

*Text of a message delivered by Caleb Finlayson at Windsor Park Baptist Church on Sunday 9th November 2025.
The written text may vary from the spoken/video version due to time and flexibility.*



Come, Hear, Do

Luke 6:17-49

Introduction

Welcome back to our Luke series. We are spending the next couple of years deep diving into the Gospel according to Luke. This is a book that is all about discipleship to Jesus. I have really been enjoying the process, or as it has been described, a pilgrimage through Luke and we hope that you are too. If you want to catch up on any of the previous weeks in the series, head online to watch or get the sermon notes.

Two weeks ago Heather talked about the Kingdom of God. Last week Grant shared how Jesus lived out the kingdom of God in ways that are disruptive. The language of disruption is helpful to premise our study today as we look at the Sermon on the Plain in Luke 6:17-49.

Luke's rendition of the Sermon on the Plain is a powerful, counter-cultural and formative message to the hearers of the day and to us now. We are actually going to start at the end and mainly focus on how Jesus ends the Sermon. My suggestion to you is you do your own personal discovery into the Sermon on the Plain this week through the lens of today's reflections. Let us read the word of the Lord together.

⁴⁶ "Why do you call me, 'Lord, Lord,' and do not do what I say? ⁴⁷ As for everyone who comes to me and hears my words and puts them into practice, I will show you what

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they are like. ⁴⁸ They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. ⁴⁹ But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.” (Luke 6:46-49)

This is the exclamation mark to a counter cultural sermon. This is that mic drop moment.

Where Jesus sums it all up. This is the knockout punch, the ball that is hit for six, the spectacular try in the corner. Why do I say that? Isn't this just another story of making wise or unwise choices?

Well, let us reflect on the on the build into this point in the sermon. Everybody has expected the “Saviour of the world”, the one prophesied about in the Old Testament to come in and wipe out their enemies, yet Jesus has entered in a counter-cultural way, as a baby, using a bunch of rag-tag group of followers to live out the kingdom of God in very practical ways.

Jesus is disrupting the culture, challenging the people to their very core. He is sharing teaching in a way that is pushing against common train of thought that has been reinforced for years by Pharisees and religious leaders.

Have you ever held a belief, because it was told to you by people you trust and that thought becomes imbedded in your mind as truth and is now unchanged?

I have a freckle on my foot. As a young kid I vividly remember my brothers convincing me that my freckle was actually bird poop. Yes, you heard me. But what makes it worse, was I believe them for a long time, I tried scrubbing it off, and they said it wouldn't go anywhere because it had stained my skin. Nothing like siblings to really boost your self-confidence. I eventually learnt by my mum telling me that my brothers were lying to me and that was not the truth. Jesus is coming to undo these beliefs that people have had reinforced in their minds. Unhelpful mindsets.

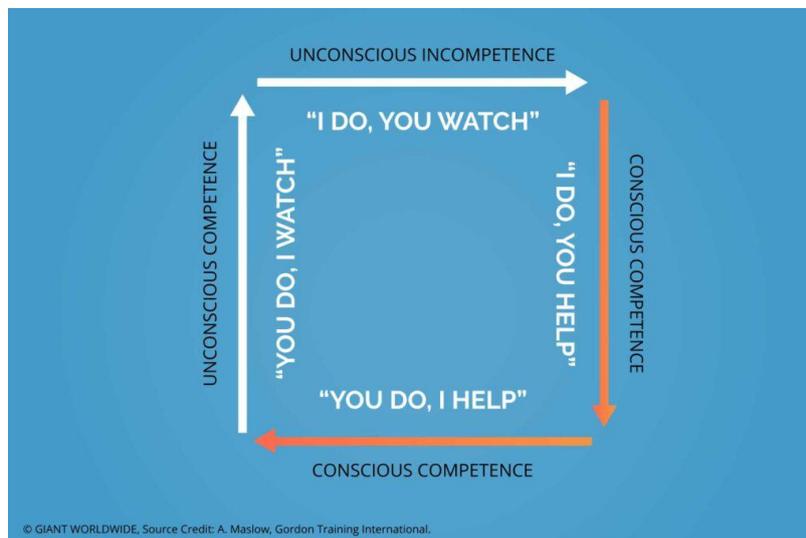
The Gospel in Apprenticeship

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As we navigate through Luke, it's important that we hold to the key themes we are observing, allowing them to compound on one another. This was originally written, without chapters and verses, to be read as a cohesive singular gospel in a wider narrative. So, in light of that we must remember:

- The kingdom of God is coming.
- Jesus is living out the kingdom of God.
- Jesus is teaching us how to live out the good news of the kingdom of God.
- The people of God are called to go and do likewise.

This is remarkably similar to the “Apprenticeship Model” or a model of discipleship. Now note, Grant mentioned to us in last week’s passages that a pivotal point has occurred in our pilgrimage, Luke 5:8, Peter calls Jesus Lord, acknowledging the start of a discipleship Journey.



Last week we heard 6 stories of Jesus displaying “I do, you watch” – I will show what living out the kingdom of God looks like. And this week in our passage we discover that Jesus is now teaching them and shifting the mind-set of the people to conscious competence.

