

Luke 6 is where we're at. Luke 6 is Jesus is communicating a sermon to a large crowd of people that have gathered. Some have come out of the woodworks to hear him speak. And this is what Jesus would do. He was a very popular person at this point in Luke's Gospel. And so you have Jesus. I've said this multiple times now. You have a large crowd who's gathered, Scribes and Pharisees and doubters of who he is and skeptics. And then you have his disciples who he zeros in on, and he gives a lot of teaching for them and how they're going to treat people that do not know him.

And so Jesus has left with this idea of a disciple is not above his teacher, but everyone when he is fully trained will be like his teacher. And so he's telling his disciples, "You are going to look like me. And he's telling the Scribes and the Pharisees, those religious elite people that would add their own rules to everyone that they met. And they would be very legalistic in how they viewed grace and how they viewed mercy.

And Jesus is telling these people that "You're going to be like your teachers, which is only a man, which means you're just going to continue to fail and continue to walk outside of God's plan."

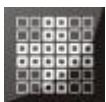
And so what you're going to have here, what you're going to see here – and this is how I want to show you and set this thing up so that we get exactly what we're saying this morning – is this idea of what it means to really follow Christ and what it really means to be a disciple, because this is what Jesus is setting up here for his disciples. He's saying "This is what you're going to look like. You are going to have a new heart. You are going to look different than everyone else. You're going to be hated. You're going to be persecuted. And it's going to be very, very challenging."

And this idea that I want to kind of break down for you this morning, some people will see discipleship and salvation like this, that Jesus Christ becomes your Savior at the point at which you respond to him. You give your heart to him; you repent of your sins; you confess your sins, all those things. And some have the view that you can be in relation with God, and he can become your Savior, but he just can't become your Lord yet.

And this idea, I think, is all over Eastern North Carolina and the South. We're just big fans of this doctrine for some reason. We just hold onto this idea that Jesus Christ can become your Savior, but he just can become your Lord later in life. That is something that you do later when you want to get higher up in your relationship with God, when you want to graduate to the varsity level of Christianity, then he becomes your Lord. That's the doctrine that I hear all the time.

And I just want to tell you that this doctrine lands it multiple ways. So it goes like this. First of all, you're a lost person. Then you accept Christ. That's the language that is used. You pray the sinner's prayer, right? And then you're out of heaven. So you dodge heaven, but you get to live like hell. And there's a problem with that theology: The Bible. The Bible. Because nowhere in Scripture do we see any person live this way. We don't see it. There's no person that comes to Christ and then later they're, "Okay, now I'll make him my Lord." He's Savior and Lord together at once all the time.

And this is what ends up happening if you have this doctrine. One, it presents a very, very low view of God. It says that his saving work is not his lordship over your life, that he's just good enough to save you



out of hell, but he's not good enough to take control of your heart and your life and your finances and your marriage. He's just not good enough for that. He's not powerful enough for that.

So what he does is he's presented as the wallflower. He's on the wall going, "Oh, I hope they dance with me," right? "I hope they invite me into their life, and I'm just waiting. Oh, I wish they didn't do that. Oh, I wish they didn't make that mistake." And that's the view of God that we have, not a God who takes control of our life, not a God who sends his Spirit who empowers us to obey him, not that God. It's a wallflower God that it presents.

The second problem it does is it says it calls for easy believism where you can receive Christ, but you don't have to do anything for him. You don't have to submit your life to him. You don't have to hate your sin. You don't have to fight your sin. It calls for this idea that you can come to Christ without truly repenting and bowing and calling him Jesus. But you're going to get into heaven. You're going to get into heaven, right? We've seen this, haven't we? We've seen it.

The third problem that you see is that it leads to a security of sin that you're okay continuing to sin. And it leads then to spiritual pride. "Jesus is my homeboy, even though I continue to sin against him."

The fourth thing that I see is it offers them a separate filling of the Holy Spirit, and I've heard people say this. Even in this town, they'll say, "Well, you did come to know God in that moment, but you just need to be filled with the Holy Spirit again, and that's really confusing," right? Because you're like, "When is that going to happen?" Right, "Because I really want to start obeying God."

