

The Gospel of Luke, Teacher's Guide

Lesson 9: The Sermon on the Plain

Luke 6:20–49

Teaching Aim (Teacher Orientation)

A great deal is at stake doctrinally in this lesson, and the teacher should feel its weight. The Sermon on the Plain is the constitution of the kingdom Jesus came to establish, and it makes two claims that cut against both the world and much popular religion. First, the kingdom of God reverses the world's scale of value: the poor, hungry, and weeping who belong to Christ are blessed, while the rich, full, and praised who rest in their own comfort are warned (vv. 20–26). Second, the righteousness of this kingdom reaches all the way to the heart, producing a people who love their enemies, show mercy, forgive, and bear good fruit because God Himself has made them good (vv. 27–45). This is kingdom living under the present reign of Christ, not a far-off earthly utopia.

The heaviest weight of the lesson falls at the end, in the two builders and the piercing question, “Why do you call me Lord, Lord, and not do what I tell you?” (vv. 46–49). The teacher must handle this with clarity and courage, because here Jesus rules out a faith that is mere words, mere feeling, or mere admiration. Both builders heard His words; only one did them, and only one house stood. Genuine faith hears and obeys. Obedience is not how we earn salvation, but it is the proof and the very substance of real discipleship, and a profession of Christ as Lord that never bends the will to His commands is a house with no foundation. Be careful to teach this as the formation of the heart, not bare behavior modification, and to avoid any suggestion that one can be saved by a verbal confession or sincere feeling apart from obedient trust.

At the same time, this sermon was never meant only to settle the mind. It is here to form the heart. Aim at both targets every week. Send students home surer of the kingdom they belong to and the Lord whose word is their foundation, and softer toward enemies, more merciful toward those who have wronged them, and more honest about whether the houses of their lives are actually built on the rock of doing what Jesus says.

Question 1

Student Question:

Jesus opens the sermon with four blessings and four woes, declaring “Blessed are you who are poor, for yours is the kingdom of God” and “woe to you who are rich, for you have received your consolation” (vv. 20, 24). What does this great reversal teach about the values of God’s kingdom and about where true blessing is found, and how is this different from simply praising poverty and condemning wealth?

Commentary and Teaching Notes

Begin where Jesus begins, with the blessings and woes. He lifts up His eyes on His disciples and pronounces blessing on those who are poor, hungry, and weeping now, and woe on those who are rich, full, laughing, and well spoken of (vv. 20–26). The first thing to establish is that this is not a sermon about economics, and it is not a romanticizing of poverty or a blanket condemnation of wealth. Abraham, Job, and many of God's faithful were wealthy. The point lies deeper.

Help the group see what the four blessings and four woes have in common. Those who are poor, hungry, and weeping are the ones who have nothing in this world to lean on, and so they are positioned to lean wholly on God and on the kingdom He gives. Those who are rich, full, and praised are in spiritual danger precisely because their present comfort tempts them to need nothing beyond it. Jesus says the rich "have received" their consolation already (v. 24). They have been paid in full, and there is nothing more coming.

This is the great reversal that has been sounding through Luke since Mary's song, where God brings down the mighty and exalts those of humble estate (1:52). The kingdom does not measure people the way the world does. The world's winners can be heaven's poorest, and the world's overlooked can be heaven's richest. Notice too the warning attached to being "well spoken of," for that is how the false prophets were treated (v. 26). Universal applause is often a sign that we have stopped telling the truth.

Land it pastorally and doctrinally. Blessing in the kingdom is not the absence of hardship but belonging to God and to His reign. Christ is reigning now, and these blessings are not merely future. "Yours is the kingdom of God," present tense (v. 20). The teacher should help students stop reading their bank accounts and their comfort as the measure of God's favor, and start asking whether their hope is in this world or in the King who has already begun to reign.

Doctrinal / Christian Living Issues

- The great reversal of the kingdom, which exalts the lowly who trust God and warns the self-sufficient (Luke 1:52; James 1:9–10)
- True blessing as belonging to God and His reign, not as worldly comfort, wealth, or applause
- The present reality of the kingdom under Christ's reign, not a merely future earthly hope (Luke 6:20; Colossians 1:13)
- The spiritual danger of riches, fullness, and human praise when they become our consolation (Luke 12:15–21)
- That Jesus neither praises poverty itself nor condemns wealth itself, but exposes where our hearts rest

Discussion Prompts

- What do the four blessings have in common, and what do the four woes have in common?

