

## The Mind of Christ - Lesson 90

January 22, 2021

Section 54 The Sermon on the Mount A. T. Robertson's Harmony of the Gospels

Welcome to another edition of The Mind of Christ. We're making our way through the Sermon on the Mount. We've been at this for a while, and I told you it would take a while, and we are working our way through it. We are in Matthew chapter 7 and Luke chapter 6 because there is some overlap here between Matthew 7 and Luke 6.

We're following through A. T. Robertson's "A Harmony of the Gospels". We are in section 54 and will try to finish that section today. We're taking the section here in **Matthew 7:1-6** and then **Luke 6:37-45** and trying to work ourselves through the various concepts that are found in that particular section.

"The Mind of Christ" is an in-depth study. It is one that you might want to pause, reflect on, and take some notes on because it is designed to be an in-depth study of God's word *and* the mind of Christ which is very a very deep subject, and I'm glad to be able to present this to you.

Last time I divided this section into nine different parts and I'll remind you what they are without going back and reading the text. I'll let you do that for yourself.

**The first part** is the phrase "*judge not*" or "*judge not that you be not judged*". We already talked about that one. I would just call it the "judge not" phrase as found in **Matthew 7:1** and **Luke 6:37** so there is an overlap between the two.

**The second phrase** is what I would call the "*your measure*" phrase, the way you measure things and we talked about that.

**The third** is "*the specks and the logs*". We'll talk about this today. Actually three through nine will be what we are planning on covering today and it's about "*specks and logs*".

**The fourth** one is "*removing the logs and the specks*". There are *the specks and the logs*, and then there is the *removing the specks and the logs*.

**The fifth** one is about "*pearls before swine*".

**The sixth** one is called "*the blind leading the blind*".

**The seventh** one is called "*the pupil not being above their teacher*".

**The eighth** one of this section is "*the tree and its fruit*".

And finally in **Luke 6:45** will be the **ninth part** where we'll be talking about "*the treasure of the heart*". So those are the ones that I am planning on covering today.

So we're going to jump right into this and talk about point three; specks and logs. Jesus said in **Matthew 7:3**. Jesus said, "Why do you look at the **speck** that is in your brother's eye, but do not **notice** the log that is in your own eye? Then in **Luke 6:41** Jesus said, <sup>41</sup> Why do you look at the **speck** that is in your brother's eye, but do not **notice** the log that is in your own eye? You can see that they're very similar if not identical.

The idea of a speck is a "karphos" (καρφος) in the Greek. It means a dry stalk, or a twig, straw; it could be *chaff* (more than likely) and it is only found in this context in Scripture. It's something very light or small that might blow into your eye. And then there's the beam, the log that is "dokon" (δοκος) in the Greek. The beam is found only here in this context as well. It's something very heavy or large related to something that is capable of holding something else up so it would be like a post or something like that.

Jesus' vivid imagery cannot be missed; *not all matters are of equal importance*. A piece of chaff in one's eye is relatively minor compared to a beam in someone else's eye. But Jesus is also being, I believe, comical here on how we could not notice a beam sticking out of our own eye while being able to see a small piece of chaff in our neighbor's eye. *But this is a common human practice!* It is based on **not wanting to see** ourselves as needy, or as dependent, or as "bad" at least as 'someone else'. It goes back to the "measure" discussion that we had last time in **Matthew 7:2** ... the measure that you use, and it also goes to Paul's statement about 'comparing ourselves to others', which he said was not a good idea. When we do, we are biased in our evaluation. When I compare myself to you, I have a built-in bias. I'm probably going to make myself look better than you.

This is where God is so much different than we are. He is totally objective and unbiased. He is impartial. He is no respecter of persons. We stand or fall to Him. We are not qualified to judge, at least in this sense that He's talking about here, and that is to pass sentence or to 'sit on the bench and condemn someone to death'. We're not in that position because we are biased in our judgment.