But here's the thing about the Holy Spirit, when you become a believer in Christ, a true believer, and you repent of your sins, and you bow down and you worship Jesus, you are going to have all of the Holy Spirit that you will ever get. That's Biblical salvation. Ephesians 1, "He sends a spirit who will be your inheritance. He will seal you until the day of this second coming."

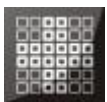
And so this is what this does. It opens this opportunity up of your saved, yes, but you need a second filling of the Holy Spirit, and then you'll start to obey, like the Holy Spirit is an installment plan, right?

The fifth thing that you see, it's not really clear who's a Christian and who's not. It's not clear. And I think that one should be clear, by the way. I'm just saying it should be clear.

The next thing that you see is it separates conversion from discipleship, as if those two things are separate. There is no separation between conversion and discipleship. When you become a believer in Christ, you will obey. You will listen. You will head. And you will become a disciple, which means you would want other people to become disciples. That is what a Christian looks like.

And what this does is it separates these two things. It says, "You can be a Christian. You can just be a disciple later." No, you're a disciple right away, which means you begin to follow Christ."

The next thing that this does is that you can live like hell and still get into heaven, which is problematic. It's problematic. It's not the Gospel, not at all. And so it's important that we get and understand what



the finished work of Jesus done in a person's life at the point that you receive him, that he gives you a new heart, that he gives you a new life.

And let me tell you this. I just want to be very clear. If that is you that I just described, and you are okay with that kind of life of saying, "I can be carnal and do whatever I want, and I will not obey him, but I just know I'm going to get to heaven," let me just tell you this: You are in no sense a Christian. You are in no sense a believer in Jesus. No way, because conversion looks different. Belonging to Christ looks different.

So I want you to grasp this, not for just yourself but for others as well, because there's a lot of people in this city that we live in that live in that world. "I know I'm going to heaven, but I live like hell." They're not Christians. They're not Christians. Your life looks different. It produces fruit. That's what Jesus is going to talk about here in this passage.

Look with me, if you will, in Luke 6:43. Quite an introduction.

⁴³"For no good tree bears bad fruit, nor again does a bad tree bear good fruit, ⁴⁴for each tree is known by its own fruit. For figs are not gathered from thorn bushes, nor are grapes picked from a bramble bush.

Now, I don't have to deposit this too much. I don't have to explain away what Jesus is saying, because it's very clear. Oranges cannot grow from apple trees, correct? We agree? Oranges cannot grow from apple trees, correct? Okay, good, we're in agreement there.

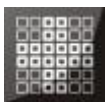
He's making it very, very clear on what he's saying here, that you cannot produce fruit unless you are a living tree. And the problem here, what he's saying is the tree's dead. The tree's dead. And I want you to understand a little bit about behind what Jesus is saying here. What Jesus is doing is he's introducing a new covenant, a new relationship that this is going to look different than you just following a set of rules.

Let me give you an example of that. For instance, the Old Testament, the Old Covenant law would require about lust for instance, what does the Ten Commandments say about lust? "You shall not commit adultery," correct? Now, can you not have the Holy Spirit and go on your entire life and not commit adultery? Yes or no?

Yeah, you can go your whole life and not commit adultery and not sleep with another person. You can do that. You can do that. Without the Holy Spirit, you can do that. Jesus comes into play with something totally different. He says this in Matthew 5. We'll have that up. Matthew 5 it says this. Matthew 5:27-28:

²⁷ "You have heard that it was said, 'You shall not commit adultery.'

Then he goes further. This is the New Covenant.



²⁸But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

Wow. Now, that's different, correct? That's different. Can you go your whole life without committing adultery in your heart? No. And if you are saying yes, you have another sin. It's called lying, right? There is no way that you can go your whole life without committing adultery in your heart. And Jesus is going at the heart of the issue.

For instance, another example would be giving. Giving. One of the things that the Old Testament would do is a 10% tithe. That's what Jake mentioned earlier, a 10% tithe. Now, can you go your whole life without having the Holy Spirit in your life, and every single paycheck that you get you take 10% off the top? Which, by the way, it was more than 10% in the Old Covenant. I just want to throw that out there. It's more like 20% to 30%. And so could you go your whole life and cut out 10% of every single check without the Holy Spirit, live your whole life like that? Can you do that? Yes, you can do that. You absolutely can go your whole life and do that.

