 4:15**.
- b. In Colossians Paul urges us, “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.” **(Col. 4:6)**
- c. Our words are important and **what comes out of our mouth is simply in indication of that which is in our hearts.**

D. Let's tackle this last parable and see how Jesus concluded this sermon.

## VII. Luke 6:46-49; Two Builders & the Foundation they Built Upon

- A. The final portion to Jesus' "Sermon on the Plain" is a parable about two builders and the foundation they built their houses upon.
  1. And once again, Jesus gives us the spiritual truth that He is wanting to get across. This time He begins with the truth in verses 46 & 47 and then follows it up with a parable that is used as an illustration of this truth.
- B. The main emphasis here is upon people that call Jesus, "Lord, Lord" and yet don't do the things which He says and teaches.
  1. To call Jesus "Lord" is to state your allegiance and devotion to Him. You are submitting yourself to His authority, you are yielding your life to Him and vowing to live your life in submission to Him and His teachings.
  2. Jesus is baffled by the idea of people referring to Him as "Lord", and yet not actually following through with what Jesus commands of them. It makes absolutely no sense whatsoever.

- a. If He is Lord, then you will do as He commands. Jesus declared, “If you love Me, keep My commandments.” (**Jn. 14:15**)
  - b. John also stated that we ourselves will know if we truly know the Lord by whether or not we keep His commandments. “He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in Him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked.” (**1 Jn. 2:3-6**)
3. Jesus was emphasizing the need for people to come to Him, to hear His sayings, and then to put those sayings of His into action.
- C. To illustrate this truth Jesus references a parable about two builders building what seems to be an identical house.
1. The only difference being the foundation they built upon.
    - a. One man digs deep and laid his foundation upon the rock.
    - b. The other man didn’t bother to dig down deep and lay a foundation at all, he simply built his house right upon the ground, the earth, or top soil.
  2. And both these houses experienced the same adverse effects of flood waters presumably based upon storms that passed through.
    - a. The house that was founded upon the rock withstood the floods because it was founded upon a firm foundation.
    - b. However the house that had no foundation, fell and was greatly ruined.

D. So, what does this parable teach us spiritually?

1. Spiritually speaking, building your foundation upon the rock is likened to the man that comes to Jesus, listens to His word, and obeys Jesus' teachings. Building on the rock means our foundation upon which we build our lives is the teachings of Jesus Christ.
  - a. Jesus Christ and His teachings are the firm foundation, there is not other foundation we can build upon.
  - b. **1 Co. 3:11** says, "For no other foundation can anyone lay than that which is laid, which is Jesus Christ."
  - c. Building our foundation on him may mean we have to dig a little deeper and make some sacrifices as we surrender ourselves to His teachings, but it will be well worth it for our lives will stand for all eternity. We must build our lives upon the Rock of Jesus Christ.
2. Previously, in the parable about the trees and the fruit, Jesus spoke of the importance of our words, our speech. But here the emphasis is upon actions, our response to God.
  - a. We need to be **doers of the word** and not just hearers of the word.
  - b. James says in his epistle that if we are not doers of the word we are deceiving ourselves.
    - i. "But be doers of the word, and not hearers only, deceiving yourselves." (**James 1:22**)
  - c. How do we deceive ourselves? By thinking that simply hearing the word of God or knowing the word of God will bring to us the blessings of a right standing with God.

- i. Jesus said in **Luke 11:28**, “**Blessed are those who hear the word of God and keep it!**”
- ii. Also He said in **John 13:17**, “**If you know these things, blessed are you if you do them.**”
- iii. The blessings come in keeping His word and doing His word.
- iv. Many people come to church and hear the Word of God, many people read the Word of God, but not so many actually apply it to their lives and make the appropriate changes.
- v. This is where we must differ. We must apply God’s word to our lives and be doers of the Word and not just hearers.

## VIII. Conclusion

- A. What a clever way of wrapping up His sermon. Jesus just gave them all sorts of wonderful truths pertaining to the Kingdom Life.
  1. He spoke about Kingdom Priorities, Kingdom Principles, and ends here with some Kingdom Parables.
  2. And the last thing He had to say, is basically “now go put all these things into practice. Don’t just be a hearer of My Word, but be a doer of My word. Go and apply all of these things to your own life and live for the Kingdom of God, the Kingdom of Heaven.
  3. And so that is our application as well. Take all of these wonderful truths we’ve unpacked over the last few weeks and make sure to apply them to your life, make sure that you are living for God’s Kingdom, that your priorities are in alignment with the Kingdom’s priorities, that you are living according to the Kingdom’s principles, and that you are applying these spiritual truths that were given in the Kingdom parables.

4. Amen? Amen! Let's pray.