Matthew uses the word "**notice**"... if you "notice" the chaff or the speck in your brother's eye. The word "notice" means to observe fully. Literally it means to think about something intensely or to perceive clearly about something. It is found 14 times in the New Testament in **Luke 12:24** where it says, "**Consider the ravens, that they neither sow nor reap**" it's the same word meaning to 'notice' them; **Luke 12:27** "**Consider the lilies, how they grow**"; **Luke 20:23** Jesus "**saw through their trickery**", He detected or noticed their trickery; **Acts 7:31-33** says, "**When Moses saw it, he was astonished at the sight; and as he approached to look more closely, the voice of the Lord came:** <sup>32</sup> 'I am the God of your fathers, the God of Abraham, and Isaac, and Jacob.' Moses shook with fear and did not dare to look closely." This is talking of Moses "**noticing**" the 'burning bush', but then he would not venture to look at it because of fear. So he "noticed" it but did not continue to "notice" it, he didn't continue to look at it. In **Acts 11:6** Peter fixed his gaze on the sheet that was coming down out of heaven, he "**noticed**" it. In **Acts 27:39**, "**Now when day came, they could not recognize the land; but they did "notice" a bay with a beach, and they resolved to run the ship onto it if they could.**" They observed this bay. Paul others were out at sea and the winds and waves were battering the boat about and they finally "**spotted**" or "observed" this bay with a beach that they thought they could come in to.

In **Romans 4:19** Abraham “**contemplated**” his own body when he was told that he was going to have a child at a very old age. In **Hebrews 3:1** we are told to “**consider**” Jesus or to “**observe**” Jesus; to look closely at Him. In **Hebrews 10:24** we are to “**consider**” how we can “**stimulate one another to love and to good works**”. In **James 1:23-24** it says that if we look at our face in a mirror, we should not forget what we have seen. All of these have the natural inclination to “**look intently**” at something, but we do not look intently, usually, at our own faults. We don’t want to look very closely at our own faults.

*The desire to deny or minimize sin is not to accept personal responsibility for our actions, and that is a major and primary defect in man.* This is what Jesus addresses here. It is hypocrisy. Remember, Jesus puts things back into perspective by giving the proper definition to sin. Adultery is not merely physical, but it is ‘in the heart’. Murder is not merely taking human life, but is hatred or anger ‘in the heart’.

But Jesus also deals with hypocrisy by telling us to deal with *our own* sin first. And this is where He uses the word “**first**”, it is the word “proton” (πρωτον) from which we get the words priority; firstly in time, place, order, or importance. This is the same word that is used in **Matthew 6:33** where it says we are to **seek first the kingdom of God and His righteousness**. And just as in physics there is the word “proton”, they are one of the most basic units of material things (I think at least when they chose that word; they thought the proton was the most basic of things) and therefore had the priority. Other things have been found since then. So, it has to do with things in life that are actions, that are logically, spiritually ‘**prior**’ to other things; that they come “**first**”, they are more important. This is what he kind of says about this section here.

We’re going to turn now to the “**removing**” part. This is my *fourth* point in this series; the removing of the logs and the specks.

#### **Matthew 7:4-5**

Jesus says, <sup>4</sup>“Or how can you say to your brother, ‘Let me take the speck *out* of your eye,’ and look, the log is in your own eye? <sup>5</sup>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye!”

#### **Luke 6:42**

He says, <sup>42</sup>“How can you say to your brother, ‘Brother, let me *take out* the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye.”

The word used for ‘take out’ is “**ekbalein**” (εκβαλειν). It comes from “ekballo” (εκβαλλο) and is used in many contexts and with many different levels of ‘extractions’ ... things that are being **taken out** or **extracted**. It can imply some violence or force, and without this as in to **draw out** or to **lead out**. So, it can have force, it can have violence but doesn’t necessarily have that.

The notion is that there are actions that we can take to remove sin from our lives and to help others remove their sins.

The translation here is “pluck”. Some say, “How can you pluck the chaff or the small material out of someone else’s eye?” One of the clearest places that this is repeated is in Paul’s letter to the Galatians.

The exact words are not used there but he is addressing the same subject, “How do we help others to remove the sin from their lives?” Jesus is not arguing here that we should not help others when they are in sin; that’s not His point at all. His point is that we should be careful not to think ‘we have no sin’ and think that ‘we can help others’ when we ourselves are either in the same boat or even a worse boat. But we are to help one another with sin. So I encourage you to read **Galatians 6:1-5** as I will refer to things in there now.