But what Jesus does and what Paul does in 2 Corinthians – and this is, again, the introduction to the New Covenant, what is coming into play. This is what he does, 2 Corinthians 9:6-8. It says:

⁶The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. ⁷Each one must give as he has decided in his –

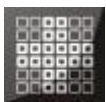
What? What's the word?

– heart, not reluctantly or under compulsion, for God loves a cheerful giver. ⁸And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

And if you even look in 2 Corinthians, the reward that people do when they give is it's added to them more and more righteousness. They're just reminded each time they give of the gracious Gospel that he lays out. It's beautiful. It's a beautiful picture of giving. And no one can give this way without the Holy Spirit in their life. This is belonging to Jesus. He gives you the Spirit. He gives you a new heart. The old has died. Behold all things become new.

You have a new perspective on giving. And it's a response out of your heart, not out of a legalistic wool that is thrown out there. It's not out of that. It's just "I'm grateful for what Christ has done, and this is how I'm just going to give generously. I'm going to be so thankful for what he's done." It's such a different view than what we've seen. It's a New Covenant that Christ is coming into play.

And so Jesus is telling this to the disciples about the Pharisees, these legalists who are enforcing these set of rules that you have to obey. And Jesus is like, "Listen, those clowns are obeying those rules, yes, but there is no fruit on the tree. Their heart is not producing anything that shows any kind of real relationship with me." He's always going after the heart. He's like, "You can obey rules, but if your life's not different, what difference does it make? It's like your tree is not living. It's dead." It's dead.



And I think we struggle with what he says in Luke 6. He says:

⁴³"For no good tree bears bad fruit, nor again does a bad tree bear good fruit, ⁴⁴for each tree is known by its own fruit. For figs are not gathered from thorn bushes, nor are grapes picked from a bramble bush.

What he's saying is this. He's talking about a good person, which are any of us good? In and of ourselves, are we good? No, we're not. We need Christ, and he's the one who makes us obey. So we become good through Jesus. That is the Gospel. And so it's not saying, "I was basically kind of a bad person, and Jesus just made me a little bit better." It's not about making good people better. It's about making dead people alive. And that is the Gospel. Amen? I think we had some. That was good. Thank you, whoever that was.

That's the Gospel. He makes dead people alive. And so dead people who become alive, they live differently than just obeying rules. They say, "I'm going to submit everything of my life to Christ. He is my Savior, and he's also my Lord, and my life reflects that promise that he makes in my heart." You guys okay with that?

You okay with Christ coming into your life and taking control of your life and pushing you to love him more than sin, and you fight sin, and you wrestle with sin, and you obey God, and you sometimes wrestle with God, and you have this intimate, ongoing relationship with him. He's not this God who saves you and then spun the world like a top, and he's just sitting back hoping that you make the right decisions. He's there active in your life. That's a good thing. That's a great thing.

And this is the Gospel. He makes us alive. And then, through that, we produce fruit. Galatians 5, the fruit of the spirit is what? "Love, joy, peace, patience, kindness, goodness, gentleness, self-control," all these things he gives you. And he's saying that you will do these things, because "You believe in me, and I give you a new heart. And your new heart, it produces these things." Your old heart is dead. It can't produce these things. It can only obey rules. This is different.

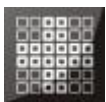
By the way, it says fruit of the Spirit, not fruits, which means that you will produce all of these things, not three of these things. "Well, I'm good at joy, but the whole long suffering thing, I'm just not really good at that." No, all of these things. All of these things, he'll do them. He's good." So you'll start to see these things spur up out of your heart. And you'll start to hate the things that are in the flesh. And you will produce good fruit.

So Jesus continues on in Verse 45. He says:

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.

This is the flesh, right?

For out of the abundance of the heart his mouth speaks.



Jesus is talking about a man's integrity. What he believes with his mouth is also with his heart, and it comes out. You see Jesus further says in Luke 12 – it says this in Verse 34:

For where your treasure is, there your heart will be also.