- Why is being “well spoken of by all” presented as a warning rather than a goal?
- How does the world’s measure of a blessed life differ from the kingdom’s?

Question 2

Student Question:

Jesus pronounces blessing on those who are “hungry now” and weep “now,” promising they “shall be satisfied” and “shall laugh” (v. 21). Where are you tempted to build your sense of being blessed on present comfort, fullness, and the approval of others, and how does the kingdom Jesus describes reorder what you long for?

Commentary and Teaching Notes

This is the first self-examining question, and the goal is honesty rather than information. Jesus blesses those who are “hungry now” and weep “now” with the promise that they “shall be satisfied” and “shall laugh” (v. 21). The little word now is the hinge. Jesus is pressing us to ask where we are looking for our satisfaction, in the now or in the kingdom.

Help students see how easily we build our sense of being blessed on present fullness. We feel blessed when the pantry is full, the calendar is comfortable, the laughter is easy, and people speak well of us. There is nothing wrong with any of those gifts, but Jesus warns that they can quietly become our consolation, the thing we are living for. The woes are not aimed at people who happen to have good things; they are aimed at hearts that have settled down in them.

Invite the group to name specifics. Where do you feel most blessed, and is that feeling tied to comfort, security, or the approval of others? When those things are threatened, does your sense of God’s favor wobble? That wobble reveals where our treasure actually is.

Point toward the remedy. The kingdom reorders our longings. It teaches us to hunger and thirst for righteousness more than for ease, and to find our deepest satisfaction in God Himself, who promises that those who hunger now will be filled. This is not grim resignation; it is the discovery of a joy that present comforts could never give and that present losses cannot take away.

Doctrinal / Christian Living Issues

- The danger of grounding our identity and joy in present comfort, fullness, and approval
- The reordering of our desires under the kingdom, hungering for God and righteousness above ease (Matthew 5:6)
- Satisfaction and lasting joy found in God rather than in circumstances (Psalm 16:11)
- Eternal perspective that weighs the now against the promises of the kingdom

Discussion Prompts

- What, honestly, makes you feel most blessed, and what does that reveal?

- When comfort or approval is threatened, does your sense of God's favor waver?
- What would it look like to hunger for righteousness more than for ease this week?

Question 3

Student Question:

Jesus commands, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (vv. 27-28), and gives the reason: "you will be sons of the Most High, for he is kind to the ungrateful and the evil" (v. 35). What does this teach about the very character of God, and why is love of enemies presented as the family likeness of God's children rather than as an optional ideal?

Commentary and Teaching Notes

Now Jesus turns to the heart of kingdom ethics, and the teacher should let the sheer scandal of it land. "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (vv. 27-28). This is not the soft love of liking agreeable people. It is active, costly good directed at those who are actively against us. Jesus piles up four commands, and each one moves toward, not away from, the person who is hardest to love.

The key is the reason Jesus gives. We are to love our enemies and do good "and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil" (v. 35). Love of enemies is not presented as an impossible ideal or a heroic extra. It is presented as the family resemblance of God's children. God sends His kindness on the ungrateful and the evil, and those who belong to Him begin to look like Him. To love only those who love us, Jesus says, is to live no differently than sinners do (vv. 32-34).

This reveals the very character of God. He does not love because we are lovely or deserving; He loves freely, mercifully, toward those who have set themselves against Him. The cross is the ultimate display of this, where Christ died for us while we were still His enemies (Romans 5:8-10). When we love our enemies, we are not merely obeying a hard rule; we are putting the heart of God on display in the world.

Be careful to teach this as heart formation, not gritted-teeth behavior. Jesus is not asking us to fake warm feelings. He is calling us to choose to do good, to bless, to pray, and over time, as we obey, God grows in us a heart that genuinely loves. And note the summary command in verse 36: "Be merciful, even as your Father is merciful." Mercy is the family trait of the household of God.

Doctrinal / Christian Living Issues

- Love of enemies as the family likeness of God's children, not an optional ideal (Luke 6:35; Matthew 5:44-45)

- The character of God, who is kind to the ungrateful and the evil and merciful toward His enemies (Luke 6:36; Romans 5:8–10)
- Active, costly love expressed in doing good, blessing, and praying, not merely in feeling
- The insufficiency of loving only those who love us, which even sinners do (Luke 6:32–34)
- Mercy as the defining trait of those who belong to the Father (Luke 6:36; James 2:13)

Discussion Prompts

- Why does Jesus tie love of enemies directly to being sons of the Most High?
- How is loving an enemy different from merely tolerating or avoiding them?
- How does the cross reveal the kind of love Jesus is commanding here?