### **Galatians 6:1-5.**

Brothers and sisters, even if a person is caught in any wrongdoing, you who are spiritual are to “**restore**” such a person in a spirit of gentleness; each one looking to yourself, so that you are not tempted as well. <sup>2</sup> Bear one another’s burdens, and thereby fulfill the law of Christ. <sup>3</sup> For if anyone thinks that he is something when he is nothing, he deceives himself. <sup>4</sup> But each one must examine his own work, and then he will have reason for boasting, but to himself alone, and not to another. <sup>5</sup> For each one will bear his own load.

The word here is “**restore**”. How can you “**restore**” someone when they are trapped in a sin? The word that is used here means to ‘render fit’ or ‘sound’ or ‘complete’. It means to ‘mend’ or ‘repair’, to ‘equip someone’, it means to ‘bring them back into order’ or help them to ‘rearrange their life’; to make one what they ‘ought to be’. So how can you restore someone? It’s used, as a metaphor of the mending of the nets. In **Matthew 4:21**, this same word is used (for the “**mending of nets**” there).

It’s interesting that Luke uses this word in our context in **Luke 6:40** for the person who is “fully” trained. So, plucking is one act of being ‘fully trained’ and so when you try to pluck something out of someone’s eye, it could be an act of helping to fully train them or to help restore them in some way.

**1 Corinthians 1:10** uses this word because of the division that existed in the church there. A division would be like a net; a net that has a tear in it. Paul said that they needed to be made “**complete**”; they needed to be “**restored**” because essentially the net in Corinth, of the church had been ripped and it needed to be “**restored**” or “**mended**”.

In **1 Thessalonians 3:10** Paul desires to “**complete**” what was lacking in their faith. In other words, there is something that needed to be “mended” regarding their faith. **Hebrews 1:3** says that God “prepared” the heavens and the earth. It’s the same word! You might say He “mended” the heavens and the earth; the idea is He knit them together. In **Hebrews 13:21** it uses the word “**equipped**” where He equips us in every good work. In other words, He’s knitting us together so that the net will be ‘effective’. In **1 Peter 5:10** promises that God Himself will “perfect” or “strengthen” or “confirm” and “establish” you. In other words, God Himself is going to be the one mending your net because of the damage done by persecution. So when people go through trials and troubles and so forth in their life, sometimes their nets get torn and they need to be mended. Now, what does this have to do with the plucking out of someone’s eye?

Well, we're talking about this whole idea of how do we help someone in the mending of their net. Of course, some of that is what God does personally, but we have a responsibility to restore someone who is trapped in a sin, according to **Galatians 6:1-5**.

So, the eye with a speck or a log in it needs repairs whether it's major repairs or minor repairs. Just as many do not think that they need a doctor, or a blind man may not realize that he is blind if darkness is all that he really knows, eye surgery has always seemed distasteful to me. I don't want anything in my eye, especially sharp, cutting, piercing instruments that could poke your eye out, as the movie says. The stories of Samson having this done give me the willies. Most probably I would feel the same about someone poking around in my life. Who wants anybody poking around in their life trying to remove something from their life and we often have an aversion to that. We don't like anybody poking around in our life. That's one reason we're often reluctant to go see a spiritual doctor or to go see a counselor. So this takes great care.

Paul says, again in **Galatians 6:1** that only the *spiritual* should do this work. "You who are spiritual are to **"restore"** such a person in a spirit of gentleness; each one looking to yourself, so that you are not tempted as well." The word "*spiritual*" here is found also in **1 Corinthians 2:13**, which talks about the "spiritual" man who speaks of spiritual thoughts and words. One who is spiritual must be acquainted with spiritual words and thoughts if they are going to help other people. **1 Corinthians 2:15** says, "**But the one who is spiritual discerns {or appraises} all things, yet he himself is discerned by no one**", so the more spiritual you are, the more capable you are of helping other people. It's the opposite of fleshly men.

In **1 Corinthians 3:1**, Paul could not address them as spiritual because they were carnal; they were mere infants in Christ, and we don't usually want infants doing eye surgery on us. We usually want someone who is more skilled. In **1 Corinthians 14:37** the man who thinks he is spiritual will recognize the Lord's commands, so if you really *are* spiritual you will recognize God's commands.

There are also spiritual forces of wickedness with which we have to do battle. So spiritual can be either way; it can be something positive as a spiritual person led by the Spirit of God or it can be spiritual forces of evil!