Now, when we're talking about what this looks like, historically, I have not done giving talks at Integrity. I didn't want to look like that guy, you know, like, "You've got to give," and have the gold cuff links and all that. And I tell you to give, and we're crying out for the nations, and I get my Mercedes after. I do have a nice Buick, but it was given to us.

We have that kind of sexy vibe, and Jess, my wife, has crazy high hair, and she's up on the stage on the throne, like, smiling and nodding at everything I say. We need to work that out. I need some support up here.

But we don't have that. That's not in our DNA. We've just not done it. And I think to our detriment of me kind of being afraid of that, we've missed some really good opportunities, because if giving is a reflection of our heart, if that's what Luke is about, that's what Jesus is saying here, then I am not allowed to speak into matters of your heart.

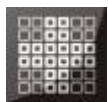
If that is a reflection of your heart, and you're saying, "You can't talk about giving," then you're saying I can't talk about matters that are pertaining to your heart. That's messed up. And that's my job, right? I'm supposed to do that, right? Talk about matters pertaining to your heart, your relationship with Christ. It matters. I'm supposed to do that, right? Good, four of you got that. Good, great.

There's a couple of ways that we can gauge this honestly as a church, how people at Integrity gauge and see their treasure as Christ above all things. There's two things really. Serving is one of them, and we can gauge how people treasure their time and how people treasure their resources and how people treasure their gifts based on how they serve. It's just there. We can see it. That person treasures Christ, because they're serving. That person doesn't serve, so it's tough to say, right? It's tough to say.

But giving is another piece, and giving is honestly a concern. And here's the thing. Jake shared a national average with you just now. He said the national average of a person that gives. And this is a national average of a person, not a believer. This is a nonbeliever who in the national average is \$1,500 per person per year. That is low, by the way. That is low, \$1,500 a year. And this is a nonbeliever in Christ, national average, nonbeliever, who gives to – I'm talking, like, flippin' Red Cross, right? Habitat for Humanity, right? Nursing homes, \$1,500 a year that's going to all of these different causes, \$1,500 for nonbelievers.

Now, Integrity Church, he talked about household. I'm going to say individuals on an average per person per year gives around \$700 a year at Integrity. Okay, so we're less than half of the rest of the world in how they show their generosity just to normal things. Normal things. Half. Half.

And so we say, "We believe in Jesus. We love the cross above all things. We love Christ above all things." Now, I got to say we've got a lot of college students, and that is factored in totally. And I've



talked to other church planters that have planted churches in college towns that have tons of college students. I've talked to Summit Church in Durham. I've talked to Tyler Jones at Vintage 21 in Raleigh, and they have tons of college students. And some of you guys are from there. I think that's great, and we talked about that.

I said, "Hey, does our giving seem low, because it seems low to me?" He's like, "Yeah, that's really low. You guys should be three times more than that. Okay, what's the percentage of students versus" – I told him everything. He said, "Yeah, that's low. That is low."

And I think honestly, it is just emphasizing what our treasure is. You guys okay? Like, you seem uncomfortable. All right, you seem uncomfortable. It's just emphasizing what our treasure is. Do we treasure Christ in this way, because our heart will show – how we outpour, how we speak, how we talk, how we live, it will show our treasure. It will. Our giving, it will show our treasure. It will show it.

So how we're serving, I encourage you guys. A small percentage of the people here serve. 37% give, and a small percentage serve. And that's concerning for us. That's concerning.

I was talking to Jerry Lowery this week. He leads our setup team. Jerry is a Marine, and he used to be Catholic, and so Catholic Marine, an interesting combination. And he became a believer less than a year ago. And, you know, I met with him about the setup team recently.

I said, "Hey, how's the setup team going?" He said, "It's really hard to get volunteers for setup." And I'm like, "Well, what's been going on there? What's been going on with setup?" He goes, "I don't know, man. I just can't get people to follow up and finish through and kind of stay the whole time." And I said, "Well, what do you think the problem is?" He says, "I think there's a heart problem in that."

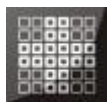
Him being a new believer, he says, "I just want to serve because of my response for what Christ has done for me. Christ has saved me, and my whole family's different, and everything's changed around me. And I just want to serve because I'm grateful for what Christ has done." And he's saying, "I wonder if people are thankful for what Christ has done for them, because their serving, it doesn't really look like it."