Question 4

Student Question:

Jesus gives the Golden Rule, “As you wish that others would do to you, do so to them” (v. 31), and then says even sinners love those who love them (vv. 32–34). Think of one relationship where you are doing only as much good as is done to you. What would it look like this week to take the initiative and treat that person the way you would want to be treated, regardless of how they treat you?

Commentary and Teaching Notes

Here the lesson presses toward application through the Golden Rule. “As you wish that others would do to you, do so to them” (v. 31). The teacher should help students feel the active, initiating force of this command. It does not say to refrain from harming others, or to respond well when others treat us well. It says to take the lead, to set the standard by how we wish to be treated, and to extend that to others first.

Jesus drives the point home by exposing the low bar of mere reciprocity. If you love those who love you, do good to those who do good to you, and lend to those from whom you expect repayment, what credit is that to you? Even sinners do the same (vv. 32–34). The kingdom calls us higher, to a love that does not wait to be earned and does not keep score.

This is a self-examining question, so guide the group toward honesty about specific relationships. Most of us have someone we treat exactly as well as they treat us, no better, a calculated, measured, reciprocal goodness. A difficult coworker, an in-law, a neighbor, a brother or sister in Christ who once wronged us. We are polite if they are polite and cold if they are cold.

Move toward a concrete step. Ask each student to name one such relationship and one specific initiative they could take this week, doing for that person the good they would want done to them, regardless of whether it is returned. Remind them that this is not manipulation to win the person over, but the overflow of a heart being formed into the likeness of the Father who gives freely.

Doctrinal / Christian Living Issues

- The Golden Rule as proactive, initiating love that sets the standard rather than merely responding (Luke 6:31)
- The call to rise above mere reciprocity, which even sinners practice (Luke 6:32–34)
- Love that gives without keeping score or demanding return (Luke 6:35)
- Practical holiness expressed in concrete acts toward specific people

Discussion Prompts

- In which relationship are you offering only as much good as you receive?
- What is one specific way you could take the initiative with that person this week?
- Why does Jesus say loving only those who love us deserves no credit?

Question 5

Student Question:

Jesus says, “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven” (v. 37), and then tells of the speck and the log (vv. 41–42). What is Jesus actually forbidding here, and what is He not forbidding, and how does the log in our own eye relate to our readiness to correct the speck in someone else’s?

Commentary and Teaching Notes

This question handles one of the most misused verses in all of Scripture, so the teacher should aim for careful precision. “Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven” (v. 37). In our day this verse is wielded to silence any moral discernment at all, as though Jesus forbade ever calling anything wrong. That cannot be His meaning, for in the same breath He calls some people hypocrites (v. 42), warns against false teachers, and commands us to know trees by their fruit (vv. 43–44).

Establish what Jesus is forbidding. He forbids the censorious, condemning spirit that sets itself up as judge over others, eager to find fault, harsh, unforgiving, and blind to its own sin. He forbids playing God, pronouncing final verdicts on people’s hearts and standing as their condemner. This is the opposite of the mercy He just commanded. The standard is sobering: the measure we use will be measured back to us (v. 38).

Then turn to the speck and the log (vv. 41–42), which interprets the whole passage. Jesus does not say to ignore the speck in your brother’s eye. He says, “first take the log out of your own eye, and then you will see clearly to take out the speck.” The problem is not that we notice a brother’s fault; it is that we rush to correct him while blind to the far greater fault in ourselves. Hypocrisy, not discernment, is the sin. The goal is humble, self-examined help, not silence.

Land it on the heart. There is a way to address sin in another that flows from mercy, humility, and a tender awareness of our own failings, and there is a way that flows from pride and self-righteousness. Jesus is forming in us the former. The disciple who has felt the weight of his own log will help his brother gently, as one beggar showing another where to find bread.

Doctrinal / Christian Living Issues

- What Jesus forbids: a censorious, condemning, fault-finding spirit that plays God (Luke 6:37; Romans 2:1)
- What Jesus does not forbid: righteous discernment and the loving correction of sin (Luke 6:42-44; John 7:24)
- The principle of the measure: we are judged by the standard we apply to others (Luke 6:38; Matthew 7:2)
- Self-examination before correction, removing our own log first (Luke 6:41-42)
- Humble, merciful restoration of others as the goal, not silence and not condemnation (Galatians 6:1)

Discussion Prompts

- What specific attitude is Jesus forbidding, and what is He not forbidding?
- How does the log in our own eye change the way we should approach a brother's speck?
- What is the difference between condemning a person and lovingly addressing sin?