In **Colossians 1:9** it mentions spiritual wisdom and understanding ... essential to doing eye surgery. In **1 Peter 2:5**, Peter talks about "living stones being built into a spiritual house for a holy spiritual priesthood to offer up spiritual sacrifices."

So, you see this idea of being spiritual is a part of the preparation that is needed to be able to work in the lives of other people. Being spiritual is more than just sitting watching sunsets or meditating spiritually. It is a specific state in the context of biblical teaching and spiritual growth. It is what pertains to spiritual health and the ability to see clearly; to be filled with light, not darkness; the managing of burdens so that our nets are not ripped apart. Therefore, we manage our lives and the burdens of life in a way that they are not ripping our nets apart. That is the spiritual person who knows how to take care of their nets because once they're ripped, then we might need help from someone who **is** spiritual to help us restore ourselves.

Back to **Galatians 6:1** Paul adds the manner in which we seek to mend or restore the sinner. “You who are spiritual are to ‘**restore**’ such a person *in a spirit of gentleness*.” Eye surgery seems like a very delicate practice. I understand that much is done by machine these days, by lasers, which must be very carefully set. There must be a lot of precision to them.

The intent is to do no harm in trying to heal. This does not mean there will not be pain, but the intent is no *unnecessary* pain or *distress*. So when we’re helping other people to heal or to be restored, or to get the speck out of their own eye, we must do it in a way that causes the least amount of pain. Then Paul adds this phrase, “looking to yourself lest ‘you be tempted’”. The first part may be just another way of saying what Jesus said ... “Get the plank out of one’s own eye before attempting to extract the speck from your brother’s eye.” *So you look to yourself first*. Do you see how what Paul says in Galatians 6 parallels what Jesus says? But the second part needs more consideration ... “lest you too be tempted.”

There are many temptations present in trying to help others. One temptation is to think that we are superior to others. When you are trying to help another person, if you think you are superior to them, you may have fallen into a temptation yourself. Another might be, to be drawn into another’s sin. In the course of trying to help them, they may have more influence over you than you suspect. There also could be attachment sins, for instance, like falling in love with someone who we’re trying to help or not setting the proper boundaries in helping other people. Paul may indicate one in **Galatians 6:3** thinking that we are something when we are nothing. However this and other passages let us know that the act of removing specks is a very, very, delicate process.

Now we’re going to turn our attention to **fifth** part of this section, “*pearls before swine*” in **Matthew 7:1-6**. Jesus says, <sup>6</sup> “Do not give what is holy to dogs, and do not throw your pearls before pigs, or they will trample them under their feet, and turn and tear you to pieces.”

This is not found in Luke so this is the only place it is found. But why is this here at all? How does this fit into the context of what Jesus is saying? Does this have a connection to what Jesus has just said? Now, remember this is a sermon, and a sermon should flow. There should be some connection between the different points being made within the sermon.

On the surface, the connection may be the idea of the hypocrite who cannot see his own log, or like the hog or the dog. The hypocrites do not appreciate holy things, just as dogs and pigs do not appreciate pearls. Someone who is hypocritical or thinks that they have no need of any help; they can’t see the log in their own eye, may not appreciate the help that you’re trying to give them. The problem is not the person with the speck. He knows it and will let you help him, usually, if he has something in his eye.

The person with the log probably has become accustomed to the log and thinks it’s normal. Any attempt to offer something **holy** to him will be met with anger because he already feels that he *is* holy. Dogs are found in various passages and I’m not going to go into those, but the use of the word dogs here may be something that the Jewish audience would have cringed at because dogs are usually associated with Gentiles. Of course pigs are too, they’re unclean animals and are usually associated with the gentiles also.

No amount of gentleness will work for some dogs or for some wild hogs. In other words, no matter how gently you try to get the pearl necklace on the dog or the pig it's probably not going to help. It always kind of reminds me of the movie, "Old Yeller". Remember that movie? If you've never seen that movie you need to look at it; a classic movie. There's a scene where Arliss' big brother decides that he's going to go hog hunting and he's going to bring back hog. He gets up in the tree and tries to lasso one and he ends up falling into the middle of the hogs and he gets his leg torn up.