What is Jesus actually telling us?

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To better understand the implications of Jesus mic drop moment at the end of his message we must dive a little deeper into our passage to discover how Jesus is shifting the mindset. Much like we saw Jesus living a life of disruption last week, this week we read of Jesus teaching on how to live that life.

He begins by making a host of counter-cultural statements: **“Blessed are those who...”** (v20-22) and **“Woe to those who...”** (v24-26) in a society where status, wealth, spiritual prowess and standing with the community is everything, Jesus is challenging the hearer that those who are truly blessed are the poor, are those who hunger, are those who mourn. And Woe to those who are rich, those who are full, those who laugh. Jesus is pushing against the cultural norms that draw the original hearer in, and the listener today. The earthly customs and practices are not enough, will never be enough and he is offering the kingdom of heaven to those who surrender, sacrifice and pursue Him.

Then Jesus follows this up with a strange oxymoron. With a statement that seems like it is self-defeating. **“Love your enemies”** (v27). In a time where all these people understand is how to conquer, rule and destroy your enemy, Jesus challenges this at an interpersonal level. The person who stole from you, who wronged you, who society says you are well within your rights to hate – instead, choose to love them.

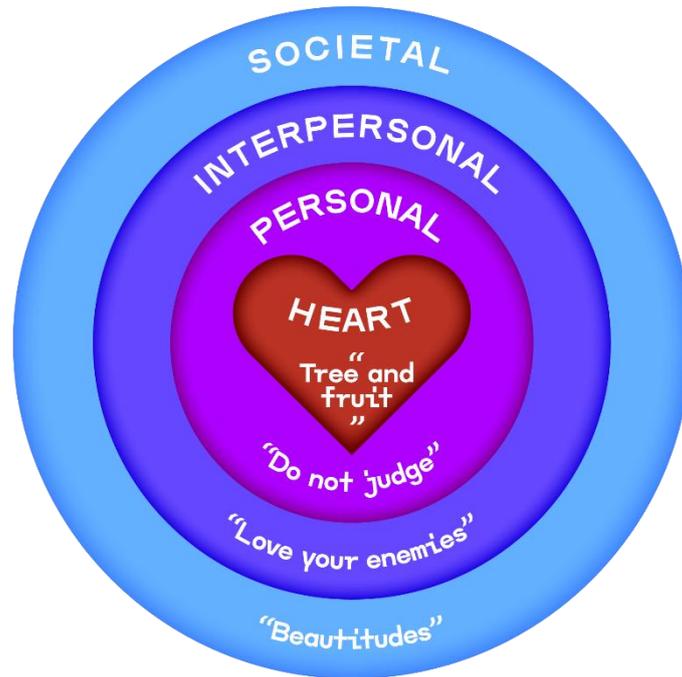
But Jesus does not stop there, He follows up, like a punch to our social gut, **“Do not Judge”** (v37). Our human nature is to judge others to point out the problems in their lives. The very nature of the Pharisees and religious leaders of the time was to judge whether people were living to the standard of the law. Jesus is challenging them personally here.

Then like a dagger to the heart, Jesus states, **“A tree is known by its fruit.”** (v44). A simple statement that everybody can understand. He is making sure nobody misses the importance of what is being said. Jesus has deeply challenged the individual here. He has found the core of our brokenness, our heart and brought it out on display for all to see.

Changing Us Inside Out

What we may not initially realise in this passage as a whole, is the depth at which Jesus is addressing the people.

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Jesus' Sermon on the Plain is addressing every level. The kingdom of God, the Good news of Jesus, is redeeming at every level. We must first allow him to redeem our heart and ourselves, that flows to the personal, the interpersonal and out into our society.

This sermon was preached 2000 years ago - why haven't we completed the objective? The problem is we don't seem to get it right, why is that? Could it be that we spend our whole lives trying to influence and change our society, the laws in it, what we think is right and wrong; we even try to influence our neighbours, we do all this, but we are not even willing to change ourselves at a heart level.

This is where the significance of the story of the builders comes in. We have seen the actions of the disruptive life of Jesus. We have read about his teaching. And now, we read this final statement, the mic drop moment.

Jesus opens his conclusion with a question, arguably a rebuke.

“Why do you call me, ‘Lord, Lord,’ and do not do what I say? As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. (Luke 6:46-47)

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It sounds so similar to a conversation with my children. One that would go like this:

Enter crying child

“Dad, Dad, I ripped the bread while buttering my sandwich”

“Have I not told you! Come to me and listen and follow how I do it!”

A simple, real, rather satirical comparison but Jesus' response is like that of a father to a child. His response reminds me of our apprenticeship process. He calls us to **come**, to **hear** and to **do**.

The difference between the two builders in the passage is the foundation on which they build. This is a call to change our heart, to be like Jesus. It is not simply about living a “good” life. There are plenty of people who live lives that are “good” but not as a response to Jesus. Are they building their lives on a foundation of rock? No, it's not about the “good” we do, it is all about a heart that is transformed by His Spirit. A life lived in pursuit of Jesus the only true Good one. When the flood comes, being “good” is not enough. Knowing, being like and doing what Jesus did - that is the firm foundation He has for us.