Question 6

Student Question:

Jesus says, "the measure you use it will be measured back to you" (v. 38), tying the mercy and generosity we extend to others to the mercy and generosity we ourselves receive. Where in your life are you using a harsh measure with others, perhaps with a family member, a fellow Christian, or someone who has wronged you, and what would change if you began measuring out the same mercy God has measured to you?

Commentary and Teaching Notes

Return to the striking image at the center of verse 38: "give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you." The picture is of a merchant filling a container with grain, packing it down, shaking it to settle, and heaping it until it spills over. Jesus says that the generosity and mercy we extend to others sets the measure by which we ourselves receive.

Be careful to teach this rightly. This is not a transaction by which we buy God's favor, nor a promise of material wealth in exchange for giving. It is a principle woven through the whole sermon: the merciful receive mercy, the forgiving are forgiven, the condemning are condemned.

The hand that opens to others is the hand into which God pours His abundance. The clenched, stingy, score-keeping heart finds itself measured by its own small cup.

This is a self-examining question, so press toward honest specifics. We often use a generous measure with strangers and a harsh measure with those closest to us, the spouse whose faults we know by heart, the fellow Christian who disappointed us, the family member who wronged us years ago and has been on probation in our hearts ever since. Ask the group to locate the relationship where their measure has grown small and hard.

Move toward the gospel. The reason we can afford to be lavish with mercy is that God has been lavish with us. He has poured out forgiveness pressed down and running over, measured to us not according to our deserving but according to His grace in Christ. The forgiven heart, when it really grasps how much it has received, cannot help but loosen its grip on others.

Doctrinal / Christian Living Issues

- The principle of the measure: mercy and generosity given come back to us (Luke 6:38; Matthew 7:2)
- That this is not buying God's favor or a promise of material gain, but a spiritual principle of the kingdom
- Forgiveness extended to others flowing from forgiveness received from God (Ephesians 4:32; Matthew 18:32–35)
- The tendency to reserve our harshest measure for those closest to us
- The lavish grace of God in Christ as the source and motive of our generosity

Discussion Prompts

- With whom are you currently using your harshest, smallest measure?
- How does remembering God's mercy to you change the measure you use with others?
- Why is this principle not a way of earning God's favor?

Question 7

Student Question:

Jesus teaches that "each tree is known by its own fruit" and that "out of the abundance of the heart his mouth speaks" (vv. 44–45). What does this teach about the relationship between the heart and the life, and why can outward religion never substitute for a heart that has been made good by God?

Commentary and Teaching Notes

Now Jesus turns to the relationship between the heart and the life, using the image of trees and fruit. "Each tree is known by its own fruit" (v. 44). You do not gather figs from thorns or grapes from a bramble bush. Then He applies it directly to the inner person: "The good person out of

the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks” (v. 45).

The doctrinal point is crucial and runs against a great deal of shallow religion. Jesus locates the source of our conduct in the heart, not in external performance. The fruit reveals the root. What comes out of a person, especially in their unguarded words, exposes what is stored up inside. You cannot consistently produce good fruit from a bad heart, and a genuinely good heart cannot help but produce good fruit. This is why outward religion can never be a substitute for an inwardly transformed heart.

This connects to the whole thrust of the New Covenant. God promised to write His law on our hearts and to give us a new heart (Jeremiah 31:33; Ezekiel 36:26). The gospel does not merely demand better behavior; it offers a transformed heart through Christ, so that the fruit of love, mercy, and good words grows from a renewed inner life. The Pharisees scrubbed the outside of the cup while the inside stayed corrupt. Jesus is after the treasure of the heart.

Apply it with care. This means our words and actions are not random; they are a diagnosis. When bitterness, contempt, or deceit spills out under pressure, we are being shown the state of our heart. The right response is not merely to police the behavior, but to bring the heart to God for cleansing and renewal, asking Him to make the tree good so that the fruit will follow.