But Jesus experienced this in His ministry. He experienced this idea of casting pearls before swine and what would happen. ***He did not trust these dogs.*** By the way, dogs are often used to refer to Gentiles who were shunned by religious Jews; and pigs were detestable to the Jews. Jesus experienced this in His ministry when He would try to give ***truth*** to people and instead of them receiving that truth, they would turn around and accuse Him, they would call Him names, or they would try to kill Him, and eventually of course, they did.

**The sixth part** of this series is called "***the blind leading the blind***" in **Luke 6:39**.

<sup>39</sup> Now He also spoke a parable to them: "A person who is blind cannot guide another who is blind, can he? Will they not both fall into a pit?"

Again, this is pretty clear. ***One with a log in his eye cannot see well enough to lead one with chaff in his eye.*** It's the ditch for both of you if that happens. So, what is required for one man to lead another man? How can one man to lead another man? ***Where does good sight come from?*** Where do we get our ***good sight?*** What qualifies sinful men to lead other sinful men?

The word here is 'guide', and is found in **Matthew 15:14** where Jesus tells His disciples to leave certain men alone "because they are ***blind guides of the blind.*** And if a blind man guides a blind man, they both will fall into a pit." The blind guides are those who teach the precepts of men. ***They honor with their lips but dishonor with their lives.***

Jesus wanted His disciples to recognize those who could hurt them. By contrast, in **John 16:13** the Holy Spirit is called the Spirit of Truth who will guide us into all truth. His source is not Himself, but what He hears from the Father. In **Acts 8:31** the Ethiopian recognized that he needed guidance from Philip (in the teaching of the Bible because he did not understand it). That tells us something about who is qualified to guide another person; someone who knows the Bible better than the other person.

**Revelation 7:17** it is the Lamb who becomes the shepherd to lead or to guide the troubled and the persecuted Christians of the first Century to the springs of life and where God will wipe away all the tears from their eyes. It is the Lamb of God who is qualified to lead people to the streams of living water.

The word here for 'ditch' or 'pit' is also found in **Matthew 12:11** of a man who has a sheep that falls into a pit or ditch on the Sabbath Day. The Pharisees took care of their animals better than they did their followers because even on the Sabbath Day they were willing to lift their sheep out of the ditch, but they would not lift one finger to help someone who was in the ditch physically.

We come to **point number seven**. This is the one that talks about “*the pupil not being above their teacher*”. This is found in **Luke 6:40**.

<sup>40</sup> A student is not above the teacher; but everyone, when he has been **fully trained**, will be like (as) his teacher.

This is probably a ‘generalization’ because there are certainly some students who quickly overtake their teachers and surpass them. But generally, a student does not rise above his teacher, while he is being taught, at least. The teacher, by nature, is supposed to know more than the student. This verse does not say whether the training or the outcome is good or bad because if you have a bad teacher, he may make you just as bad as he is, just like the blind guide it causes the blind person to end up in the ditch with him. So a pupil may become as ignorant as the teacher. It really depends on who one chooses to follow so I don’t think He’s making a qualitative statement here about the teacher, but He is simply stating a truth that usually ‘you are only going to be as good as the teacher is.

The word ‘pupil’ here is the word from which we get ‘learner’ or ‘disciple’. It’s used of the Pharisees in **Matthew 22:16**, it’s used of John the Baptist in **Matthew 9:14**, and of Jesus in **Matthew 5:1**. In other words, the Pharisees had disciples, John the Baptist had disciples, and Jesus had disciples, and each one of them would cause their students to be only as good as they were. The Pharisees often (as it says in **Matthew 23:15**) would transverse the whole earth to make *one convert*; make *one disciple*, but then they would make them twice more a child of hell than they were because their students were not going to rise any higher than the Pharisees. John the Baptist, of course, did a better job with his disciples, and of course, Jesus is the ultimate *master* who leads His disciples.

In **John 13:35** we read, “By this all men will know that you are my disciples, if you have love for one another.” The test of discipleship is to be like one’s teacher. Jesus, of course, was loving, and He taught His disciples to do the same. When they were loving, they proved the effectiveness of their discipleship.

In **John 15:8** we read, “By this is My Father glorified, that you may bear much fruit.” So prove yourselves to be My disciples. Fruit bearing is another way to ‘be like one’s teacher’. The entire subject of discipleship is a huge subject in the thinking of Jesus. “As a man thinketh, so is he” is at the heart of discipleship. How do you think? Who are you listening to? It will determine how far you rise. Turning into a single signal and listening intently as often as possible will *transform* a person.