Come, Hear, Do

So how do we become like the wise builder? How do we follow through on everything that Jesus has said in the first part of His sermon? Just as he says, Come, Hear, Do.

Come: God calls us to come to Him. Not to call at Him from a far-off distance. Instead we are invited to come and sit at his feet, like Mary. Jesus says come, we are invited into relationship. What we must understand is that we must choose to come to Him. There is a surrendering of self, a surrender of our own desires, our own will, in order to take this first step. Come indicates proximity. We are to be in his presence, aligning our heart with his. Without coming near to Him, the rest cannot happen, change and transformation will not happen, and we will forever be building on the sand.

Hear: Now we are in close proximity. We can hear. This is the process of understanding how far down we must dig, where we must dig and how we are to dig, in order to reach the

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firm foundation. The question we must ask in the process of hearing is “are we engaged?” Are we listening and taking in what He says? Are the words spoken transforming and renewing our minds? His words are life changing!

There is a difference between listening and hearing. I am guilty, of listening to my wife, listening meaning “having the ability to recount the last statement that has been said to me, without having any understanding of what has actually been said in the full account of the conversation”.

Hearing is not passive. Hearing is a responsive opportunity through a physical act of listening and a spiritual response which leads us to engage.

Do: Now that we have heard, we have reached the crux of it all! We cannot sit idly by and allow the Good News of God to fall to the ground and be choked out. We must surrender ourselves to His will, to the point of changing our heart by His spirit. Ultimately, will we allow ourselves to be renewed and transformed? Will we let our proximity to Jesus, and His instruction, change the way we live each day? Will we live a life that is different from the heart, to the personal, to the interpersonal and to the societal?

What is your response?

Have you come close to Jesus? If not, the invitation is open!

If so, are you hearing what He is saying? If not, be still in his presence and understand he may be speaking in ways you may not expect. Tune yourself to Him by prayer and reading his word.

And finally, are you putting it into practice? Out of a changed Heart and a renewed mind, by the grace of God, who is redeeming this world and bringing about His kingdom, are you joining with his mission and doing what he does? If not, why not?

Do not live a life of the foolish builder, but that of the wise.

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My response is simple. When I get home, I am trying to stop, for 5 minutes, taking some deep breathes and asking myself, what am I bringing into my home with me. I then pray for God to change my heart, to fill it with the fruit of the Spirit.

I am trying to retrain my brain and my heart. Because if I do, I know I'll be changed as a person. If I am changed as a person, then I will be able to impact the people around me and wider society.

I encourage you to take time to think about how you come to Jesus, how you hear him, and how you do what he does.

To finish, I would love to challenge you further by reading a quote from Dietrich Bonhoeffer who writes in his book *The Cost of Discipleship* a challenging and stark response to this part of our passage.

Jesus gives the answer at the end. He does not allow the hearers to go away and make their own sayings of what they will, picking and choosing from them whatever they find helpful... he does not give them free rein to misuse his word with their mercenary hand. We can interpret the Sermon on the Mount in a thousand different ways. Jesus knows only one possibility: simple surrender and obedience... doing and obeying. This is the only way to hear his word.

Come, Hear and Do.

Let us pray.

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Reflecting on Sunday 2nd November 2025: Last week Grant reflected on Jesus the Disruptor. Where have you been disrupted (*or disruptive*) this week? What has God been saying to you, or inviting you into through disruption?

These questions help you think more about this message. We hope they might be a conduit for conversation and reflection, encouraging us to wrestle with how this message might practically work itself out in our lives.

1. Caleb compared discipleship to an **apprenticeship** (e.g. “I do, you watch etc.”). Who are you learning from in your walk with Christ? And who might be learning from you?
2. **Come.** How do you “come” to Jesus in your daily life? What does intimacy or closeness with Him look like for you right now?
3. **Hear.** What helps you discern when Jesus is speaking to you — through Scripture, prayer, or life circumstances? Are there ways you can grow in spiritual attentiveness?
4. **Do.** What is one teaching of Jesus you’ve been convicted to *do* more faithfully? How can your group or community help support you in that obedience?

If you’d like to chat with someone about your spiritual journey or anything else going on in your life, please contact us at care@windsorpark.org.nz; **we’re better together and no perfect people are allowed.**

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Below are some further resources that may take the message further and deeper and enable you to explore other viewpoints on the same theme. We also encourage you to engage with the preacher if there are further questions you have or if you'd like clarification on anything. Email info@windsorpark.org.nz and we'll direct your query to the appropriate person.

1. There are so many valuable resources for you add to your toolbox about the Book of Luke. Jump on **Right Now Media** to check out our **library of Luke related content**.
<https://app.rightnowmedia.org/en/library/custom/46512>
2. If you would like to learn more about how the Sermon on the Mount compares to the Sermon on the Plain, check out this excellent article:
<https://www.logos.com/grow/nook-the-sermon-on-the-plain/>
3. Check out this short article to further explore the Apprenticeship Model:
<https://transformingleader.org/five-steps-of-leadership-development/>