So what is our treasure above all things? What is our heart in this? Our heart should reflect our giving, our service, and how we communicate to one another. That's what Jesus talks about here, and it comes out of your mouth in what you speak and what you say. It looks different. It looks different when you treasure Christ above all things.

When someone does you wrong, when someone hurts you, how you respond to that, if Christ has changed you and Christ is your Savior and Christ is your Lord, you will respond different. You will look different. You just look different. It's not this other second person. It's not. If you're a believer, you treasure Christ.

And so Jesus illustrates this in a quick warning. And I'll share this, and we'll close out. Verse 46:

⁴⁶ *"Why do you call me 'Lord, Lord,' and not do what I tell you?"*



Now, this is a really interesting phrase that Jesus uses. He repeats, "Lord, Lord." And in Hebrew you see this consistently throughout the Old Testament and New Testament, "My God, my God." Remember when Jesus was on the cross, he said, "My God, my God, why have you forsaken me?" This is very intimate language that Scripture uses to display someone's intimate relationship with God.

And it's very interesting. These are people who are saying very intimate things about God like, "I belong to you. I love you." They're writing the songs. They're singing all the, "Jesus is my boyfriend," songs to him. And, you know, it's this very intimate thing that they're portraying that they belong to Christ." In Matthew's Gospel in the Sermon on the Mount, Matthew even takes this language further. And this is alarming. This is very alarming Scriptures. And I'm just reading Scripture, guys. I'm just telling you. All right, you can be mad at me if you want. I'm reading Scripture, Matthew 7:21.

²¹ "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day, many will say to me –

What's the phrase? "Lord, Lord," the intimate language, right?

– did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' ²³ And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'

This is Jesus describing how God feels about a person who's using intimate rhetoric but no heart change. He's saying, "That is a dangerous person." And then he describes what this person looks like.

I'll quote this real quick. J.C. Rile, a commentator, he wrote a great commentary on Luke. He's a Bible scholar guy, an Anglican guy. And so he wrote this on how unbelief affects the world and how this kind of mindset does. So look what J.C. Rile says. He says, "Open sin and avowed unbelief no doubt slay their thousands. But professing without practice slays its tens of thousands."

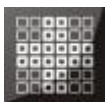
The person pretends and the person who acts like with their mouth with their heart change, he's saying they are more destructive than the unbeliever. They're more destructive, because I would say that they're also unbelievers.

And then Jesus gives us a healthy test to see what this actually looks like. Look at 47-49.

⁷ Everyone who comes to me and hears my words and does them, I will show you what he is like:

Note what he says.

⁴⁸ 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. ⁴⁹ 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."



So the pretender, the person who says, “I’m getting to heaven. I’ll just live like hell,” he’s like, “Listen, when the storm comes, when life really begins to kick you, when things are really hard, and when suffering is built around you, you will not be able to stand. You will be destroyed.”

And Christ is saying, “Listen, if you want this thing to be real, if you want to get through life in general, if you just want to get through suffering and the things that this world does to us” – because since is in this world, correct? If we want to get through this world, we have to have Christ as our foundation and our rock. And the Gospel has – we can’t live this life pretending. There’s no time for that. There’s absolutely no time for pretenders.

So he says this, “Where is your treasure? How is your life being shown that you belong to Jesus?” So I’ve just got to challenge our people this morning, challenge us, challenge myself. Where’s my treasure this morning? Do I treasure Christ above all things? Do I reflect that in how I serve and how I give, how I serve others, how I communicate to others? Do I reflect that?

I mean, I was angry this morning about something. I was talking to Pastor Scott in the hallway about someone that had done me wrong, and I was mad, you know. But Christ is my treasure. I speak differently. I don’t speak that way. I don’t get ticked off, right? Something has to be different in our hearts and our lives.

So I’ll ask you this morning? Are you a pretender? Are we kind of walking through this thing just going through the motions, or is this thing real? Do we really belong to Christ? So I’m going to pray for us, pray for us as we wrestle with that with God this morning and we ask him these questions.