Doctrinal / Christian Living Issues

- The heart as the source of conduct, with the life and words revealing the inner person (Luke 6:45; Proverbs 4:23)
- Fruit as the test of genuineness, a tree known by what it produces (Luke 6:43–44; Matthew 7:16–20)
- The insufficiency of outward religion apart from a transformed heart (Matthew 23:25–26)
- The New Covenant promise of a new heart and an inwardly written law (Jeremiah 31:33; Ezekiel 36:26)
- Heart transformation through Christ as the root from which good fruit grows

Discussion Prompts

- Why does Jesus say the mouth reveals the heart?
- How does this teaching expose the limits of merely managing outward behavior?
- What does it look like to bring your heart, and not just your behavior, to God for change?

Question 8

Student Question:

Jesus pictures “the blind leading the blind” falling into a pit, and a disciple who, when fully trained, “will be like his teacher” (vv. 39–40). Who are the voices you are following and being

shaped by, and who is being shaped by you? What does it look like to make sure your life is being formed by Christ the Teacher rather than by blind guides?

Commentary and Teaching Notes

Between the commands and the fruit, Jesus inserts a short parable about teachers and disciples. “Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher” (vv. 39–40). The teacher should draw out two truths here: the danger of following blind guides, and the reality that we become like those who form us.

First, the warning. Spiritual leadership matters enormously, because the led will follow the leader, even into the pit. This is sobering for anyone who teaches or influences others, and it underscores why the church must hold to faithful teaching grounded in the apostles’ word, and why teachers must themselves be men who see clearly by the light of Christ. A blind guide does not merely fail to help; he leads others to ruin.

Second, the principle of formation. A fully trained disciple becomes like his teacher. We are all being shaped by someone. The voices we listen to most, the people we admire, the sources we steep in, are slowly making us into their own image. This is a self-examining question, so help the group take honest inventory. Who are you following? Whose values are quietly becoming yours? And who is following you, watching how you live, being shaped by your example, your children, younger believers, those who look up to you?

Bring it to Christ. The aim of discipleship is to be conformed to the image of the one true Teacher, Jesus. The disciple who sits under His word and follows Him will, over time, come to see as He sees and love as He loves. Encourage students to be deliberate about whom they are being trained by, choosing the light of Christ over the many blind guides our age offers, and to take seriously the responsibility they carry for those being formed by them.

Doctrinal / Christian Living Issues

- The danger of blind guides who lead others into the pit (Luke 6:39; Matthew 15:14)
- The principle of formation: a disciple becomes like his teacher (Luke 6:40; 1 Corinthians 11:1)
- The importance of sound teaching grounded in the apostles’ word (2 Timothy 2:2; Acts 2:42)
- The responsibility of those who lead and influence others
- Conformity to Christ the true Teacher as the goal of discipleship (Romans 8:29)

Discussion Prompts

- Whose voices and values are most shaping you right now?
- Who is watching and being formed by the way you live?
- What does it look like to be deliberately trained by Christ rather than by blind guides?

Question 9

Student Question:

Jesus asks, "Why do you call me Lord, Lord, and not do what I tell you?" and tells of two builders, one who "hears my words and does them" and digs his foundation on the rock, and one who "hears and does not do them" and builds with no foundation (vv. 46–49). Both men heard the same words. What does this passage teach about the nature of genuine faith and discipleship, why mere words or admiration of Jesus cannot save, and what it means to build a life that will stand when the flood comes?

Commentary and Teaching Notes

This is the doctrinal high point of the lesson, and it deserves the fullest and most careful treatment. Jesus closes the sermon with a question that exposes the difference between profession and possession: "Why do you call me Lord, Lord, and not do what I tell you?" (v. 46). To call Jesus "Lord" is to confess His authority over us. But a confession that never bends the will to His commands is empty, a contradiction in terms. The teacher should let the question search the whole class, because it searches all of us.

Then comes the parable of the two builders (vv. 47–49). One man comes to Jesus, hears His words, and does them; he digs deep and lays his foundation on the rock. The other hears the same words but does not do them; he builds on the ground with no foundation. The critical detail, which the teacher must underline, is that both men heard. The difference between the house that stood and the house that collapsed was not hearing versus not hearing. It was doing versus not doing. When the flood came and the stream broke against both houses, only the house founded on obedience stood.

Here is where the lesson must be doctrinally clear and courageous. Jesus rules out a faith that is mere words, mere feeling, or mere admiration of Him. Saying "Lord, Lord" is not enough. Being moved by His teaching is not enough. Even hearing His words gladly is not enough. Genuine faith hears and obeys. This is exactly what James means when he says faith without works is dead and that we are to be doers of the word, not hearers only who deceive themselves (James 1:22; 2:17). It is what Jesus means in Matthew when He says not everyone who says "Lord, Lord" will enter the kingdom, but the one who does the will of His Father (Matthew 7:21).