Let me say that again: *Turning into a single signal and listening intently to that signal, as often as possible will cause transformation to occur in your life.* And I believe that single signal should be Jesus Christ.

Then he talks about being **fully trained**. What does it mean? The word means to complete thoroughly, to repair, to adjust, to fit, to frame, to mend, to perfectly prepare someone or to restore, or to put in full order. It’s very much like the word that we were looking at in **Galatians 6:1**, to restore a brother. It’s the same word in **Luke 6:40** and **Galatians 6:1**. Part of the process of “**full training**” is to remove obstacles, large or small, from our eyes.

If you are going to be “**fully trained**” then you will have to get into your eyes and you’re going to have to get ‘stuff’ out of there so that you can see in order to lead other people. It is *restorative* and *formative* like an expert carpenter who does the finished work on the job.

In **Luke 6:40** it is a small word but very powerful. It’s the word ‘**as**’. When our brokenness is mended we will be “**like**” Jesus; we will be “**as**” Jesus. However, there is another possibility. When our brokenness is perfected to become who we are, with all its blindness and bias, we will be “**like**” those who shaped us. So, if it’s Jesus who has formed us and we become **like** Him, then we will be “**as**” our teacher, but if it is a hypocrite, if it is a blind man who is shaping us, then we, too, will become just as blind and just as hypocritical as the one who is training us. We get to choose, though, our teacher. We will take the shape of our culture, our “past religious models” that we have had; or we can choose **Jesus**. The choice is conformation or transformation. We can conform to the world or we can be transformed. The path is watching and following and obeying. All are important to the process of becoming **like** our teacher. Actually, the word as used here, it would be in the English transliteration “*estai*” (εσται). It means “will be”; it means **you will be like your teacher**. If our teacher is blind, we “will be” in the ditch with him; but if he can see, and is filled with light, we will on the road with him. We choose.

Remember Luke is a physician, and he’s using a *medical term* here for ‘healing’ or ‘mended’. It is a different word from **Matthew 5:48**, “**Be perfect as Your Father in heaven is perfect.**” It’s a different word here (the word that he’s using; **fully trained** or perfect). It’s really a medical term ‘to be mended’. It is all in the “**as**” of this verse. We will move and be changed by someone or something in our lives. We do not stand still. We are influenced. The change agents of our youth often hardened us as we were shaped. The change agent of Jesus combines with us a factor that keeps us moldable. In other words, much of life when it is going about changing us will cause us to become hardened in the change. Jesus puts some element in our training that always keeps us moldable and flexible so that He can work with us. He keeps the clay *wet* so that it can be shaped. He does not fire it too soon. “**As**” is important ... perhaps one of the more significant words in Scripture. It’s the ultimate metaphor or analogy or simile; my life **like** His life. All Jesus’ comparisons are meant to produce the ultimate ‘own my life like His life’. In other words, everything that He says is important for us to do, to hear, to listen to, to adhere to, to obey is another way of shaping our life into becoming like His life. It is ‘my life like His life’ **fully trained**.

He can use my hurts and my disappointments to accomplish His purpose in me without me being shaped by those things. In other words, the hurts and the problems of our lives do *not* have to be the shaping ... they don’t have to do the shaping of our lives because many times, those hurts will harden us. But in the hands of Jesus, Jesus can use those things to shape us into His image. I am shaped by Him; not by those experiences. They are truly tools within His hands. He is the potter. The tools, the will, the true water etc. are not the shapers; they are merely tools. I don’t become like the tools, but like the teacher.

Then in **Luke 6:43-44** we read about the tree and the fruit.

<sup>43</sup> For there is no good tree that bears bad fruit, nor, on the other hand, a bad tree that bears good fruit. <sup>44</sup> For each tree is known by its own fruit. For people do not gather figs from thorns, nor do they pick grapes from a briar bush.