Guard against two errors as you teach this. On one side, do not let anyone conclude that obedience earns salvation as a wage; salvation is by grace through a faith that responds to God on His terms. On the other side, and this is the error nearest at hand in our day, do not let anyone imagine that a faith which is mere mental agreement or warm feeling, with no obedience, is saving faith. There is no such thing as a believing heart that refuses to obey its Lord. This is why the New Testament presents the gospel response as believing in Jesus as Lord and Christ, repenting, confessing Him, and being baptized into Christ for the forgiveness of sins,

then walking in faithful obedience (Acts 2:36–38; Romans 6:3–4; Hebrews 5:9). Faith is not opposed to obedience; obedience is faith with its feet on.

Finally, keep this anchored in the heart and not merely in behavior. The foundation Jesus describes is the authority of His own words, and the rock-built life is one in which His teaching has gone down deep and reshaped the inner person, not just the outward conduct. The aim is not a grim checklist but a heart so captivated by Christ as Lord that doing what He says becomes the natural expression of trust and love. The flood will come for every life, the storms of trial, temptation, suffering, and finally judgment. Only the life built on hearing and doing the words of Jesus will stand. The teacher's task is to send students home asking, with humility, whether the house of their life is actually built on the rock, or only resting on a profession that has never bent the will.

Doctrinal / Christian Living Issues

- Genuine faith hears and obeys; a faith that is mere words or feeling cannot save (Luke 6:46–49; James 1:22)
- Obedience as the proof and substance of real discipleship, not the wage that earns salvation (Matthew 7:21; Hebrews 5:9)
- The emptiness of confessing Christ as Lord while refusing to do what He says (Luke 6:46; Titus 1:16)
- The authority of Christ's words as the only foundation that will stand in the flood (Luke 6:48; Matthew 7:24–27)
- The gospel response of faith, repentance, confession, and baptism into Christ, followed by faithful obedience (Acts 2:36–38; Romans 6:3–4)
- Heart transformation, not bare behavior, as the aim, with obedience flowing from trust and love
- The certainty that trial and judgment will test every life, and only the obedient-faith life endures

Discussion Prompts

- What was the one difference between the two builders, given that both heard the same words?
- Why is it impossible to be saved by calling Jesus Lord while refusing to do what He says?
- How would you help someone see that obeying Christ is not earning salvation but the very nature of trusting Him?

Question 10

Student Question:

Look back across the whole sermon, from the blessings and woes to the two builders. Jesus has been describing not just a new set of behaviors but a new kind of heart, reordered by His

kingdom and built on His words. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 6:20–49 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the threads of the whole sermon. Jesus has shown us a kingdom that reverses the world's values, a love that reaches even our enemies, a mercy that refuses to condemn, a heart whose fruit reveals its root, and a foundation that consists of hearing and doing His words. Resist the urge to add new content here. The aim is integration and response.

Help students see that the entire sermon has been about the heart, not merely behavior. Jesus is not handing out a tighter rulebook. He is describing the new kind of person His kingdom forms, one who is poor enough in spirit to depend on God, merciful because the Father is merciful, good at the root so the fruit is good, and built on the rock because His words have gone down deep.

Press gently toward specificity. A vague intention to be more loving or more obedient rarely changes a life. Ask each person to name one concrete way they sense Jesus forming them through this passage, whether it is a particular enemy to love, a measure of mercy to enlarge, a heart issue to bring to God, or a specific command they have heard but not yet done.

Close the session in a way that lifts eyes to Christ as Lord. The whole sermon ends with His authority and His words as the foundation. Let the final word be a renewed surrender to the One who is not merely admired but obeyed, and whose words, when built upon, will hold when everything else gives way.

Doctrinal / Christian Living Issues

- Integration of the sermon's themes: the kingdom's reversal, enemy love, mercy, the heart's fruit, and the obedient foundation
- The transforming purpose of Christ's words, aimed at a new heart and not merely improved behavior (James 1:22; 2 Corinthians 5:17)
- Personal response and obedience as the goal of hearing Jesus' teaching (Luke 6:47)
- Renewed surrender to Christ as Lord as the fitting climax of the sermon

Discussion Prompts

- What single truth from this sermon do you most need this week?
- What is one concrete command of Jesus you have heard but not yet done?
- How has this passage changed the way you see Christ's authority over your life?