Remember, we are still in the section on *judging*. That is how we started this section in **Matthew 7:1**. The idea of trees producing fruit is a favorite of Jesus. *Good trees produce good fruit; bad trees produce bad fruit*. A certain kind of fruit can only come from a certain kind of tree. Like produces like. This is as old as **Genesis 1:11-12**. “[And the earth brought forth vegetation, plants yielding seed after their kind, and the trees bearing fruit with seeds in them after their kind, and God saw that it was good.](#)” This truth is a principle or template in God’s mind, worked out in the natural realm to provide consistency of food provision.

Jesus, and of course the Old Testament prophets, used the natural as a stepping stone to understanding the transcendent Spiritual principle of sowing and reaping. A diseased tree cannot supply the nutrients needed to produce good fruit. The fruit is only as good as the stock. This is found 56 times in the New Testament. We’re going to take a look at some of these in the book of Luke.

**Luke 1:42**, Elizabeth says to Mary, “*Blessed are you among women, and blessed is the fruit of your womb!*” In **Luke 3:8-9** John the Baptist said to the Pharisees, “Therefore *produce fruits that are consistent with repentance*, and do not start saying to yourselves, ‘We have Abraham as our father,’ for I say to you that from these stones God is able to raise up children for Abraham.”<sup>9</sup> Indeed the axe is already being laid at the root of the trees; so *every tree that does not bear good fruit is cut down and thrown into the fire.*”

In order to get good fruit from our lives we must constantly be repenting, being transformed keeps us able to produce good fruit. In **Luke 8:8** in the parable of the sower, “...yet other seed fell into the good soil, and grew up, and produced a crop a hundred times as much.” The seed that fell on good soil is a receptive heart. In **Luke 12:17** the farmer “...had no place to store his crops” (or his fruits) so he made bigger barns. *He should have used the fruit* perhaps and not stored it.

In **Luke 13:6-7** a man looks for fruit on a fig tree he planted. But he finds no fruit. For three years there’s no fruit on it and he tells the servant to cut it down. ‘That’s merely taking up the ground’. The appeal was made to work with it another year. Okay, but only one more year. The ground was too valuable to allow our unproductive tree to take up the space. Then in **Luke 20:10** in the parable of the vine growers, the vineyard was planted and rented out. The owner sends a slave to get some of the fruit. He was beaten, and he was sent away empty-handed. They even killed the heir, who was Jesus, of course. Even their fruit that was produced was kept for themselves. They didn’t want to share the fruit.

The key to knowing why **Luke 6:44** about fruit is in this section on judging may be in the phrase, “its own fruit”. Its own fruit means pertaining to the ‘self’; one’s own, private or separate. It means “ownership”. One must own their fruit.

The person with the log in their eye does not own it! They are too busy owning the chaff in someone else’s eye. You can *own* the log in your eye, or you can own the speck or the chaff in someone else’s eye; that which is peculiar to me. In other words, do I own what is peculiar to me? We get the word idiosyncratic from this. It comes from this word, so it’s ‘one’s own odd habit or peculiarity’. The sin that is peculiar to you is the kind of fruit that He’s talking about here.

In the area of disease, in the 1800's doctors thought in terms of disease being 'individual'; peculiar to the person, instead of diseases being held in common. Well, sin could be looked at like this and it would be then, possible to say that you have it and I don't. But Jesus says sin is common to man **1 Corinthians 10:13**. And John says that the one who says he has no sin, is a liar without truth in him. We each **do** have our own fruit but we also may not realize that it is much like the fruit of others. In other words, we all are infested with sin; and we all have something in our eye and we all have to realize that it is peculiar to us; but in another sense, it is common to man. So, in understanding those two principles when it comes to helping other people, is a key to our being effective with that.

The word is used in **Luke 6:41**. It reads, 'the person's *own* eye.'" In **Luke 10:34** the Good Samaritan puts the man on 'his *own* beast'. In **Luke 18:28** some say that they have left their *own* homes to follow Jesus. It's also used as the idea of being privately or by themselves. The focus is to isolate. In **Matthew 20:17**, in **Matthew 17:19** and **17:1** Jesus did this especially with Peter, James and John.

In a sense, we must isolate our *own* eye ... our *own* fruit; we must be awake and must be aware of what is in our *own* eye and be aware of the fruit that we are bearing. That's the point I'm trying to drive home here is that 'we have our *own* fruit' just like 'we have our *own* speck in our *own* eye'. We need to be not looking and comparing our fruit with other people's fruit. We need to be looking at our fruit to see if OUR fruit is good. In **Matthew 25:14-15** it speaks of each according to 'his own ability'. We need to own **our** ability, **our** fruit, the speck that is in **our** eye, the log that is in **our** eye. We need to be concentrating on that.

**John 1:11** says, "He came to His own, and His *own* people did not accept Him." They did not receive Him. I'm pressing in on this idea of ownership. In **John 5:18** perhaps one of the greatest charges against Jesus was that He called God **His own** Father. In **John 7:18** we have to be careful of those who seek their **own** glory. In **John 8:44** the devil speaks from his own nature, which is a nature of deception. In **John 10:3-4** Jesus' sheep are **His own** sheep. In **John 13:1**, Jesus loved **His own**. In **John 15:19** the world loves **its own**. And so when you see what He says here, "For there is no good tree that produces bad fruit" nor on the other hand, "there is no bad tree that produces good fruit" for each tree is **known by its own** fruit! **Luke 6:44** says, "*For each tree is known by its own fruit*" just like you are known by what is in your eye, whether it is a log or a speck. We need, again, to *understand what point Jesus is driving home*.

Then, we have the last in this section, point number **nine** which talks about "*the treasures of the heart*". This is found in **Luke 6:45**.

It says, <sup>45</sup> *The good person out of the good treasure of his heart brings forth what is good; and the evil person out of the evil treasure brings forth what is evil; for his mouth speaks from what fills his heart.*

Jesus has already spoken about where we lay up treasures from **Matt. 6:19-21**. Concluding that 'where your heart is, there will your treasure be', and is now comparing the treasure with fruit.

The *good man invests* ‘into the heart’, which is kind of like his bank so that he can ‘draw out’ of it good things to share by what he speaks. *What he speaks is his fruit*. Likewise, the *evil man does the same thing*, so if he sows into his ‘bank’ something that is evil, then what is going to come out of that bank is something that is going to be harmful; and he speaks that evil ... that is his fruit. That which “fills” his heart ... the word for “fills” means a surplus or a super abundance; it “fills” his heart ... that which is left over, over and above in his heart. It means to abound. In **Matthew 12:34** is the place in Matthew where Jesus says what is recorded in Luke but in a different setting. Jesus identified the Pharisees as being evil and wonders how they can speak what is good, “For the mouth speaks from that which fills the heart.” Our words are **one** way that *we know what is in the heart*. How do we know what’s in the heart? We know it by what we say.

In **Mark 8:8**, “And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces.” It took seven large baskets to hold the leftovers. In other words, this is the “fullness” that we see in this word; that which fills the heart; that which overflows the heart.

That word is also used in **2 Corinthians 8:14**. “For this is not for the relief of others and for your hardship, but by way of equality—<sup>14</sup> at this present time your abundance will serve as assistance for their need, so that their abundance also may serve as assistance for your need, so that there may be equality; ...” This is about our ‘abundance’ supplying the needs of others.

I have heard, all my life, *not to give God our leftovers!* However, this seems to be what Jesus says to do; that we should be so filled with good that the leftovers spill out. Or as Jesus says, “are brought forth”, to bear forward, to produce.” The teachings of Jesus are filled with examples of **production**.

Jesus wants, and expects our lives to be productive. They need to count. There needs to be something to show for our life. He gives us gifts as investments. He expects a return to benefit others. This is a major theme of Jesus, but it is not just *any* crop or fruit. It is the *good fruit; fruit that will last* and fruit that will benefit others and bring glory to God.

Later Jesus will ask, “Why do you call me good? Only one is good.” How can any man consistently bring forth what is good? Our produce, or our fruit will always be less than perfect, it seems.

Well, that was the section 54.6. All of 54 is the Sermon on the Mount, but that was one of the parts of that section. We covered a lot of ground today and I hope it has been instructive to you. Taking these things apart, understanding them, will cause us to be able to have the Mind of Christ. That’s the point. That’s why we are doing this series and I hope this will be helpful to you. You can find other things we’re doing at <https://www.centraisarasota.org/>. Go there to find other messages. I even referred to some things today that would probably be helpful if you looked at our “A World of Hurt” series to show how Jesus uses hurts in our life to mold us and shape us that we can be like our Teacher.

Thank you for joining us today. God bless you. See you next time.